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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

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**January 22, 1981**

Arkansas Baptist State Convention

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JAN. 23 1981

Committed  
to a bold  
tomorrow  
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January 22, 1981  
**Arkansas Baptist**  
NEWSMAGAZINE

## Salvation: past, present, future

by T. B. Maston

The scriptures reveal that we are saved in all three tenses: past, present, and future. We have been saved (justification); we are in the process of being saved (sanctification); and our salvation will be complete when we awake in his likeness (glorification).



Maston

There are scriptures that should give us assurance. Remember that Jesus once plainly said, "I . . . know my sheep and am known of mine" (John 10:14). He also said in the same beautiful "Sheep and Shepherd" chapter that he gives his sheep "eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28-29). What security! We are in his hands and his hands are in the Father's hands.

### Present

Regardless of how much assurance we may have of our salvation, we should realize that we are "babes in Christ" (1 Cor. 3:1). We should heed the admonition in the last verse of 2 Peter: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18).

Paul, in writing to the Corinthians, said that the "new nature is being renewed in knowledge after the image of its Creator" (Col. 3:10 RSV). We have put on a new nature (past) but also that nature is being renewed (present which reaches into the future). Our new nature is both an achievement and a process. Paul also said: "Not that I . . . am already perfect . . . Forgetting what lies behind . . . I press on toward the goal of the prize of

the upper call of God in Christ Jesus" (Phil. 3:12-14 RSV). If this was true of Paul, how much more should it be true of us?

### Future

One of the marvelous paradoxes of the Christian life is the fact that the more mature we are in Christ the more conscious we will be that our union with him is incomplete and growth in him is a constantly challenging growing experience. Martin Luther expresses something of the paradox nature of the Christian life in the statement: "A Christian man is both righteous and a sinner, holy and profane, an enemy of God and yet a child of God." Paul said that Christ Jesus came into the world to save sinners "of whom I am chief" (1 Tim. 1:15). Notice the "I am chief." It had been years since Paul came face to face with the resurrected Christ on the Damascus Road but he was still conscious of being a sinner.

The more conscious we are of failure to measure up to God's expectations for us, the deeper will be our conviction that the final stage of our salvation will come only at the end of life's journey but how grateful we should be for the glorious fact that someday we shall awake in his likeness.

T. B. Maston is retired professor of Christian ethics, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

### Past

Can you remember your initial Christian experience? It made you a new creature in Christ Jesus (2 Cor. 5:17). That experience came to me a few days before my seventeenth birthday. Your experience may not have been like mine but if you are a Christian sometime you have met the Master face to face. You have let him come into your life and the direction of your life has been changed.

That initial experience can and should be a stabilizing influence in our lives. I have doubted at some time almost everything about our Christian faith, but I have never doubted my conversion. Something happened to me at old Smithwood Church on that Friday night many years ago that changed the direction of my life.

## Behind the cover

### Committed to a bold tomorrow

"The life of the mind is a calling," says Larry Allums of his work as a Baptist college professor. "I feel my calling in the same way as any minister does."

The youthful-looking English professor is a favorite among students at Mobile (Ala.) College. While he's not known for being an easy teacher, his classes regularly reach their maximum enrollment.

He is hard-working and usually takes on a heavy teaching load, yet is always willing to shove aside the stack of test papers on his desk to listen to the steady stream of students who come to his tiny office seeking counsel.

Students sense that he is a dedicated teacher.

They know that he is a dedicated Christian.

When the classroom discussion of a literary work turns to a theological question — as they sometime do in his classes — Allums guides the discussion through a look at the ways in which the writing may relate to aspects of Christian faith and principles.

Encouraging students along their personal spiritual journeys, Allums willingly shares with them his own Christian convictions.

Each day the commitment shown by Larry Allums is multiplied by nearly 6,000 — the number of individuals currently on the faculties and staffs of 72 Southern Baptist-related educational institutions. The dedication which these individuals display to their students and to their calling is reflected in the theme chosen by the Southern Baptist Education Commission for this year's Baptist Seminary, College & School Day: Committed to a Bold Tomorrow.

Last year more than 175,000 students were enrolled in Southern Baptist schools. These young people will one day be the leaders of our churches: a generation of pastors, deacons, Sunday school workers, missionaries, lay leaders and church staff members.

In the collective tomorrows of these students, Southern Baptists may see one of the greatest opportunities for reach-

ing the ambitious goals of Bold Mission Thrust.

Daily the professors and administrators of Baptist schools are challenged by the awesome responsibility of helping prepare these students to boldly face the future; to anticipate and respond to the needs of tomorrow, to be leaders tomorrow, to change tomorrow.

Their commitment to their students is undergirded by the commitment which Baptists have historically shown toward Christian education.

With continued financial support of Baptist seminaries, colleges and schools through the Cooperative Program and with an unceasing prayer support, Southern Baptists remain committed to a bold tomorrow.

In recognition of this commitment, Southern Baptist churches are encouraged to take time during Sunday, Feb. 15, to recognize and pray for the educational ministries of state Baptist conventions and the SBC. — Rex Hammock, Director of Communications for the SBC Education Commission

## Increased interest in religion

## The editor's page

J. Everett Sneed



Interest in religion has dramatically increased in the last few years. There are many reasons for this dramatic increase which has affected true evangelical Christianity as well as cults. We, as Baptists, need to understand as much as possible about the reasons for this increase and to utilize all proper opportunities to rightly relate people to Christ.

The secular press has written a considerable amount concerning increase in church membership. The groups which have increased most dramatically can be characterized by at least one of two factors: (1) A conservative theology, or (2) A demand for commitment by their members.

Those groups which have experienced an increase in membership have usually had an increase in Sunday School attendance, an increase in finances and an increase in church program or activities. It is exceedingly gratifying that we, as Southern Baptists, have been the major recipient of this dramatic growth.

There are a number of factors which have contributed to the openness of individuals to religion. First, there has not been a time in modern history when inflation and unemployment both existed on the same scale that they do today. Most of us have to confess that there is very little that we can, personally, do about these apparently conflicting events. Recognition of man's helplessness is one factor which makes him look beyond himself for help.

The second factor which has encouraged many to look beyond themselves is the explosive international situation. It appears that many nations act without thought or consideration for others. Still other nations appear to have designs on total world domination. In the face of this type of situation, how much armament should the United States have? Will any amount of armament provide security? Most of us must confess our inability to answer these questions and our need for divine assistance.

Cults and non-Christian groups have also experienced considerable growth. The same factors which have provided a climate for true evangelical Christianity to flourish have apparently provided growth opportunities for these groups. How should we respond? First, it is imperative that we

recognize the difference between religion and true evangelical Christianity. Religion, in its broadest sense, is man's attempt to rightly relate himself with the Divine. Evangelical Christianity is man's acceptance of the salvation that has been provided by God through Christ.

Second, an individual's desire to escape from our current world situation is not enough to rightly relate him to God. One can be very religious and still be an alien from the Master. It is only when one, by faith, has truly accepted Christ as his Saviour and Lord that he has right standing with God.

Third, we need to recognize our unique opportunity. The current pressures which confront individuals have made and will continue to make many open to the gospel. This means that churches should increase personal witnessing activities. Such activities will bear dividends.

It is important for churches to have a good prospect roll. Even in our current situation, many people will not respond to the claims of Christ on the first contact. This means a cultivation program must continue with such individuals. Every church should have a prospect file at least equal to their Sunday School enrollment.

The current openness to the gospel should encourage churches, when possible, to use radio and television as a means of outreach. Many false religious groups have used this methodology to their great advantage. It is imperative that we confront people with the true gospel in every way possible. He apostle Paul said, "I am made all things to all men, that I might by all means save some." (1 Cor. 9:22b).

There are many other outreach methods that should be utilized. Perhaps the area crusade, or revival, is the most effective method possible other than personal witnessing. There are some who would not attend anyone's church or allow anyone to speak to them about their spiritual condition, who would attend an area revival conducted in a secular setting.

The revival of religion in America provides a unique opportunity for a true outreach with the gospel. We, as Baptists, need to recognize our responsibility to meet the needs of lost individuals by a presentation of the abundant life which is available through Christ.

# Arkansas Baptist

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Arkansas' third largest publication

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## One layman's opinion

Daniel R. Grant

### Why not ask the young to care for the elderly?

It is said that everybody talks about the weather but nobody ever does anything about it, and this might also be applied to the American problem of the aging.

Columist William F. Buckley Jr., with whom I reserve the right to disagree on occasion, once suggested a plan for more effective care for our elderly citizens, and I think it deserves our serious consideration. He proposed that every high school graduate be drafted for one year of service to perform the non-professional work required in nursing homes, hospitals, and other agencies working to meet the needs of the elderly. Those planning to go to college or into the job market immediately after high school would simply have a one-year delay in their plans. A single visit to a nursing home for the elderly makes it

clear that a severe manpower shortage exists in doing the important work of these institutions.

There is much to be said for such a program. It could translate some of the early idealism of the Peace Corps into a universal program for all young people to work together in a common cause. Many good things could come from one year of association between young people and the older members of our society. The maturing effect of this one-year interlude between high school and college might very well help college students know more clearly what they want to do in this world. It reminds me of the Buddhist tradition in Thailand that every male young person should spend from three months to one year in the priesthood for study, prayer, medita-

tion, and begging daily food in the vicinity of the Buddhist temple. This practice was heavy on meditation, and weak on community service, however.

On the negative side, such service to our senior citizens would be so much better if it grew out of a heart of Christian love, rather than because the government ordered it by the unpopular conscription device. If draftees in nursing homes engaged in typical "barracks complaints" like draftees in the army, this would do little to help the morale of the elderly. Furthermore there is always the problem of exemptions from service and the accompanying charges of favoritism and corruption in the administration of the program.

I still like the idea of young America working for older America, if only for one brief year in every citizen's life. I am tremendously encouraged by the quality of young people now entering college, and I strongly suspect we of the older generation have underestimated the depth of their idealism. They just might like such a program.

Daniel R. Grant is President of Ouachita Baptist University.

## Sapp challenges food policy of Ag Secretary-designate

NASHVILLE, Tenn. (BP) — W. David Sapp, a Southern Baptist hunger specialist, has written an open letter to Secretary of Agriculture-designate John R. Block, challenging his statement that "food is a weapon to tie countries to us."

Sapp, director of organization for the Christian Life Commission and a leader in Southern Baptist efforts to alleviate world hunger, wrote to Block: "Although you later softened this statement, you went on to explain your belief that we should lure other nations into depending on us for food so that we can exercise some degree of control over them by threatening to cut off their food supply."

"At first glance this strategy seems to be an attractive way to restore American leadership in the world. But in reality it is both impractical and morally abhorrent."

Sapp told Block, a hog breeder and director of the Illinois Department of Agriculture for the past three years, that "no peace could be secure in a world where millions lived in fear that we would starve them if their leaders offend us."

"The OPEC nations have sought to manipulate us by similar means," Sapp added, "and we have denounced their tactics as unfair, selfish and morally reprehensible. We must not sink to their level."

Sapp told the secretary designate Americans are not owners, but stewards of the abundant food produced in the United States and have no right to use it in any way that violates God's purposes.

"Food is a gift of God to be shared with the hungry," Sapp wrote. "It's not a weapon to be wielded by the powerful. God provides food to give life to persons, not to manipulate nations."

Sapp told Block times may come when withholding food may be the least available evil, but when it is necessary, this sad strategy should be employed sparingly with tears in our eyes and repentance in our hearts. Sapp ended his letter by telling Block he would pray for his success in the Department of Agriculture.

"But I will also pray that you will abandon this position concerning food as a weapon which is so foreign to the ideals of both the Bible and the American nation," Sapp said.

## Letter to the editor

### Country not so bad

I am sad that so many good and well-meaning Americans believe our Government has become evil, that their leaders are immoral, and vicious men! I think they are wrong and unfair. I am a naturalized citizen of this country, and very proud of it!

Some people tell us, we need to return to the way the forefathers have intended it to be. While I believe that these great men had ideals and moral standards, and probably succeeded in forming the best government existing anywhere in those days, one need only to read the history books to see how much we have improved on these ideals in the past 200 years. Who would want to go back to the days when people were enslaved, small children having to work in factories or fields for a few pennies, instead of being in school minorities and people of different religious persuasions mistreated, the poor trusting Indian driven from his land?

These are only a few things that were acceptable in those days. Thank God the government did never stop [improving] when it saw it should.

I believe this government to be the most Godly, humane government in all the world, and I am proud to live in this great country! I will always do my best to support its leaders and pray for them. — Rosa Chitwood, El Dorado

# Seminary enrollments show healthy increase

by Norman Jameson

NASHVILLE, Tenn. (BP) — 1980 fall enrollment at Southern Baptists' six theological seminaries in all degree and non-degree programs rose 4.8 percent, or 445 students, to a new high of 9,695.

Growth in degree granting programs, as reported by the seminaries to the Association of Theological Schools, rose 9.6 percent to 9,033.

New Orleans Baptist Theological Seminary showed the largest percentage increase in a comparison of enrollment figures produced by the seminaries. Its enrollment increased 8.5 percent to 1,348 students in all programs. That includes 1,017 students in graduate programs and 331 in associate and non-degree programs.

Southern Baptist Theological Seminary in Louisville, Ky., rebounded from two years of decreasing enrollment and showed the largest numerical increase of 129. That brought its total enrollment to 2,299, including 1,874 in graduate degree programs and 425 in Boyce Bible School, diploma and non-credit courses.

Marvin Taylor, statistician for ATS, said 194 reporting seminaries in the United States and Canada showed a growth rate of 2.4 percent. Enrollment at Southern Baptist seminaries accounted for 18.2 percent of the 49,611 students counted by ATS. In 1979 SBC seminaries accounted for 18 percent of the total.

Southwestern Baptist Theological Seminary in Fort Worth, Texas, continues to be the largest seminary in the United States, and likely the world, with enrollment of 3,684, including 147 diploma students, an increase of 3.4 percent over 1979.

ATS does not gather statistics worldwide, but Taylor believes the largest five seminaries in the United States — four of which are Southern Baptist — are also the largest in the world. Fuller Theological Seminary in Pasadena, Calif., is second. The average seminary enrollment in the U.S. is 255.

Golden Gate Baptist Theological Seminary in Mill Valley, Calif., increased 5.8 percent to 590 students which includes

132 in non-degree, diploma or continuing education training.

Southern Baptist Theological Seminary in Wake Forest, N.C., increased 2.6 percent to 1,246 students, including 151 in non-graduate degree courses.

Midwestern Baptist Theological Seminary in Kansas City, Mo., increased five percent to 528, including 90 in non-graduate degree work.

Females accounted for 1,624, or 16.8 percent of the total enrollment in the Southern Baptist seminaries, a decrease of 36 from last year. Women account for 21.8 percent of ATS seminary enrollment overall, up .7 percent from 1979, according to ATS figures. That compares to just 10.2 percent in 1972.

The educational outreach of Southern Baptist seminaries is more than doubled through their cooperative Seminary Extension Department in Nashville. In the 1979-80 school year, it coordinated diploma course work for 10,554 students in home study and in 397 centers in the U.S., Puerto Rico, Cuba, England, Mexico and West Germany.



## Woman's viewpoint

Joanne Jackson Lisk

### To whom shall I go?

What would you do about this situation?

Your husband (or wife) is tired a great deal of the time. He has been losing weight because he isn't hungry anymore. His color is a fading grey and he has a nagging stomach pain.

What would you do? My guess is that you would see that he got to the doctor pretty fast. If the doctor suggested tests, x-rays, or a stay in the hospital, you would readily agree, no doubt. If it was found your husband had cancer, but that it was operable, you would probably say: "How soon can you operate?" If he said, instead, that the problem could be corrected by treatment with medication and diet, then you would purchase and supervise the taking of any medication he might recommend, and cook any diet. Is that about right?

Now, picture the same situation with a couple of changes: such as now there is no pain symptom, but your husband is so far down in the dumps he doesn't want to move, and he is not sleeping very well at all, and his temper is getting worse and worse.

What would you do? Would you encourage him to go and see a doctor anyway? (I would certainly encourage my husband to do so in such a case.) If the doctor suggested the above course of action, but found no evidence of any physical disease whatsoever, what would you do then? What if he suggested that you take your husband to a psychiatrist? Or perhaps he might prescribe some psychiatric drugs for the relief of tension and to promote sleep. Suppose he suggested that your loved one go into a psychiatric hospital for a more thorough study.

What would you do, my Christian friend? Would you say: "No thanks, doctor. We are Christians and Christians can deal with emotional/mental illnesses without any help." Would you throw out the medication and attest that "If you have to depend on medicines like these, then you are not a very good Christian, because God and you should be able to work this out together!

Sometimes, as a psychiatric nurse I hear just about what was said above. My

personal viewpoint is that it is one half right. That is to say that while I truly believe that if you ask God he can and does and will help you with your needs in any time and kind of illness, on the other hand I also truly believe that he has also admonished us to "bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). If he called me, and others I know, to learn skills of intervention for emotional and mental illnesses, would he then tell us we are not to use our skills to assist other Christians with their emotional illnesses — that they are to turn only to him, not to use medication or to seek a cure for the inoperable "cancer" undermining their emotional health?

May I ask you to be very careful before you tell anyone that "All you need is prayer and faith in God and you'll be as good as new — emotionally or physically!"

Mrs. Lisk is a registered nurse and writer for denominational publications. Her husband, Richard, is the pastor of England First Church.

## Listening laymen care, show callers compassion

by Michael Tutterow

MOUNTAIN HOME, Ark. — Care is just a phone call away. At least that's where it is in Mountain Home.

Care, a 24-hour-a-day, seven-day-a-week telephone crisis ministry, was started by concerned Southern Baptist laypersons of First Church.

Lee Day, an elementary school principal and church member, spearheaded the ministry because he "sensed from children at school that their needs were not being met. They weren't being nurtured and touched." He began to wonder if others in town felt neglected.

Day and his wife, Vi, and several church members surveyed community needs. They spent six months gathering data, interpreting information and interviewing professionals in the community. Their conclusion: People in Mountain Home "wanted someone to talk to, someone to whom they could reach out for help."

Continues Day, "There was no crisis ministry in this little town. But there was a need. We discovered a lot of geriatric alcoholism in the county. Many retirees who've recently moved here find it difficult to make the transition; it's hard for them to make new friends. They just need someone to talk to.

"So we designed a ministry around listening."

With the idea of beginning a 24-hour, daily telephone ministry, the group asked the church for volunteers; 28 people responded. All were trained by Glenn McGriff, director of Arkansas Baptists' Ministry of Crisis Support, who taught techniques of crisis counseling and demonstrated various approaches through role-play interaction with group members.

Training was supplemented with a study of listening techniques, including an emphasis on reacting non-judgmentally to individuals with problems.

Cost of setting up and maintaining the ministry has been nominal. Most publicity has been free, including air time on radio. Phone lines and an electronic diverter, to channel calls directly into Care counselors' homes, have been the only expenses.

But even then, "we haven't had to ask the church for a dime," says Day. "And we've been able to save two lives. That's worth any amount of money."

The two lives were potential suicides, the most serious of the many calls handled by Care counselors within the first month. Other crisis situations included unwanted pregnancies, loneliness, joblessness and marital difficulties.

Calls have also come from people wanting help in paying bills, finding employment and running errands.

To meet the variety of needs of callers, the group has compiled a list of community agencies and organizations, to which callers are referred.

Day claims volunteers have been quick to respond to requests for help. "God's people have surfaced as we've called upon them for assistance," he says.

An added benefit of the telephone counseling service has been seeing "splinter ministries unfold, such as alcoholic and pregnancy counseling," says Day.

He adds, "We don't talk 'Christianity,' we simply find out what the problem is and then see if we can meet the need."

But First Church is not without its own needs.

The church has been pastorless for two years. Recently, the associate pastor accepted a pastorate in Missouri. Yet, under determined lay leaders, the church has continued to reach out to its community.

"It's the greatest ministry we've ever had," says Barney Larry, minister of music and youth. "It's simply helping people and meeting needs."

Calls now average two per day, down from the first month. But even the decrease is viewed positively. Explains Day, "If the phone doesn't ring, we praise God because that means people are coping with their problems."

Day encourages other churches, no matter what their size or location, to consider similar ministries.

"We all have the gift to listen," he says. "The key is involvement." Once that's begun, he adds, the ministry of listening moves beyond the telephone to neighbors and those around us.

"The goal is to reach outside the four walls of the church," Day explains. "It can be safe seeing the same people each Sunday. But the greatest needs are on street corners. The people there need to know someone cares."

Michael Tutterow is an HMB newswriter

## Pulaski RE group to meet next week

The Pulaski Religious Education Association will meet Thursday, Jan. 29, at 11:30 a.m., at Park Hill Church in North Little Rock.

Harry Trulove, president of the Arkansas Baptist Foundation, will be the guest speaker for the program with a presentation entitled, "Estate Planning for Church Staff Members."

A luncheon will follow the program, and the association will elect officers for 1981. Reservations are due by Monday, Jan. 26.



Trulove

## Your help needed

Please contact your state representative and senator urging them to support the drug paraphernalia bills in the House and Senate. They are House Bill 4, sponsored by Representative Doug Wood of North Little Rock, and Senate Bill 18, sponsored by Senator Stanley Russ of Conway.

Ed Harris, Director  
Christian Civic Foundation  
Robert A. Parker, Director  
Christian Life Council

## News about missionaries

Sam K. Turner, father of Sam G. Turner, missionary to Kenya, died Dec. 23, while missionary Turner was in Van Buren following the Dec. 12 death of his mother. Missionary Turner, a native of Van Buren, may be addressed at P.O. Box 385, Limuru, Kenya. He and his wife, the former Bonnie Sherman, were appointed by the Foreign Mission Board in 1970, resigned in 1978, and were reappointed in 1980.

Mr. and Mrs. Harold T. Cummins, missionaries to Kenya, have arrived in the States (address: 11209 E. 49th St., Kansas City, Mo. 64133). An Arkansan, he was born in El Dorado and grew up in Callon. She is the former Betty Noe of Highlandville, Mo. They were appointed by the Foreign Mission Board in 1959.

Mr. and Mrs. Lester C. Bell, missionaries to Brazil, have arrived in the States for furlough (address: 2724 W. Kiest Blvd., Dallas, Texas 75233). Born in Pittsburg, Texas, he also lived in Grady, Ark., while growing up. She is the former Besse Giddens of Duncan, Okla.

by Millie Gill/ABN staff writer

#### Bruce Tippit

has begun his pastorate with the Lewisville First Church, coming there from the DeQueen Kern Heights Church. He is a graduate of Ouachita University and Southwestern Baptist Theological Seminary.

#### Lendol Jackson

has been selected to serve as state chaplain for the Good Sam Camping Club of Arkansas according to Bob Steele of Springdale, organizational director. The Good Sam Club is billed as the world's largest and fastest growing recreation vehicle camping organization. Jackson, pastor of the Hardy New Hope Church, recently spoke to over 500 campers attending a state rally.

#### Charles VanPelt

has resigned as pastor of the Benton Temple Church.

#### Seibert Haley

has joined the staff of Fayetteville Rolling Hills Church, to coordinate activities in the areas of visitation and senior adult ministry.

#### Roger Copeland

recently observed his fifth anniversary as associate pastor for music at Little Rock Second Church.

#### W. Maurice Hurley

is serving as interim pastor for Arkadelphia First Church.

#### Wes Lites

has resigned his position as minister of



Tippit



Jackson

activities at Magnolia Central Church. He has returned to Baylor University to complete work on his master's degree.

#### Benny Grant

has been called as pastor of the Branch First Church, coming there from the Lakeview Church. He is a graduate of Ouachita University. Grant and his wife, Marcia, are parents of two children.

#### Homor Robertson

has resigned as pastor of the Enterprise Church in Big Creek Association.

#### Mike Crescenzi

has resigned as pastor of the Weiner First Church to move to New York where he will pastor a new mission.

#### John D. Noland

has resigned as pastor of the Jonesboro Westvale Church.

Mountain Pine Cedar Glades Church ordained Daniel Lynch to the gospel ministry Dec. 14 with 26 men serving on the ordination council. Pastor Curtis Stillwell preached the ordination message. Lynch is serving as pastor of the Rock Springs Church.

#### Hot Springs Grand Avenue Church

has established a fund to purchase a van to be used in a senior adult ministry directed by Morris Tucker.

#### Ft. Smith First Church

music ministry recently presented its seventh annual Festival of Light. There were over 7,000 attending the presentation that featured thousands of lights, pageantry, orchestration, handbells and a 200-voice choir. Charles R. Collins, minister of music, arranged and directed the event.

First Church Fordyce may not have been the first Baptist church in Arkansas to build their Christmas music program around a "living Christmas tree" (ABN issue of Dec. 20, 1980), but they believe they can claim exceptional results. The church reports attendance of at least 3,000 persons at the three nights of performances, and 50 decisions made, including 26 professions of faith in Christ. The Fordyce church plans to present their program on five nights this Christmas.

## Six from state get seminary degrees

Six Arkansans received degrees from New Orleans Baptist Theological Seminary at the mid-year graduation exercises Dec. 20. A total of 142 degrees were awarded, including 13 doctoral degrees. Seminary President Landrum P. Leavall was the speaker.

Arkansas' doctoral graduate was Bobby Carrel Pennington of Crossett.

Two from the state received the master of divinity degree. Stephen Allen

Sanders is a native of Fayetteville and the son of Kenneth Sanders. He is married to the former Lynette Ledbetter. Jim Patrick Thrash, who is married to the former Carol Lee Brown, is a native of El Dorado and the son of Mrs. Dorothy Birmingham of El Dorado.

Carol Crumpler Patterson, a native of Camden, received the associate of divinity in religious education degree. She is the daughter of Mrs. D.H.

Crumpler and the late Mr. Crumpler of Camden and is married to Randolph Patterson.

The master of religious education degree was awarded to two Arkansans. Mary Jane Crutchfield, a native of Jacksonville, is the daughter of Mr. and Mrs. M.H. Crutchfield of Jacksonville. Jackie Lee Gibbs, a native of Ft. Smith, is the son of Mr. and Mrs. Abraham Gibbs, and is married to the former Geri Andrews.



Pennington



Sanders



Thrash



Patterson



Crutchfield



Gibbs



Helen Keller once wrote of her teacher, Ann Sullivan, "One day when I was six, I stretched out my hand. Someone took it, and I was caught up and held close in the arms of her who had come to reveal all things to me, and more than all things else, to love me."

Few people ever learn what the painter or poet has meant by the hand stretched forth. Helen Keller must have known. She learned from her "teacher" the importance of accepting an outstretched hand. Then she stretched out her hand to help others.

Recently I had the privilege of meeting another who must exemplify the image the painter had in his mind when his brush touched the canvas — Miss Glenn Kirkland. Harry Trulove, president of the Arkansas Baptist Foundation, who came to know Miss Kirkland in the settlement of her brother's estate, said of Miss Kirkland, "She has the right attitude toward missions. In spite of being physically blind, Miss Kirkland can see further than many sighted persons. She sees the ministry of her denomination as an extension of her local church. Her concern for these ministries is reflected in her prayer support and the plans she has made for the continuing use of her material assets. After family needs have been met, she

has provided that material assets are to be used to provide continuing support for causes that exist today and those that are the dreams of tomorrow. In her own words, 'I feel I am making an investment in love.'"

Miss Kirkland was born on Nov. 5, 1894, in Plumerville, Ark., where she received her primary and high school education. From the two-room school house of her primary days to the present, Miss Kirkland has continued to enlarge her education and to help others to receive an education.

In 1913, Miss Kirkland left Plumerville to board at Central College in Conway to work on a degree in piano. In 1914, she completed a bachelor of music degree, with honors, at Ouachita University (then Ouachita College). She returned in 1915 to complete another degree in speech. In the 1930's Miss Kirkland earned a bachelor of arts degree from the University of Central Arkansas (then State Teachers College), Conway, and a master of arts degree at Columbia University. She has, also, had special training from the American Academy in Chicago, Emerson College, and Boston College.

She began teaching drama, speech and music in Fulton High School. Later, she taught in what is now the University of Central Arkansas. Miss Kirkland gave private lessons, taught the fundamentals of speech, choral reading, dramatics, and directed five or six one-act plays and

three or four three-act plays each year. Among her many accomplishments, Miss Kirkland was one of the organizers of the State Speech Association, Conway Little Theater and the Conway Children's Theater. In 1943, Miss Kirkland resigned from UCA to care for her mother.

Three years after returning to care for her mother, Miss Kirkland lost her sight. From the interview with Miss Kirkland it became evident that three things enabled her to adapt — her religious background, her brother's example, and a strong inward strength.

Among Miss Kirkland's earliest memories are those of being taken to Sunday School by her mother in a baby carriage. Her mother, Miss Kirkland's first Sunday School teacher, taught her to memorize and recite Bible verses at an early age, an ability which has proven especially beneficial since her sight has failed.

Miss Kirkland became a Christian at age eight and joined the church at age 12. Since 1906 Miss Kirkland has been a member of the Plumerville First Church. She is now in her 54th year as a teacher for the same adult class. Miss Kirkland receives an overview of her Sunday School lessons from the Sunday School Board on tape and has cousins and friends to help record the weekly lessons for her.

On a typical day, Miss Kirkland arises at 5 a.m., cooks her breakfast, listens to the news from 6 to 7 a.m., studies her Bi-

*'His hand shall uphold me'*

## Youth Evangelism Conference attracts more than 1250 young people

Joy Explo 1980 Youth Evangelism Conference was held at Geyer Springs Church, Little Rock, on Dec. 29-30. Each session of the conference filled the 1250-seat auditorium to capacity.

Pre-college Evangelism Associate Wes Kent stated the purpose of the Youth Evangelism Conferences. He said, "First, we want to encourage our young people in their faith in Christ. Second, we want our young people to go home with a concern for their lost friends.

"We have as our ultimate goal," continued Kent, "to see an organization of trained young people witnessing to their friends in every school in Arkansas."

The theme of the conference was, "Behold, New Things Have Come." The program, based on II Corinthians 5:17, sought to prepare the young people to

deal with the contemporary problems that confront them in today's society.

The program featured Terry Veazey, of Montgomery, Ala., an evangelist; and John Tresch, associate professor of Evangelism at Southeastern Baptist Theological Seminary, Wake Forest, N.C., the Bible teacher.

Music for the program was furnished by Darby Worrell of Montgomery, Ala.; Brotherly Love, a singing group from Springdale First Church; Reborn, evangelistic singers from Pasadena, Tex.; Lew King, Fort Smith East Side Church; and John Dresbach, minister of music at Osceola First Church.

### From the program:

Dr. Tresch said, "The source of new things is a fresh look at the cross! The answer to the needs of young people is

found in the cross, where love banishes hate and peace banishes war. In a day when so many young people feel a sense of hopelessness and helplessness, it is important for us to boldly declare that the King has one more move — forgiveness and grace!

In a final message Dr. Tresch said, "Science can make a man walk, but only God can show him where to walk."

Evangelist Veazey said, "Our goal as Christians should be to love Jesus more today than yesterday, and more tomorrow than today. For a Christian to be holy is not an option, but a command."

Terry Fox, a student at Ouachita University, Arkadelphia, said, "The best ability is availability, God can use anyone, but we must be willing to be used." — J. Everett Sneed

ble and prays. Later in the day she spends time calling shut-ins or members of her Sunday School class.

Not only did Miss Kirkland's early religious background prove beneficial, but she, also, drew strength from her brother William Dale. Dale Kirkland,



ABN photo/J. Everett Sneed

Miss Kirkland's adjustment to sightlessness was aided by the example of her late brother, Dale, who made the clock behind her.

by Chere Sneed

who died in January, 1976, was blind since the age of 20. He became both an outstanding businessman and deacon in the Plumerville Church.

After his blindness, Dale began clock-making and fine wood-working. Dale made more than 35 grandfather clocks, including one at Southern Baptist College and one at the children's home. He also made mantle clocks, chime clocks, desks, mini-grandfather clocks and a unique communion table for the church.

The communion table designed by Dale is made to serve a dual purpose. On one side, the table reads, "Bring ye all the tithes . . ." and on the other side, "In remembrance of me . . ."

Both Kirklands have played an important role in the life of Southern Baptists and the Plumerville Church. Dale Kirkland left his entire estate in trust with the Foundation instructing the agency to manage the assets and pay a life income to certain family members. Miss Kirkland, following her brother's example, continues to visit, pray and teach a Sunday School class. She has, also, provided generously for Baptist causes through her estate plan.

Trulove acts as advisor, and Miss Kirkland continues to direct the use of her estate, dividing her assets among the local church, the association, state, home and foreign missions.

From her brother she learned that, "It is not so much what happens that wrecks a life but how the person reacts to the event." Like Paul, with trouble on every side she is not distressed, and though perplexed, is not in despair.

Finally, there is Miss Kirkland's inward strength, which has not only carried her through but made her a joy to others. Miss Kirkland is self-disciplined. In spite of blindness, Miss Kirkland has maintained a rigid program of study. Through the use of recording equipment, she continues to memorize scripture, poetry, essays and "reads" current events, novels, and other literature. Often, Miss Kirkland is called on to give readings to civic clubs and church organizations.

Above all, Miss Kirkland has a giving attitude. Trulove said, "That although she is frugal in the use of funds for herself, she is a very generous person." Following the example of her parents, she has found ways to exceed the tithe by handling her talents and assets so as to undergird the ministry of the local church.

Later, Helen Keller wrote: "I understand how the Psalmist can lift up his voice with strength and gladness singing, 'I put my trust in the Lord at all times, and his hand shall uphold me, and I shall dwell in safety.'"

Joy Explo 1980, which featured music such as "Silent Song" from Dallas First Church (left) resulted in 13 professions of faith and 18 dedications to special service. Program people included (from left) James Burlison, Darby Worrell, Terry Veasey, Clarence Shell, Terry Fox, Jesse Reed, Wes Kent, and John Tresch.

ABN photo/J. Everett Sneed



# Your state convention at work

## Christian Life Council Know our national representatives

In last week's Arkansas Baptist News-magazine there was a complete list of state representatives and senators. You will find it helpful in contacting them if necessary during the forth coming meetings of the State Legislature.

From time to time our representatives in Washington need to be contacted. Here are their names, addresses and phone numbers.

### Senators

Senator Dale Bumpers  
Room 6313  
Dirksen Senate Office Building  
Washington, D.C. 20510  
(202) 224-4843  
Senator David Pryor  
Room 404  
Russell Senate Office Building  
Washington, D.C. 20510  
(202) 224-2353

### Representatives

Rep. Bill Alexander  
Room 301  
Cannon House Office Building  
Washington, D.C. 20515  
(202) 225-4076  
Rep. Beryl Anthony Jr.  
Room 506  
Cannon House Office Building  
Washington, D.C. 20515  
(202) 225-3772  
Rep. John Paul Hammerschmidt  
Room 2160  
Rayburn House Office Building  
Washington, D.C. 20515  
(202) 225-4301  
Rep. Ed Bethune  
Room 1330  
Longworth House Office Building  
Washington, D.C. 20515  
(202) 225-2506

— Bob Parker, Christian Life Council  
Director

## Sunday School EVANGELISM: spirit, means and leadership

Many things can be said about evangelism. Often it is easier to talk about evangelism than to practice it. I will not say anything new, but hopefully may point out a neglected factor that could help our collective practice of evangelism.

First, the function of evangelism is more of a spirit than it is a mechanical work. However, the results of evangelism are measurable in terms of the number of baptisms a church may have.

Second, the function of evangelism can be supported by some things that are measurable. For example, the number of evangelistic visits one makes can be measured. More such visits produce more persons won to Jesus. Too, we can measure the number of persons we may train to engage in witnessing. Also, we normally count larger evangelistic results in meetings where larger attendance is experienced. But measurable factors are not restricted to large rallies or Billy Graham-type crusades. There is also a church application which relates to measuring baptisms with Sunday School enrollment. We may often overlook this factor.

Churches in Arkansas annually baptize just over five persons for every 100 enrolled in Sunday School. This ratio is almost constant without regard to size or location of a church. For example, in 1979 churches located in open country and villages had a ratio of 5.3; in towns with a population of less than 2500 the ratio was 5.96; the ratio was 4.26 in small cities up to 10,000; 5.44 in cities up to



Hatfield

50,000; and 4.39 in large cities. The average was 5.44 for every 100 enrolled in Sunday School.

You might want to know the baptismal rate per hundred in Sunday School for your church. Simply divide the number of baptisms by the number enrolled in your Sunday School; then, on the answer move the decimal point two digits to the right.

Third, the pastor largely influences evangelism by example, by preaching, and by training church members to witness.

We need to enlarge Sunday School enrollment; improve our personal involvement and expertise in witnessing; and encourage pastoral evangelism.

We should avoid isolating any one of these means as the sole evangelistic method. Rather, these comprise the spirit, means and leadership for evangelism. This also means Sunday School growth provides a strong base for witness training and evangelistic results in a church. May we help you enlarge your Sunday School? — Lawson Hatfield, State Sunday School Director

## Church Administration Bivocational pastors' leadership workshops

Bivocational pastors have a very significant role in our state and the churches they serve. A large number of our churches are served by pastors who are also employed elsewhere.

These pastors have unique opportunities, needs and challenges. A series of Pastoral Leadership Workshops for Bivocational Pastors will be conducted in our state during the week of Feb. 23, 1981. The workshops at each location will be a one-night meeting and will meet from 7 until 9:15 p.m. The locations are as follows: Monday, Feb. 23, Monticello First Church and Park Hill Church at Arkadelphia; Tuesday, Feb. 24, Harrison First Church and Fayetteville First Church; Thursday, Feb. 26, Jonesboro Central Church and Ft. Smith East Side Church.

These workshops are planned to help the bivocational pastor understand and appreciate his role and value as a minister, to develop leadership skills and a leadership style that will help make his ministry effective, and to help him use more effectively his limited time to pre-



Holley

## Cooperative Program Report Summary for December:

1979  
\$ 711,980.07  
546,170.60  
+ 165,809.47  
\$6,773,588.30  
6,554,048.00  
+ 219,540.30

December gifts  
December budget  
Gifts year-to-date  
Budget year-to-date

1980  
\$ 624,477.41  
591,258.12  
+ 33,219.29  
\$7,425,032.43  
7,095,097.00  
+ 329,935.43

Arkansas Baptist gave 104.65 percent of the 1980 Cooperative Program budget. This is 9.62 percent above 1979 gifts. Fifty percent, \$164,967.71, of the \$329,935.43 overage will go to Southern Baptist Convention causes.

Faithful, generous gifts from the churches put budget receipts over budget requirements ten of the twelve months. "Let us give glory to God" (Rom. 16:25, TEV)! James A. Walker — Director

# Your state convention at work

pare for his preaching and pastoral ministry.

Workshop leaders include James Bryant, pastor of Northvale Church at Harrison; Ray Crews, pastor of First Church at Heber Springs; Jerre Hassell, pastor of First Church at Stuttgart; Gene Petty, Professor of Religion at Ouachita Baptist University; and Jon Stueblied, pastor of Central Church at Magnolia. — Robert Holley

## CP gifts continue strong increase

NASHVILLE, Tenn. (BP) — December giving through the Cooperative Program, Southern Baptists' unified missions and education budget, increased \$841,181 over December 1979 and pushed a single month's gifts over \$6 million for only the sixth time ever.

December's 14.9 percent increase helped push undesignated giving to \$18,267,115 for the first quarter of the fiscal year, up 10.03 percent over the first three months last year.

Designated giving fell off from its vigorous 85 percent pace of the first two months. The \$721,944 contributed in December was a 5.7 percent increase over December 1979. For the year, designated contributions are \$3,479,340, still a healthy 60.3 percent ahead of last year.

Designated and undesignated contributions for the first quarter total \$21,746,456, a 15.85 percent increase over the same period last year.



### Child Care officers elected

The Board of Trustees of Arkansas Baptist Family and Child Care Services, in their December meeting, elected these persons as officers for 1981: Arthur Melson (center), Siloam Springs, president; David McLemore (left), Dermott, vice-president; and Betty Sims, Pine Bluff, secretary-treasurer. They represent a wide perspective of business and professional skills, as do all of the Trustees. Melson is a banker, McLemore is a pastor, and Sims is a school teacher. Their services are deeply appreciated. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

## Family and Child Care

### Mission action and sponsorships

"Do you have any mission action projects in which our group could become involved?" That question is asked often. The answer is yes.

We have a very comprehensive sponsorship program that provides for needs of our children. It is for more than supplying physical needs, although these are very important. It establishes a relationship that provides love, security, a sense of well-being and of belonging.

You as an individual or a group may become involved in the sponsorship

program in any or all of the following ways: Provide \$305 a year for clothing for a child, \$5 a month for the child's allowance; \$30 to send a child to summer camp, \$12 a month for school supplies and \$10 a month for special needs.

If you desire you may sponsor a specific child whom you may get to know and have in your home during vacations or holidays. Mrs. Eula Armstrong, P.O. Box 180, Monticello, Ark. 71655, phone 367-5358, coordinates this program and will be delighted to work with you.

Mission Action! Yes, this truly is. Hopefully many of you will make this a matter of prayer and respond as God directs. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services.



### Baptist Men at work

Disaster relief, the subject of this training conference, is only one of the programs of missions action for Baptist Men being carried out in Arkansas. Churches will focus on men in missions on Baptist Men's Day on Sunday, Jan. 25. "Bold Praying" is the theme this year.

## Your will is a witness to the world, but

- ... Did you have it tailored to your family's needs?
- ... Is it your will or the state's will?
- ... Does it recognize God's ultimate ownership?

To see how your will can be custom tailored, contact the **Arkansas Baptist Foundation**, 402 Commonwealth Bldg./Box 552, Little Rock, Ark. 72203, Telephone 376-0732 or 376-4791.

Harry D. Trulove, President

Lewis W. Beckett, J.D., Vice President

Please send me information about how my will can be tailored to fit my family and other Christian causes.

( ) A visit from the Foundation staff would be appreciated.

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_



Shipman

## International

Jan. 25, 1981

Matthew 11:2-6, 25-30

by Randy Shipman  
Tarkio, Mo., First Church

## Coping with hostility

Nearly every old western movie has a scene in it where a group of men grab someone and hang him on a tree. Many people today are being shot and killed because of someone's seething hostility. I have seen people get so mad in a church business meeting that they could have done something like that.



Brockwell

How do you cope with such hostility? What do you do when people hate you and vent their hatred on you? Jesus showed the way.

## Learn from the Lord

Christians are to live on the "growing edge" of the relationship with Christ.

### Honest doubt (Matt. 11:2-6)

John imprisoned sent his disciples to inquire as to the authenticity of Jesus. Jesus had not fulfilled the pre-conceived expectations of the Baptist, producing some uncertainty.

In reply, Jesus indicated that John would find his answer precisely where he found his question, in the deeds of the Christ. Jesus cited his works, as sufficient evidence. He declared blessed those who do not stumble over the fact that his ministry is that of a "servant" rather than that of an outward "conqueror". Paul called this the "scandal of the cross" (1 Cor. 1:22-25).

### Childlike trust (Matt. 11:25-30)

Jesus concluded the discourse with an explanation of men's unbelief and a gracious invitation. Spiritual awareness is not arrived at through intellect or common sense. Those who, in response to Christ's message, recognize their spiritual helplessness are able to receive his teaching (18:3). The glory of the gospel is that both the learned and the ignorant may become "babes". The final explanation of human response, however, lies in the good pleasure of God (cf. Eph. 1:5; Phil 2:13).

The invitation of Jesus catches up the deep paradox that runs throughout Matthew's Gospel. Salvation is gift and demand. God gives all and demands all. He places his yoke upon us and it is not without heavy demand (cf. 5:20; 10:38; 16:24), but it is also easy and light. It is well fitted and does not gall the neck, nor become burdensome. A yoke is made for two, never for one alone. Jesus never imposes upon his disciple a yoke which he himself does not also bear.

Tony Randall, the well-known actor, takes a voice lesson every single day. In fact, he has had the same voice teacher for thirty years. He says you never get too good at anything. He calls attention to the fact that the most famous opera singers at the peak of their career are still taking lessons.

Jesus called his followers "disciples", or learners. The more we learn, the more capable we are of learning. Theological truth is spiritually discerned as the Holy Spirit opens the eyes of our understanding. We are to learn from the Lord all of our lives.

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

### Bind the evil one

When they came after Jesus in the garden of Gethsemane, he confronted them with their inability to seize him in the open as he taught daily among them (Luke 22:52-53). The reason they could not kill him or even lay a hand on him was because he had bound the strong one (Satan) before entering his house. We have been given this same authority in Jesus' name. Satan has no authority over the child of God. He is defeated and will flee from us if we submit ourself to the Lord and resist him in Jesus' name (James 4:7). He goes about as a roaring lion seeking whom he may devour. Be a "whom" he cannot devour!

When Jesus cast out demons, they said he did it by the power of Beelzebub, the evil one. Jesus said that would be a conflict of interest on Satan's part. It is the same position people get into when they accuse God of making them sick. Not so, says Acts 10:38. If God was making people sick, then Jesus went about cancelling what God was doing. Instead, Jesus said he operated by the finger or power of the Holy Spirit (Matt. 12:28) and so can we.

### Watch your mouth

They angrily watched and listened to what Jesus said in order to trap him. They tried to get him to talk more and more so he would slip up and speak fear and unbelief. Listen to your own words for one day and you will see what I mean. Better still, enlist a family member to monitor

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## Life and Work

Jan. 25, 1981

Luke 11:20-23, 53-54; 12:4-7

by C. W. Brockwell  
Little Rock

your mouth and point out what is said in faith and what is said in fear.

### Trust God to care for you

Satan's scare tactic, his one weapon for keeping us upset and in bondage is fear of death. Thank God, Jesus delivered us from that (Heb. 2:14-15). Never trust Satan, he is a liar and a murderer (John 8:44). Trust God only. He is so meticulous in his care that the very insignificant things of life are noticed by him. You are far more valuable to him than anything else he has made. You really can cast all your care upon him for he cares for you (1 Pet. 5:7).

No matter how hostile others become, you cannot be defeated, for greater is he that is in you than he that is in the world (1 John 4:4).

Thank you, Jesus!



Pike

## Bible Book

Jan. 25, 1981

1 Corinthians 7:1-40

by Freddie Pike

Harmony Association, Pine Bluff

## Marriage problems in the church

In Chapter 7 there is a distinct turning point in Paul's letter. From this point he begins to address questions that the church at Corinth have asked him in the letter sent to him. The first area discussed concerned marriage.

### Paul's preference

Many Bible students would like to make Paul a bit less dogmatic in his opinions concerning celibacy as opposed to marriage. Indeed some even suggest that Paul did not write verse one. Rather it expressed the view of the spiritualists or ascetics in Corinth who taught that Christians should not marry at all. To them Paul gave the practical counsel in verse 2 that marriage would provide protection against the ever present sexual temptations in Corinth. However, in light of other statements by Paul, it would seem that one must take it just like he said it. Paul even implied that his celibacy was a charismatic gift. And in the same verse Paul acknowledged that not all have the gift of celibacy.

Some have thought that Paul had a very low view of marriage because of his discussion of the subject in this letter. But, we must remember that Paul is addressing specific problems in a specific place at a specific time. We should also remember that no one has ever shown a more noble concept of marriage than did Paul when he likened the relationship to the union of Christ and his church, the Bridegroom and the bride.

### A sexual partnership

If marriage is to provide a security against sexual temptation, both husband and wife must seek to become the most adequate sexual partner possible. Verse 4 is very plain in stating this "giving" relationship. Thus, neither is to refuse sexual relations to the other except under the circumstances spelled out in verse 5.

From these few verses, MacGorman lists some important features of the Christian concept of marriage:

- (1) It is monogamous relationship: one husband and one wife for life.
- (2) No premarital or extramarital sex is permitted.
- (3) Sex contributes to the fulfillment of the marriage relationship, and is not limited to having children.
- (4) Everything demanded of a wife as an adequate sexual companion is likewise demanded of the husband. The principle of mutuality prevails.

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# BSU Third Century Campaign

## BSU's presence

My first contact with BSU on a non-Baptist campus came during my junior year in college. Without a director or any resident leadership, we organized, got permission to use an abandoned classroom which we painted and fixed up, and



Harbuck

then developed a program. It would be hard to imagine a beginning of greater meagerness. But that modest manger gave birth to many miracles. Several of us discovered the strength of togetherness, the wonder of shared prayer at a deep level, the dynamic of searching the scriptures, and the powerful sense of identity that came from knowing that we belonged to something significant (no matter how small its local expression). From time to time the voice of a prophet, some visitor to our city or campus, caused that little group to hear the word of God. The year's highlight was the BSU Convention, a real oasis of high inspiration and direction-taking.

Out of this beginning BSU provided me a pattern for incarnation, for "being there" in the name of Christ. I saw BSU offering a ministry of presence, a reminder of God's unforgetting love and salvation in a strange place. Where students are alone and adrift and afraid and away from the familiar, they desperately need the warmth and wisdom of the gospel in a form that can bridge the chasm between one stage in their journey and another.

Since that time I've been committed to the campus ministry of Southern Baptists, perhaps our most demanding and strategic mission challenge. Believing this, I have pledged full support to the Third Century Campaign, which aims to provide a million dollar endowment for the BSU ministry in Arkansas. In the same spirit our congregation has made a financial commitment to this campaign, knowing that dollar for dollar nothing we do exceeds in its potential for return this investment in Christ's kingdom.

Don Harbuck is pastor of El Dorado First Church.

## Board to produce language materials

NASHVILLE, Tenn. (BP) — The Southern Baptist Sunday School Board will release in late 1981 the first Sunday School materials in the Vietnamese and Laotian languages.

Six Laotian and Vietnamese Southern Baptists and officials from the Southern Baptist Home Mission Board and the

Sunday School Board held a three-day meeting in Nashville to review proposals and finalize plans for 14 sessions of Sunday School materials in each language.

The materials will be published for the approximately 120,000 Laotians and 250,000 Vietnamese living in the United States.



## WE BRING THE MOUNTAIN TOP TO YOU...

Last summer, Centrifuge camps were a mountaintop experience for more than 8,000 youth (grades 7-12) at Ridgecrest and Glorieta Baptist Conference Centers. This year, to meet the growing demand, Centrifuge is expanding to four locations to include CENTRIFUGE SOUTH (Mobile College, Mobile, AL), CENTRIFUGE WEST (Glorieta Baptist Conference Center, Glorieta, NM), CENTRIFUGE EAST (Ridgecrest Baptist Conference Center, Ridgecrest, NC) and CENTRIFUGE NORTH (Hannibal-LaGrange College, Hannibal, MO).

All summer at each location, the week-long camping program will include Bible study, recreation, special interest activities, worship services and devotions. **Registration begins February 1, 1981.**

For information write to CENTRIFUGE, Church Recreation Department, Baptist Sunday School Board, P.O. Box 24001, Nashville, TN 37202, or call (615) 251-2713



Church Recreation Department  
The Sunday School Board of the Southern Baptist Convention

# Attendance report

Jan. 13, 1981

Church	Sunday School	Church Eng.	Church address	Camden, Cullendale First	349	106	Hughes, First	145	77
Alexander				Conway			Jonesboro		
Yong Ridge Immanuel	69	32		Harlan Park	323	52	Friendly Hope	145	110
Alma, Clear Creek Southern	200	57	1	Oak Bowery	121	75	Nertleton	256	110
Alpena, First		27		Packies Gap	171	95	Philadelphia	127	71
Ash Flat, First		28	2	Crosscut	437	105	Lavaca, First	388	156
Batesville	242			First	295	107	Little Rock, Crystal Hill	213	89
First	78	117		Mount Olive	191	89	Magnolia, Central	675	226
West	216	85		Temple	148	19	Monicello, Second	248	89
Nursing Home	38			Dunville, First	148	19	Mountain Home, East Side	223	108
Bentonville, First	444			Nursing Home	30		Mullberry, First	247	135
Berryville				El Dorado, Parkview	125	68	North Little Rock, Stanfill	59	27
First				Nursing Home	19		Paragould		
West	177	92	6	Tureka Springs, First	526	114	Cadaver	219	165
Freeman Heights	222	73		Forest City, First			Center Hill	88	67
Blue Eye, Mo., First	117	74		El Smith			East Side	378	184
Boonville				First	1,946	372	First	407	79
First	312			Grand Avenue	216	145	Paris, First	332	62
Blue Mountain Mission	25			Mission	1,546	372	Pea Ridge, First	230	73
South Side	222	104		Westside	88	50	Pine Bluff		
Brant	323	102	4	Gassville	125	45	Centennial	142	73
First Southern	122	81		Gentry, First	136	53	First	585	112
Indian Springs				Grandview	89	72	Hardin	147	57
Calton				Hampton, First	125	82	Lee Memorial	203	44
First	394	127	1	Harrison	110	47	South Side	566	123
Mt. Carmel	487	192	2	Eagle Heights	224	91	Watson Chapel	506	151
Cherokee Village, First	709	25		Woodland Heights	81	41	Prison Grove, First	169	137
				Holt Springs			Rogers		
				Grand Avenue	406	93	First	673	371
				Haven & Chapel	140	80	Immanuel	563	122
				Park Place	282	93	Russellville, First	561	122
							Sherwood, First	190	42
							Springdale		
							Berry Street	71	42
							Caulle Avenue	100	45
							Emdale	313	125
							First	1,907	113
							Trearkana		
							Highland Hills	125	95
							Shiloh Memorial	145	82
							Trinity	294	160
							Valley Springs	89	41
							Van Buren, First	444	135
							Vandevort, First	45	25
							Ward, First	116	10
							West Helena, Second	259	95
							West Memphis	169	69
							Ingram Boulevard	185	97
							Wootter, First	88	60



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# New Congress to face church-state issues

by Larry Chesser

WASHINGTON (BP) — Prayer in public schools and tuition tax credits head the list of church-state issues likely to be legislative objectives of the conservative-flavored 97th Congress which convened Jan. 5.

It is unlikely the new Congress, with a Republican-controlled Senate and a much more conservative orientation, will match the separationist record of the

The prayer in school issue created quite a stir when the Helms amendment to S. 450 failed to die as quietly as expected in the House Judiciary Committee after Senate passage in April 1979. The amended bill, which would have denied federal courts jurisdiction in school prayer cases, died only after efforts by religious fundamentalists and political conservatives in the House produced more than 170 of the required 218 signatures on a discharge petition to bring the bill to the floor and after a series of subcommittee hearings.

Proponents of prayer in schools have made no secret to their plans to push the issue in the 97th Congress.

The Senate soundly rejected an effort by tuition tax credit proponents to extend basic educational opportunity grants to qualifying private elementary and secondary school students. Sen. Ernest F. Hollings, D-S.C., led the challenge against the amendment to a bill extending the Higher Education Act of 1965, calling the rider "foot-in-the-door legislation" which would "establish a precedent for comprehensive federal assistance to private education."

Like the prayer in school issue, chances for tuition tax credit legislation have been enhanced with the new Congress and administration.

On another key church-state matter, the 96th Congress backed away from lobby disclosure legislation requiring religious groups to keep records and report to government on their advocacy efforts. Although the language of the lobby disclosure bill was changed in both House and Senate committees to exempt religious groups from the reporting requirements, the bill died before coming up for a vote.

After intelligence committees in both the House and Senate held extensive hearings on a new intelligence charter, proponents gave up and settled for a limited bill dealing with congressional oversight of the intelligence community. The issue of intelligence agency use of clergy, which was partially addressed in the proposed charter, was left unsettled.

Chances for a legislated ban on the use of clergy in the 97th Congress are uncertain, but the new Republican leadership in the Senate and the Republican platform both appear to lean more in the direction of unleashing the intelligence community rather than restricting it.

Also on the church-state front, Congress passed legislation which preserves the right of denominational workers and

missionaries to participate in denominational retirement plans.

An amendment pushed by Sen. Herman E. Talmadge, D-Ga., to legislation amending the Employee Retirement Income Security Act of 1974 (ERISA), clarifies the definition of a church employee. Without the "church plan" amendment, virtually all denominational workers outside local church ministries would have been excluded from denominational retirement plans by 1983.

In other legislation of interest to Baptists, the 96th Congress:

—Passed a bill during the lame duck session restoring an income tax exclusion for missionaries and other charitable workers overseas. The tax exclusion is expected to save the Southern Baptist Convention's Foreign Mission Board \$1 million annually. Estimates of savings for all charitable organizations range as high as \$25 million annually.

—Passed President Carter's military draft registration proposal (after deleting registration of women), despite a seven-day filibuster by Sen. Mark O. Hatfield, R-Ore., on legislation funding the process.

—Passed a bill protecting the civil rights of institutionalized persons by granting to the U.S. Attorney General specific statutory authority to bring or intervene in suits against a state after determining that there is a "pattern or practice" of depriving institutionalized persons of rights guaranteed by law or the constitution.

—Passed the Refugee Act of 1980, tripling the number of refugee annual admissions to the U.S.

—Passed a supplemental appropriation for the food stamp program just in time to meet the cutoff deadline announced by the Department of Agriculture for suspension of the program if funds had not been approved.

—Failed to complete action on the Fair Housing Amendments Act of 1980 when Senate sponsors came up short of the 60 votes needed to invoke cloture on a filibuster during the lame duck session. The measure, which was overwhelming approved in the House, was described by Senate proponents as "the most important civil rights bill of the past decade."

—Passed numerous anti-abortion amendments to appropriations measures.

Larry Chesser, an Arkansan, is assistant in information services for the Baptist Joint Committee on Public Affairs.

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96th Congress on church-state issues.

Since both the Republican platform and President-elect Reagan support prayer in public schools and tuition tax credits, the question is not whether these issues will surface, but when, and in what form. Such issues may be temporarily pushed aside until the new president and Congress have had a chance to tackle larger issues such as the ailing economy.

Proponents of school prayer and tuition tax credits mustered a flurry of activity during the last Congress, but failed to change current laws and court decisions which support the constitutional requirement of church-state separation.