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June 9, 1983

Arkansas Baptist State Convention

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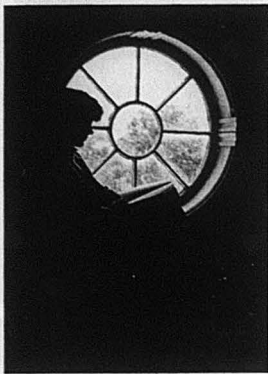
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Baptist ideals:
a summary
pages 8 and 9

June 9, 1983

Arkansas Baptist
NEWSMAGAZINE



An example of Baptist ideals: "The demands of Christian discipleship, based on the recognition of the lordship of Christ, relate to the whole of life and call for full obedience and complete devotion."

Foreign board warns of adding Canada; requests a joint study report first

RICHMOND, Va. (BP)—A proposed motion to add Canada to the Southern Baptist Convention has serious international ramifications, the denomination's Foreign Mission Board warned May 24.

The board asked that the motion, expected to be introduced at the SBC's Pittsburgh convention next week be referred to the Executive Committee, the Home Mission Board and the Foreign Mission Board for joint study with a report to be made to the 1984 convention.

Board President R. Keith Parks said the motion would make the SBC a bi-national convention and could say "to the world that Southern Baptists are taking a colonialistic approach.

His comment was expanded by Don Kammerdiener, the board's director for Middle America and the Caribbean, who said there are observers throughout the world who feel Southern Baptists are "an empire on the march and that we would like to extend our tentacles all over the world. I believe passage of this kind of a motion would give encouragement to those voices that say, 'See, we knew it all along — Southern Baptists want to take over the rest of the world.' I think this would be very unfortunate for us."

Parks said he and others at the Foreign Mission Board are sympathetic to the evangelistic needs in Canada, but they believe the best approach in the long run would be to encourage Canadian Baptists "to express themselves in a kind of Baptist organization that would have universal appeal across Canada rather than be seen as simply an appendage to a foreign convention." Such an approach, he said, would have greater evangelistic impact on Canada.

"The Foreign Mission Board has responded to requests for assistance from Baptists in other countries," Parks said, "and we certainly would be open to responding to requests for assistance from such a group in Canada."

The SBC has reviewed requests for help in evangelism and church growth from Canadian Baptists repeatedly since 1954 and en-

couraged its agencies to give such assistance. But it has resisted any move toward change in the SBC constitution to incorporate Canada as SBC territory.

The motion this year would seek to add the words "and Canada" to the present constitution statement that the convention is "for Baptists in the United States and its territories...." Approval at two successive conventions is required for such a constitutional change.

Parks said such action would change the basic nature of the convention. "Throughout our history," he said, "we've maintained an integrity as the convention of one nation. Within our own boundaries we've bent our efforts toward establishment of Southern Baptist churches. But beyond our boundaries we've talked about enabling, stimulating and evangelizing and helping to plant churches but have never intended those churches to be extensions of our own convention. They become Brazilian Baptists or Liberian Baptists or whatever."

Kammerdiener, who directs work in the area just south of the United States, said admission of Canada would cause almost immediate pressure from some churches in other countries "that would like very much to identify with the Southern Baptist Convention" because of some short-range advantages for pastors and other forms of contact.

But he said churches tied to a foreign convention are like cut flowers. "They look pretty at first but do not have the roots that go down so that they draw on local resources for ideas, for funding, for leadership and for spiritual vitality," he said.

A board member and former missionary, Jimmie H. Carpenter of Seneca, S. C., called the move to admit Canada "selective fraternization."

I think we would be sending out a message we'll fraternize with white people who are adjacent to our own country and are of our own (majority) race but we're not willing to fraternize with the rest of the world in the same sense," said Carpenter.

In this issue

12 What's illegal?

The second article in a series on pornography relates a discussion with a prosecuting attorney about state laws that control pornography.

16 Out of committee

A tuition tax credit proposal has been voted out of committee and now goes to the U.S. Senate.

Page joins Foundation

Larry L. Page has joined the Arkansas Baptist Foundation as attorney and vice president, with special responsibilities in the area of estate planning.

A member of the bar since 1980, he was also graduated magna cum laude from UALR with a BA in political science. Coming to the Foundation means



Page
means

sacrificing the high salary he could expect in private practice, but both Page and his wife, Micki, say their first priority is for him to use his legal skills in ministry, rather than in acquiring money.

A member of the pulpit committee at Shady Grove Church in Little Rock, he is currently Sunday school director, while his wife is director of a children's class.

Upon coming to the Foundation, Page began specialized training in estate planning and charitable giving in order to familiarize himself with various trust instruments.



There is a trend among churches to call pastors who have doctor's degrees. On the surface, this appears to be a good idea, because every church needs a well qualified pastor. However, this procedure overlooks two important matters. First, a doctor's degree does not automatically guarantee an effective pastor. Second, it is unlikely that most pulpit committees understand the different kinds of doctor's degrees available today.

Every pastor needs a good knowledge of the Bible, which can be acquired through schooling or disciplined study. Probably the best way to gain a thorough knowledge of the scripture is a combination of both schooling and disciplined study.

An effective pastor must, also, be a compassionate, caring person who can relate well to people. Though it is true that a person can develop these God-given qualities, they are not something that can be acquired through schooling.

Schooling is of great importance. Every minister of the gospel should be the best he possibly can be for the Lord. Every person should be better equipped through schooling than he would be without it. However, the person who does not have the educational advantage might be more effective in ministering to people than an individual who has the advanced degree.

Churches who seek men with doctor's degrees need to answer two questions. Why does our church need a person with a doctorate? What does a doctor's degree represent?

Today there are many types of doctor's degrees. Generally speaking, there are four types which most pulpit committees will need to evaluate. First, there is the Doctor of Philosophy (Ph.D.) or the Doctor of Theology (Th.D.). Either is an extremely demanding degree which prepares an individual to teach in the area of his major emphasis. Such a person is an expert in his chosen field of study.

The Ph.D. degree is research orientated and requires a thorough study, if not mastery of Greek and Hebrew. It usually requires a working knowledge of two modern languages, most often German and French. A minimum of two or more years of on-campus work is required, plus a lengthy dissertation and an oral examination in which one must defend his work. It is the highest research degree that can be awarded.

Second, there is the Doctor of Ministry (D.Min.), an advanced professional degree. It requires both on-campus and

practical supervised off-campus project work. It is designed to develop and enhance an individual's gifts and skills of ministry. It is intended to be practical in nature. In most schools the degree is strict and demanding, but has an entirely different purpose from the Ph.D. (Th.D.) and, therefore, has different types of requirements.

Third, there is the honorary doctor's degree, conferred by an institution on an individual who has made a significant contribution to society. Although it is not an academic degree, it is a method for an educational institution to recognize and honor the notable achievements of an outstanding individual. On the other hand, the academic degree is often awarded to relatively young individuals who have not yet achieved in society.

Finally, there is the mail order degree, which may or may not require any project or study. Those which do require "some work" will water down the requirements to the point that all who participate will "graduate." Some of these degrees can be obtained for only \$50. By contrast every academic doctor's degree requires some on-campus work.

In determining the value of a particular degree, it is essential to know the school granting the degree and the requirements made by that school. An individual can discover the academic standing of any institution simply by calling a nearby accredited institution of higher learning. An advanced degree is only valuable if it prepares an individual to do his work more effectively.

Perhaps the real issue is, "Why is a doctor's degree important to a given congregation?" A church with a large number of highly trained and skilled members may need a pastor with a doctor's degree. Such a degree will give him the same expertise in his field as the laymen have in other areas. If, however, the purpose is to keep up with some other church, or to obtain a certain status in the community, then the church is on a sinful ego trip.

Degrees are only useful as they meet needs and equip people to do a more effective job. Those who are in vocational service for the Lord have a mandate to be at their best. Different churches have different needs. God calls people with a variety of skills.

God knows what he is doing when he calls.

Arkansas Baptist

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I wonder

I wonder what would happen if God went into hibernation during the year and only came out in the days prior to and during the Southern Baptist Convention. Do you think he could get a reasonable idea of what we are about as Southern Baptists? I'm afraid he could.

What have we come to when the highlight of pre-convention news is that the "moderates" will not challenge the president and the "inerrantists" will not launch any new strategies. Why do we have these labels? I thought the dividing wall was destroyed 2,000 years ago. Jimmy Draper, seminary professors, the Cooperative Program, and the SBC Committee on Committees all seem to be targets of one particular lynch mob or another.

In seminary, I was taught Baptist polity but nothing was said about Baptist politics. In the old west it was normal to see more people at a hanging than a church service. If you were at last fall's state convention, you know that things have not changed much. There were not many people in attendance for the Bible Study, but they came out of the woodwork for the hanging.

Whatever happened to our emphasis on missions and evangelism? Has Bold Mission Thrust become Cold Mission Rust? I know that God does not hibernate, but if he did, I wonder how long it would take him to

realize that we have changed our symbol of the New Testament from a cross to a noose. — Name withheld on request

Opposes building

The May issue of The Baptist Program outlined the 1984-88 Southern Baptist Convention Capital Needs Budget which will be presented at Pittsburgh as recommendation #2 of the Executive Committee.

The proposal for construction of a new eight million dollar S.B.C. building (that's an eight followed by six zeros — \$8,000,000) is allocated over two years and apportioned to the six seminaries, the Foundation, five commissions and the Executive Committee.

Projected capital needs for 1984-85 are \$6,874,000. Of this amount \$4,500,000 or 65.46 percent is for the S.B.C. building. The total amount for 1985-86 is \$7,450,000 of which \$3,500,000 or 46.97 percent is for the building.

Last September, the Christian Life Commission trustees voted to support the recommendation of the Executive Committee for the new building with only one dissenting vote. A part of the discussion for supporting the recommendation was "additional space allocation" for future staff growth. The additional space would be leased out until department growth requires occupancy.

I am opposed to this proposal. I am not convinced that a "Bold Mission Thrust" by Southern Baptists requires larger buildings and an enlarged denominational bureaucracy. If the Christian Life Commission plans to fill up its allocated space in a new building, you may be certain that this is also the program for the Foundation, the Education Commission, the Historical and Stewardship Commission and the Executive Committee.

One of our state conventions (Arkansas) voted down a similar recommendation a few years ago and time has demonstrated the wisdom of that action.

Unless I can envision this new structure increasing the effectiveness of Southern Baptists in "Bold Mission Thrust," I plan to oppose this recommendation in Pittsburgh. — Jack Bettis, Oklahoma City, Okla.

No leasing planned

On Thursday, May 26, the long-range building committee of the SBC Executive Committee met in Nashville, Tenn. The purpose of this meeting was to finalize recommendations and procedures for the Executive Committee meeting in Pittsburgh during the Southern Baptist Convention.

There were many items discussed, but in particular a question arose concerning one or more agencies leasing or renting extra



The Southern accent

D. Jack Nicholas/President, SBC

On preserving religious liberty

Religious liberty as it has been enjoyed in America is a precious heritage that is too often taken for granted. Those living in parts of the world where they are persecuted for their beliefs are quick to remind us that we should treasure and cherish our right to worship as we please.

One of the best ways in which we can demonstrate our appreciation for religious freedom is by devoting ourselves to its preservation. That involves the preservation of the other man's religion as well. As Justice Jackson said, "... the price of freedom of religion or of speech or of press is that we must put up with, and even pay for, a good deal of rubbish." We may grow weary of some of the rubbish of some religions, particularly the non-traditional groups and the para-church groups. But to sit idly by while the rights of one authentic religion is suppressed is to assist in laying the foundation for the suppression of our

own.

Three factors have emerged in recent years which pose a threat to religious liberty in America. (1) a progressively stronger separatist posture in the Supreme Court; (2) the increasing secularization of society, and (3) the emergence of a large number of non-traditional (and sometimes bizarre) groups that call themselves religions.

Unless their influence is countered, these developments will likely result in some limits to the free exercise of religion.

A noted attorney, William Ball, has stated, "The government is seeking to confine the church to only those activities carried on in a building with a steeple on the roof." The governmental restrictions to which Mr. Ball alludes have primarily to do with where, when, and how religious exercises may be held and under what conditions a church may provide its ministries. Laws and regulations concerning these

matters are on the increase.

Baptists have been extremely active in their advocacy of the establishment clause (Jefferson's contribution) but they need to be just as vigorous in their advocacy of free-exercise clause (Roger Williams' contribution). Jefferson wished to protect the state from the church and Williams wished to protect the church from the state.

We need to be aware of those governmental regulations and policies at various levels which tend to inhibit religious freedom or which have the effect of coercing practices which are inconsistent with religious convictions.

In the next column, I will discuss in detail some of the governmental regulations and policies that pose a threat to the free exercise of religion.

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

You'll be glad to know . . .

floor space after we move into the new building. All of the executives of the agencies that will be housed in the new building were present, in addition to the officers of the Executive Committee.

It was brought to everyone's attention that the leasing or renting of excess floor space was covered in the operating agreement signed by each executive of the agencies involved. For any agency to lease or rent floor space, it requires the consensus approval of all the other executives. After this discussion,

the question was asked to each individual executive, (Do you plan to rent or lease any floor space in the new building?). In every case, the executive replied: No.

As you know, the building will be presented as part of the long range capital needs budget. It received a unanimous vote from the Executive Committee. We hope that the presentation and discussion at the convention will be done in such a way as to inform Southern Baptists of the needs of this project.—**Rodney R. Landes, El Dorado.**

. . . Your church can have a public relations program. I can already hear someone say, "that's all we need, another program to spend money on." Or another may more positively say, "You're right, we need to do a selling job and promote our church in the community." There is one good thing about the second response. It is that there is a recognition that the church does have a public image.



Moore

It is that there is a recognition that the church does have a public image.

It'll tell you how to have a public relations program in just a minute. Right now, let's talk about our image. Each of our churches is viewed as warm and friendly or cold and aloof; sweet and harmonious in fellowship or fussy and negative in fellowship; sensitive and caring toward everyone or indifferent and hard toward most everyone; snobbish and clickish or open and receptive to everyone; sloppy and careless or neat and efficient. Yep! Your church has an image. We would really have to ask the general public, (not members of the church) to tell us what it is. They might tell it a little prettier than it really is.

"How much will this public relations program cost? I mean, we really need to do something to turn our church's reputation around."

I'm glad you asked. You'll be glad to know it is free. No joke! You can do it and not take one penny from the church treasury. To do it you will have to view public relations as attraction rather than promotion. Promotion will cost and there is a place for some of this. However, the program is attraction and is free. I know you Baptists well enough to know which you will choose.

Here's how! Make your fellowship so genuine, warm, open and caring that folk will want to be a part of it. Make your ministries so all-inclusive that community and townspeople will know you are not just looking out for yourselves. Make your motives so pure that the public will know that you are not just trying to make a name for yourself. Make your worship services so natural that neither the Holy Spirit nor guests will feel in a strain. Make the business affairs of the church so spiritual that you refuse to fuss over them. Jesus, the head of the body, will orchestrate all of this by the Holy Spirit! Wouldn't that be glorious! Amen!

Don Moore is executive secretary/treasurer of the Arkansas Baptist State Conference.



Food and fellowship

Virginia Kirk and Jane Purtle

Growing up in the kitchen

All the kids in my family grew up in the kitchen. My brother Joe's first cake was a disaster that even the dog would not eat, mostly because he couldn't chew it. I made peanut brittle behind Mother's back and took it out to the garden to dump it. But I still had the pot of rock-like residue to clean out and a deep burn on my hand where I had spilled a glob. I have not made peanut brittle since; I can still see the scar faintly.

All of us had favorite foods which mother made for birthday dinners and special occasions. She made hot rolls, which we called "light bread," about once a week and cornbread, every day. I learned to make cornbread by guess, as Mother did. For most other dishes, I used recipes which I wrote down out of her head.

Some things mother made I never mastered — hot water pie crust and caramel cake. Caramel cake is a moist yellow cake (made from scratch) with a burnt sugar icing. I've tried to reproduce it in the recipe below, but, as I said, I never learned to do it like Mother.

All three of us became cooks. One of my brothers is a low-key health food nut. He uses whole wheat flour for his pie crusts, but I notice that when he comes home he still cleans up mother's goody peach cobbler or her calorie laden devil's food cake. My other brother makes some of the best chili around and taught me to use plenty of cumin and no tomato sauce for a true chili flavor.

Growing up in the kitchen is one of my best memories of home. Sometimes I wish I could do it again.

Caramel cake

- | | |
|-------------------|--------------------|
| 1 cup buttermilk | ½ cup shortening |
| 1 teaspoon soda | 2 cups flour |
| 5 eggs, separated | 1 teaspoon vanilla |
| 2 cups sugar | ½ teaspoon salt |
| ½ cup margarine | |

Combine buttermilk and soda. Beat egg whites until stiff. Set aside. Cream sugar, margarine, shortening. Add egg yolks one at a time, beating well after each addition. Add buttermilk, flour, vanilla, and salt. Beat well. Fold in egg whites. Pour into 3 nine inch round cake pans. Bake at 350 degrees for 25-30 minutes.

Icing

In a saucepan, cook 1½ cups granulated sugar and ½ cup milk. While it is cooking, brown ½ cup granulated sugar in a small, heavy skillet until all the sugar is dissolved and it is a deep caramel color. Add the caramelized sugar to the sugar-milk mixture and continue to cook to a soft ball stage. Remove from heat. Add 2 tablespoons butter and 1 teaspoon vanilla. Beat until thick. Spread between layers and on top of cake. Add a little milk if icing becomes too thick.

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

Arkansas Woman's Missionary Union has chosen Mrs. Jewell Watson to write a history of Arkansas WMU. Scheduled for completion in 1987, the book will make its debut at the 1988 annual state WMU meeting as a part of a centennial observance. Mrs. Watson (seated) and Julia Ketner, Arkansas Baptist State Convention WMU director, are shown researching past state records. These materials, facts from an earlier history written by Mrs. W. D. Pye, and oral interviews will be used to write the 100-year history. Mrs. Watson will be assisted by other state Baptist Women with interviews. The oral history division of the history department of the University of Arkansas at Little Rock will provide a seminar to prepare these women for collecting and coordinating interview materials. Mrs. Watson is a member of Little Rock's Immanuel Church where she serves as publicity director of the WMU Council. She is a graduate of Northwestern State University in Natchitoches, La., and has been certified in library science by Northeast Louisiana University in Monroe. She is a special worker for the Church Media Library Department of the Southern Baptist Convention Sunday School Board.



ABN photo/CB



The new Benton County Associational Office building was dedicated May 22. The 2,900 square foot brick veneer building includes the director of missions' office, secretary's office, media center, print room, equipment room, two rest rooms with showers, kitchen, tool room, a small conference room and a large conference room which will seat 100 people. There are two RV hook-ups. The parking area will accommodate 35 cars, with an overflow parking and picnic area. The acre of ground on Hwy. 102 between Rogers and Bentonville was purchased for \$12,500. The building was built mostly by donated labor, and three groups of Volunteer Christian Builders from FBC Bossier City, La. helped with the building. The cost of the building and equipment is approximately \$75,000 and is valued at \$125,000.



Photo by Dennis James

White River Association dedicated a new associational office, located between Flippin and Cotter, May 1. Ed Powers, director of missions, reported 100 present for the service that included special music by Ron and Alisa Wall. Speakers were C. E. McDonald and S. D. Hacker, former DOM's, and Everett Wheeler, associational clerk.



Photo by Tommy Robertson

Liberty Association Woman's Missionary Union sponsored its second annual missions fair May 21 in El Dorado. Ruby Snider, associational WMU director, coordinated program activities that included foreign, home and state mission speakers. Chris Elkins, a Hattiesburg, Miss., church staff member and a former Home Mission Board interfaith witness consultant, is shown speaking to the over 100 participants who braved flooded streets to attend the fair. Tommy Robertson, associational director of missions, assisted Mrs. Snider in program preparations.

by Millie Gill/ABN staff writer

Kasper Hines

joined the staff of Augusta First Church June 1 as minister of education and youth. He is a graduate of Memphis State University, Memphis, Tenn., and Southern Baptist Theological Seminary. He came to Augusta from the Fairmount Church in Louisville, Ky., where



Hines

he served as minister of education. His wife, Pene, is a registered nurse.

Morris Ratley

joined the staff of Heber Springs First Church June 5 as minister of music. He is a graduate of Southern Baptist Theological Seminary and has served churches in both Arkansas and Alabama. He and his wife, Sara, are parents of four children, David, Jennice, Chip and Chris.

Andy Westmoreland

has been granted a one-year leave of absence by Ouachita Baptist University to

pursue a master of arts degree in political science at the University of Arkansas. He is director of Evans Student Center and coordinator of student activities at OBU.

Terry Swift

has resigned his position as pastoral counselor with Liberty Association to join the faculty of Golden Gate Baptist Theological Seminary, effective July 1.

James C. Walker

is serving Little Rock Archview Church as pastor, coming there from the Mount Ida First Church. He is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. He and his wife, Mary, have two children, Melissa and Mark.

Chuck Henderson

has resigned as minister of activities/youth at Fort Smith Grand Avenue Church to enroll in seminary.

Rev. and Mrs. Pete Cragar

will do volunteer summer mission work in Michigan. Cragar, pastor of the Solgohachia Church, has been granted a four-month leave of absence by the church. Louis Gustavus will supply in his absence.

James E. Swafford

has resigned as pastor of the Rosewood Church at Paragould to become pastor of the First Church of St. Bethlehem, Tenn.

briefly

Anderson Chapel Church

at Dumas observed homecoming June 5. Marvin Hester of Hot Springs, a former pastor, was morning worship speaker. Pastor Walter Gilbreath reported a musical program in the afternoon's activity.

Benton Temple Church

licensed Ralph Hackney and Ed McDaniel to the ministry May 4.

Paris First Church

was in a revival May 1-5 that resulted in 30 professions of faith according to pastor Clyde Vire. Rex Easterling, evangelist, and Clarence Hill, song director, were leaders.

Oseola Calvary Church

will observe its 30th anniversary June 15 with a potluck fellowship. E. A. Boyer, a former pastor, and Mrs. Boyer will be special guests, according to pastor Jim D. Guffie.

buildings

Clinton church dedicates new facilities

The Friendship Church, Clinton, dedicated its new facilities on May 29. The speaker for the morning service was the church's founder, Leroy Rogers. And the dedicatory message was brought in the afternoon by the present pastor, James M. Evans.

The church facilities are currently valued at \$165,000 but the remodeling and new construction was completed at a cost of \$81,727. The work consisted of complete remodeling of the auditorium, rebuilding of the choir loft, installation of a new baptistry and lighting system, installation of new panelling and carpet throughout and the lengthening of the auditorium 10 feet. The auditorium will now seat 250 people including the choir. The entire building including the exterior of the auditorium and educational building was bricked. The new addition includes a foyer, six Sunday School rooms, church office, pastor's study, two restrooms and installation of central heat and air throughout. The parking facilities were expanded to accommodate a total of 60 cars.

The church has experienced growth during the seven years of Evans' ministry. The Sunday School has doubled in average attendance and the budget has quadrupled. Average attendance in Sunday School is now approximately 110 and church training has an average of 51.

The morning message brought by Leroy Rogers was based on II Corinthians 5:7-21. The dedicatory message delivered by Pastor Evans was based on Zechariah 4:1-7. In conclusion Evans said, "If a church is faithful to God it will be victorious. We have a promise from God who has said that he will be present where two or three are gathered."

Several former pastors sent letters of greetings and two former pastors, Max Deaton, presently pastor of the Otter Creek

Church in Little Rock, and Leroy Rogers, presently pastor of the Dyer First Church, brought greetings in the afternoon.

Evans praised the people for the new construction and for the growth the church has experienced. He said, "The things that we have accomplished is because of the commitment of the people. They desire to serve the Lord and because of this commitment we have been able to build and grow."



The Friendship Church in Clinton dedicated its new facilities Sunday, May 29. Leading the choir is music director G. C. Dewey while pastor James Evans presides.

'Baptist Ideals' outlines Baptist distinctives

NASHVILLE — Southern Baptists today need an understanding of the beliefs, practices and polity that are distinctive to their denomination, according to Grady Cothen, president of the Sunday School Board.

Cothen said two statements — the 1963 *Baptist Faith and Message* and *Baptist Ideals*, adopted by the messengers to the 1964 Southern Baptist Convention — provide an outline of Baptist distinctives with which every Baptist should be familiar.

Cothen said the better-known *Baptist Faith and Message*, "as I understand it, was an attempt to state what Southern Baptists agree on related to the great doctrines of the faith and is primarily theological in nature."

Baptist Ideals, drafted by an 18-member group as part of the celebration of the 150th anniversary of the first Baptist national organization in America, builds on the *Baptist Faith and Message* and includes matters of ecclesiology, soul competency and responsibility, matters related to citizenship, home life, priesthood of the believers and functions of the church.

"These are the ideals which, taken together, represent Southern Baptists," noted Cothen. He emphasized that neither statement is a creed.

Baptist Ideals addressed five major areas of belief and practice: authority, the individual, the Christian life, the church and the continuing task of the Christian.

"I believe as Southern Baptists we have forgotten sometimes there is more to being a Southern Baptist than a stated theological position, particularly as related to polity (our form of church and denominational government) and ecclesiology (nature of the church)," said Cothen.

The *Baptist Ideals* leaflet, available from the Sunday School Board, was recommended by Cothen for use in individual or church training studies.

He suggested pastors might use *Baptist Ideals* as the basis for a series of Wednesday night devotional messages or a Sunday sermon series. He recommended its use as part of new church member orientation and as the basis for writings in denominational periodicals.

Copies of *Baptist Ideals* may be ordered at \$1.20 per hundred from Tract Editor, Sunday School Board, 127 Ninth Avenue, North, Nashville, TN 37234.

Background: the Christian life

Baptist Ideals: a summary



Our continuing task



Authority

Authority

The ultimate source of authority is Jesus Christ the Lord, and every area of life is to be the subject of his lordship.

The Bible as the inspired revelation of God's will and way, made full and complete in the life and teachings of Christ, is our authoritative rule of faith and practice.

The Holy Spirit is God actively revealing himself and his will to man. He therefore interprets and confirms the voice of divine authority.

The individual

Every individual is created in the image of God and therefore merits respect and consideration as a person of infinite dignity and worth.

Each person is competent under God to make his own moral and religious decisions and is responsible to God in all matters of moral and religious duty.

Every person is free under God in all matters of conscience and has the right to embrace or reject religion and to witness to his religious beliefs, always with proper regard for the rights of other persons.

The Christian Life

Salvation from sin is the free gift of God through Jesus Christ, conditioned only upon trust in and commitment to Christ the Lord.

The demands of Christian discipleship, based on the recognition of the lordship of Christ, relate to the whole of life and call for full obedience and complete devotion.

Each Christian, having direct access to God through Christ, is his own priest and is also under obligation to become a priest for Christ in behalf of other persons.

The home is basic in God's purpose for human well-being, and the development of Christian family life should be a supreme concern of all believers in Christ.

The Christian is a citizen of two worlds — the kingdom of God and the state — and should be obedient to the law of the land as well as to the higher law of God.

The church

The church, in its inclusive sense, is the fellowship of persons redeemed by Christ and made one in the family of God. The church, in its local sense, is a fellowship of baptized believers, voluntarily banded together for worship, nurture and service.

Membership in a church is a privilege properly extended only to regenerated persons who voluntarily accept baptism and commit themselves to faithful discipleship in the body of Christ.

Baptism and the Lord's Supper, the two ordinances of the church, are symbolic of redemption, but their observance involves spiritual realities in personal Christian experience.

A church is an autonomous body, subject only to Christ, its head. Its democratic government properly reflects the equality and responsibility of believers under the lordship of Christ.

Church and state are both ordained of God and are answerable to him. They should remain separate, but they are under the obligation of mutual recognition and reinforcement as each seeks to fulfill its divine function.

The church is to be responsible in the world; its mission is to the world; but its character and ministry are not to be of the world.

Our continuing task

The individual and his worth, his

needs and moral freedom, and his potential for Christ have the primary consideration in the life and work of our churches.

Worship — which involves an experience of communion with the living and holy God — calls for a new emphasis on reverence and orderliness, on confession and humility, and on awareness of the holiness and majesty and grace and purpose of God.

Every Christian is under obligation to minister or to serve with complete self giving, but God in his wisdom calls many persons in a unique way to dedicate their lives to a full-time church-related ministry.

Evangelism, which is the primary mission of the church and the vocation of every Christian, is the proclamation of God's judgement and grace in Jesus Christ and the call to accept and follow him as Lord.

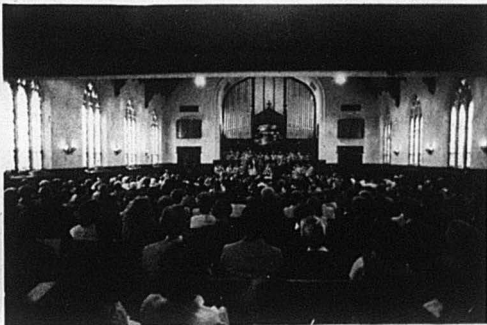
Missions seeks the extension of God's redemptive purpose in all the world through evangelism, education, and Christian service and calls for the utmost dedication on the part of Christians to this task.

Christian stewardship conceives the whole of life as a sacred trust from God and requires the responsible use of life, time, talents and substance — personal and corporate — in the service of Christ.

The nature of Christian faith and Christian experience and the nature and needs of persons make teaching and training imperative.

Christian education grows out of the relation of faith and reason and calls for academic excellence and freedom that are both real and responsible.

Every Christian group, if it is to remain healthy and fruitful, must accept the responsibility of constructive self-criticism.



The church



The individual

Laborers together: ninth in a series

Evangelism takes many forms, but all have the same goal

by Betty J. Kennedy

It should be no big surprise to Arkansans that "Golden Age" evangelism is high on the list of priorities for the Baptist state convention's Evangelism Department. Arkansas' over-60 population makes up 18 percent of the state's residents, which is second only to Florida's proportion of senior adults.

The Evangelism Department director, Clarence Shell, has been planning toward such a program for several years and has events on the calendar in 1984 for senior adult evangelism. It is only one facet of the department's work in training all Arkansas Baptists to be witnesses for Christ, but it is a fresh approach and a response to the growth of that age group.

Shell says that, as a pastor, he experienced a growing concern for senior adults as a group whose evangelizing potential had hardly been tapped. "They have the time to witness," Shell notes, "plus the wealth of experience, freedom from wage-earning and ready-made contacts through senior adult groups."

Shell is aware that the over-60 age group in the U. S. will grow by 5 million by 1985, hence, a plan to organize prayer partners and train senior adults in personal evangelism among their peers. He expects the program to become the responsibility of an associate he hopes to find in the near future.

Another fresh approach in the works is a program Shell calls Women in Witnessing. It is similar to models for mobilizing women in witnessing in other areas of the country and the kickoff at the 1984 State Evangelism Conference will feature SBC Home Mission Board staffer Laura Fry Allen.

Although the emphasis on women witnessing is to be more intense, women have not been left out of previous efforts, Shell notes. He calls attention to the Lay Evangelism Schools begun in the early 1970s. "In Arkansas, we have actually trained more women than men in these schools," he points out.

Like Lay Evangelism Schools, the department's training efforts have been in process for years, undergirding evangelism efforts and building a base for growth in the number of Arkansas Baptists who witness and multiply that witness.

The department has an associate specifically for work with youth below college age. Wes Kent guides strategies to train young people in personal witnessing. The goal of the primary method—Win Our World (WOW)—is to have a team of youth on every junior and senior high campus in the state. These young people would be trained to present a brief personal testimony of their con-

version experience and a simple plan of salvation to friends. Youth have their own evangelism conference, called Joy Explo, each year.

Another training focus of the department is the Training Evangelistic Lifestyle Leadership program, which is designed to lead Baptists to witnessing as a lifestyle through training, using audiovisuals of practical situations. This is done in small groups at the local church level.

While the department offers a broad range of witness preparation methods, Clarence Shell points to one as the "most promising process Southern Baptists have ever been blessed with." "Continuing Witness Training (CWT) is a continuing process, not a program," he points out. The process is aimed at having each trained witness train two others for quick multiplication of persons sharing the gospel message.

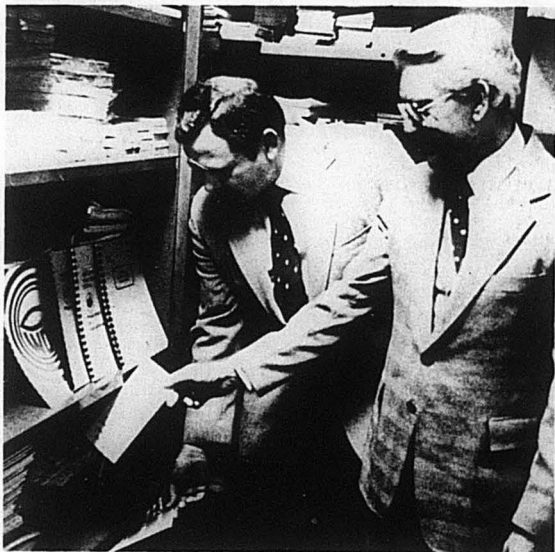
Initial training comes from a National CWT seminar (Arkansas has had two and plans three more). A pastor or lay leader who is trained takes on two apprentices who commit to a 13-week training program to become certified witnesses. These become

Equipments to take others through the 13-week cycle and the efforts of all those training and in training are undergirded by Prayer Partners. Help in the process also comes from Encouragers, who are not in CWT training, but teach new Christians with the Survival Kit study materials.

The methods of training meet the department's objective of maturing disciples, but the staff does not neglect two others: making disciples and marking them. By helping churches and associations with mass evangelism, the department undergirds continuous efforts to win persons to Christ and "mark" them through baptism by the local church. Providing a tent for 600 persons is one of the ways the department helps. A new 50 foot by 80 foot tent is now being loaned out on request.

Whether it is a revival under a tent on a hot summer night or a senior adult witnessing to a friend, if the result is that Christ is shared with lost persons in Arkansas, the action is on target toward the goal of the State Evangelism Department.

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



Shell (right) and Kent survey the department's supply of teaching materials, some of which were written by Shell.



ABN photo/Mike Gill

A new frontier in evangelism is the growing population of senior adults, now 18 percent of Arkansans. Groups like this Sunday School class at the Lonoke Church have the time and experience to witness to their peers. This women's class, which was attended by 27 members and two visitors, is taught by Mrs. Elsie Trimble, center, 91 years old and a teacher for 42 of those years.

April CP giving increases

NASHVILLE, Tenn. (BP) — The Southern Baptist Cooperative Program received more than \$8.5 million in contributions in April, pushing the fiscal year total to \$59,362,703.

The seven month total is 8.25 percent ahead of the 1981-82 figures. April 1983, income was 8.78 percent ahead of April 1982.

Additionally, the 36,000 SBC churches have contributed another \$61 million to designated causes (primarily the Foreign Mission Board and the Home Mission Board), an increase of five percent over last year.

The Baptist Convention of New York has shown dramatic percentage increases in giving both to the Cooperative Program and in designated giving. Its CP contribu-

tions are up 40.45 percent and designated gifts are up 20.65 percent. Both figures are second among all 34 conventions.

The Northern Plains Baptist Convention continues to be the leader in CP percentage increase (53.76) followed by New York, Hawaii (22.32), Colorado (19.31) and Florida (18.65).

Florida is the leader in total dollar increase over last year, \$672,286, followed by Georgia (\$583,251), Alabama (\$367,125), Texas (\$336,947) and Oklahoma (\$327,071). Thirty of the 34 state conventions have increased their giving to the Cooperative Program this year.

Maryland is the leading convention in increasing designated giving, having upped contributions in that category 28.31 percent over last year.

BSU helps air cadets

The Baptist Student Union at the Air Force Academy will meet the plane, provide transportation and overnight housing and help new Baptist students report to the AFA at the proper time if they are contacted in advance.

According to Don Gurney, BSU director at the Colorado Springs, Colo. college, the BSU is making the effort to contact new students in order to be of service to them and to help them become familiar with their new school. Gurney's address and phone number are 1230 N. Cascade, Colorado Springs, CO 80903, (303) 471-8050.

Baptist Polity

AS I SEE IT

James L. Sullivan

A comprehensive, contemporary, and practical volume, **BAPTIST POLITY AS I SEE IT** interprets how Baptists do their work together. Rather than a documentary report, it includes charts, illustrations, understandings, and impressions of how and why the denomination functions, relates Baptists to a particular polity pattern, and shows the unique places of its institutions, boards, state conventions, associations, and local churches. \$8.95

James L. Sullivan has observed and served Baptists for more than fifty years. A former president of The Sunday School Board, he is a widely known speaker and writer. He resides in Nashville, Tennessee.



At your Baptist Book Store

BROADMAN

Prosecutor discusses state pornography laws

by J. Everett Sneed

"In my opinion, there is nothing shown in the so-called 'Adult Movie Theater,' that is of redeeming value or that is educational, or of moral value," stated Wilbur C. "Dub" Bentley, prosecuting attorney for Pulaski and Perry Counties. "But we have been frustrated in controlling obscene materials in the area."

In 1972 the prosecuting attorney's office successfully tried, prosecuted and closed a number of "porno houses." It was during this time that "Deep Throat" and other oral sex movies were first shown in Arkansas.

A number of the adult theater corporations appealed to the Arkansas Supreme Court and succeeded in overturning the Arkansas law. "The 1972 Arkansas Obscenity Law permitted the arrest and prosecution of anyone who worked in a business selling obscene literature or showing obscene movies," Bentley said. "When we were able to prosecute employees, they would quit work and the business would close."

In 1977 a new obscenity law was passed in Arkansas. "Under the 1977 law the court had to declare that a movie or a piece of literature was obscene before we could take action," Bentley said. "The law, also, made promoting obscene performances, or displays of hardcore sexual conduct misdemeanors carrying a penalty of up to \$1,000 or one year in jail."

Bentley said that the process was so expensive, time consuming and the penalty was so small that "for all practical purposes, we were helpless." As a result, the pro-

Editor's note: Next week we will conclude the series of articles on pornography. The final article will deal with the problem of pornography from the viewpoint of the courts and will give some practical actions which can be taken by concerned Christians to help rid our state of pornography.

secuting attorney's office worked with legislators to make obscenity a felony again. "In 1981 the present law was passed. Although it has not gone to the Arkansas Supreme Court, we believe that it is a good law."

Bentley acknowledged that some feel the present law is not strong enough. "This law calls for the prosecution of managers of adult movie houses, but not for employees," Bentley said. "It also, has a clause that permits the showing of nudity for medical or scientific purposes."

Bentley said that he and the legislators feel that they have passed as strong a law as they could at the time. "There were two factors involved," he said. "It had to be something that the legislators would pass, and it had to be a law that the Supreme Court would hold constitutional."

One of the problems in closing the "porno houses" is that they are owned by out-of-state corporations and it is difficult to determine who the manager is. "An employee will insist that he does not know who the manager is and that he simply takes his salary from the cash register each Friday."

A further problem for the prosecuting attorney's office is the lack of staff and funds to handle the load. "There were 86,000 reported indexed felonies in Arkansas last year, over 30,000 of which took place in Pulaski County," Bentley said.

Recently, the vice squad purchased obscene magazines, motion picture films and video tapes from several "porno houses." Each of the businesses pleaded guilty and paid a \$5,000 fine. But none were closed for a single day. "If we get a warrant and seize a film such as 'Deep Throat,' we must furnish the theatre with a copy of the film until it comes up in court," Bentley said.

Bentley believes that the solution lies in tougher laws and more money for the entire criminal justice system. "In order to solve the problem of obscenity, it must be seen as a part of the entire problem. The police need more men on the force. We need more money and more manpower. Then we would have to have larger correction facilities," Bentley said.

John Finn, executive director of the Christian Civic Foundation said, "When the people become aware of the filth that is being peddled in our capital city, they will become outraged. When enough people want rid of this filth we will get it out of our state. I am determined to make the public aware of our problem and the tragic impact it is having on our state."

J. Everett Sneed is the editor of the Arkansas Baptist Newsmagazine.

Court rules against Bob Jones University

by Stan Hastey

WASHINGTON (BP) — Religious schools which discriminate on the basis of race in admissions policies are not entitled to federal tax exemption, the U.S. Supreme Court ruled May 24.

In deciding its most celebrated case of the current term, the high court held, 8-1, that Bob Jones University, of Greenville, S.C., and Goldsboro (N.C.) Christian Schools have neither legal or constitutional grounds on which to enjoy tax-exempt status, nor are they entitled to receive tax-deductible contributions, the court ruled.

The court's unexpectedly strong decision ended an extended legal battle between the two schools and the Internal Revenue Service, which in 1976 revoked Bob Jones University's tax exemption and has denied the privilege outright to Goldsboro Christian Schools since 1969.

Chief Justice Warren E. Burger, writing for the majority, rejected the school's key

claim that the IRS actions violated their right to free exercise of religion, a guarantee protected by the First Amendment to the Constitution. According to both schools, the policies of discriminating racially in admissions were based on sincerely held religious beliefs against mixing of races.

But Burger, quoting from a decision he wrote last term, held "not all burdens on religion are unconstitutional... The state may justify a limitation on religious liberty by showing it is essential to accomplish an overriding governmental interest." He added: "The governmental interest at stake here is compelling... the government has a fundamental, overriding interest in eradicating racial discrimination in education... That governmental interest substantially outweighs whatever burden denial of tax benefits on petitioners' exercise of their religious beliefs."

Besides claiming the IRS violated their

freedom of religion, Bob Jones and Goldsboro also argued the tax collecting agency overstepped its legal authority in that Congress had never written specific language into the Internal Revenue Code to deny tax exemption to religious schools that discriminate on the basis of sincerely held beliefs.

That view, too, was rejected. Burger, after an extensive review of the tax laws, said his examination revealed "unmistakable evidence" that "entitlement to tax exemption depends on meeting certain common law standards of charity — namely, that an institution seeking tax-exempt status must serve a public purpose and not be contrary to established public policy."

On that basis, Burger continued, IRS acted within the bounds of the law when in 1970 it issued a revenue ruling declaring it would no longer grant tax exemption to schools practicing race discrimination in admissions policies.

International

Jethro: worthy adviser

by D. C. McAtee, member First Church, Forrest City

Basic Passage: Exodus 18: 13-24

Focal passage: Exodus 18:13-24

Central truth: God provides help in the most unsuspected ways, and often from unusual sources.

1. Jethro's background: Jethro was a Midianite. The Midianites were descendants of Abraham by his concubine Keturah (Gen. 25:2). They were neighbors to the Israelites in the land of promise. It was no wonder that when Moses fled from the Egyptians, one of the Midianites served as a guide to him (Num. 10:29).

2. Take along a little kindness. Because Moses was kind to Jethro's seven daughters and helped them water the flock, he was welcomed into the household and later given Zipporah for a wife. Moses serves Jethro for 40 years before God speaks to him from the burning bush. Jethro consents to let Moses return to Egypt to carry out God's command and bring the Israelites out of bondage.

3. An expression of love is always appreciated. When Jethro learns that God's people are getting near, he takes Moses' wife, Zipporah, and their two sons to see him (Ex. 18:1-12).

Jethro rejoices to hear how God has delivered the Israelites out of the hands of the Egyptians, and, in verse 11, he states that now he knows that "The Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them." Jethro then leads them in a worship experience (v. 12).

4. God doesn't put all the brains in one head. When Jethro sees all that Moses is doing in judging the people, he offers some classic advice which Moses accepts (Ex. 18: 13-24). Jethro saw that Moses could not hold up to the killing pace of going from early until late every day judging the people in all of their disputes and differences. Therefore he wisely advised Moses to teach the people the ordinances and laws and show them what they must do and then choose able men who love God, and place such to rule over thousands and hundreds and fifties and tens. This Moses did and let his father-in-law go in peace.

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Stiltner to lead prayer

Richard Stiltner, pastor of First Church at Hope, will preside in the prayer room at the Southern Baptist Convention at 6 a.m., June 15. He replaces Cary Heard of Park Hill Church in North Little Rock, who will not be attending the convention.

Life and Work

A man resisting God

by Clyde Glazener, Calvary of Little Rock
Basic passage: Jonah 1-2

Focal passage: Jonah 1:1-5, 8-10, 14-15

Central truth: The person who has yielded to God's offer of grace has no right to tell God where he will not go.

The book of Jonah has an understanding of the nature of God that is far ahead of its time. The events narrated from the experiences of Jonah likely occurred between 780-750 BC. However, contrary to the general Hebrew thought of that time, by this book we're taught that God is not constrained to be the enemy of our enemies in order to be our Lord. His assignments to us may well involve our aiding our enemies in their quest for God. The message of this book speaks to the provincialism that caused Jonah to run from God's assignment for him, but it also applies to our prejudices (racial, economic, social, etc.) that keep us from witnessing with equal fervency to all persons.

1. Jonah was not the last person to have a clear understanding of God's will for action that seemed abhorrent. Nor was he the last to see his direction from God as so unpalatable that he moved in the opposite direction. When God's child sets his face against God's will, the world always seems to have a ship ready to convey him on the journey. However, no ship exists that has the ability to carry God's child to a point where God is not (vv. 1-3).

2. Sometimes storms come into our lives as a function of God's grace. The Lord "hurled" the storm at Jonah's ship to get his attention. When God's person sees himself as out of God's reach and hiding from God, the Lord may act in love to chastise him into an awareness of whose child he is (vv. 4-5).

3. Jonah had been a profitable prophet in Israel, and he seemed to grasp the situation accurately. He even articulated the facts of his rebellion against God's assignment honestly when the pagan sailors confronted him. He stated the facts without repentance. Many Christians of today can identify with Jonah at this point. They will even confess God's will for them to tithe, to worship and to alter a lifestyle and all the while make no commitment to change. The pagans pronounced the evaluation of the prophet's action, "That was an awful thing to do!" (vv. 8-10).

4. Jonah's honest declaration that his God was creator bore fruit in the lives of the pagan sailors when they witnessed the power of God (vv. 14-15). We can never anticipate how God will use any honest declaration about who he is to us.

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Bible Book Series

Elijah confronts Baal worship

by Allen D. Thrasher, First Church, Booneville

Focal passage: I Kings 17:1; 18:21-22, 26-27, 33, 36-39

Central truth: God is the giver of faith and the rewarder of those who live by faith.

It was God who gave Elijah the faith to predict a forthcoming drought. The prophecy did come from Elijah's mind alone. We are not originally told that the prophecy was from God (17:1), but it was the Lord who told Elijah to declare an end to the drought (18:1), and we may safely assume that the prophet issued the drought prophecy by the prompting of the Holy Spirit.

Nor did Elijah declare, "Thus saith the Lord," when he challenged the prophets of Baal to a showdown on Carmel (18:19), but he affirmed that he had acted according to the word of the Lord when atop Mount Carmel he called down fire from heaven (18:36). Elijah was God's chosen servant; he walked with God and the people knew that it was God who gave Elijah the faith to declare droughts and call down fire from heaven.

The faith God gave his servant Elijah in the drought and Carmel incidents was extraordinary faith. It is one thing to call a people back to the law of God (the main thrust of Old Testament prophecy and a main theme of present day preaching), but a different matter to predict no dew or rain for years. Elijah exercised extraordinary faith, faith which God gave him.

God rewards those who step out on the faith he gives them. From week to week, God-called preachers study the word of God and deliver inspirational messages based upon their faith in the word of God. God rewards such faith. He also rewards his faith challenges that have no direct scriptural proof texts, such as Elijah's drought and fire faith challenges.

Present day preachers, like the prophet Elijah, sometimes declare a special word from God, which has no direct scriptural proof text. Such words are less frequently heard than those which arise directly out of scripture, but they are no less words from God. God inspires his preachers to declare bold new outreach, prayer, service, building and other ministry challenges. And God blesses both the minister and the church who accept such faith challenges.

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Your state convention at work

Stewardship

2½ billion by 2000

The convention's blue ribbon study committee will present its conclusions next week in Pittsburg. The committee's report will come as recommendations of the Executive Committee.

The recommendations, if adopted, will confirm our commitment to Bold Mission Thrust.

Recommendation one of the study committee reaffirms the principles of cooperation as a "foundation for our working together through the Cooperative Program."

The second recommendation continues the present process of receiving and disbursing Cooperative Program funds.

Recommendation three is titled "Challenge to Cooperation." Church members are asked to increase their personal giving each year from 1985 through 2000. It is anticipated that gifts to the churches will reach 20 billion dollars by the end of this century.

Churches are asked to increase Cooperative Program gifts with 2½ billion dollars as the goal by A.D. 2000. State conventions will seek a 50/50 division of CP gifts with SBC causes.

A Planned Growth in Giving program is the fourth recommendation and will implement the 15 year goals of mission support.

— James A. Walker, director



Walker

Christian Life Council

God's will and man's way

A recently convicted murderer told police he killed because he was told to do so by the "Big Man upstairs." Upon driving a new \$23,000 auto through the showroom window, the driver declared, "I am a man of God and I want a new car today." A young lady tells of two ministerial students confiding that God was leading in their asking her hand in marriage. Confused somewhat by the close proximity of time the two popped the question, in neither case did she receive a special revelation.

Long time teacher of Christian ethics at Southwestern Baptist Theological Seminary T. B. Maston suggests guidelines in helping Christians determine God's will: 1. The chief tangible source for a knowledge of God is the Bible. 2. The Christians has the promise of the leadership of the Holy Spirit. 3. The Christian gives serious consideration to what his family, friends and church leaders have to say in finding God's will.

We must never forget that the ultimate responsibility for determining the will of God is ours and that we have to pay the price if a mistake is made. "If any of you lack wisdom, let him ask of God . . ." James 1:25.

Contemporary life is full of decision times and opportunities. Choices often determine life, death, good health and bad health.

— Bob Parker, director

WMU

GA/Acteens Camp: different

GA/Acteens campers have worship and Bible study each morning. Group vesper services and individual quiet times begin the evenings. The days are filled with crafts, swimming, nature, and recreation. Evenings are spent roasting marshmallows, singing, and in campfire services. Trained counselors guide the campers through each activity and end the day with devotions.

Most Christian camps have similar programs. So what makes GA/Acteens camp different? The answer is missions education.

GA/Acteens Camps is an opportunity for girls who have finish-

ed the 3rd-12th grades to meet missionaries. Many missionaries say that they responded to God's call as a result of meeting missionaries and being confronted with the need for sharing the gospel while a child at GA Camp.

Girls at GA/Acteens Camp will participate in missions as "Christmas in July" is celebrated. Campers will bring a small article to be given to the Bartholomew Baptist Migrant Mission Center at Hermitage.

Now is the time to be "growing" future missionaries to insure Bold Mission Thrust's reality. GA/Acteens Camp can plant that "missions involvement seed."

Make plans for your daughter or the girls in your church to experience a "missions" camp. The dates are July 4-8, for girls who have finished the 3rd-12th grades. July 11-15, 18-22, and 25-29 are for girls who have finished 3rd-6th grades. — Pat Glascock, GA camp director

Baptist Student Union

Good news at Camden

The newest Baptist Student Center, being constructed at Southern Arkansas University Technical Branch at Camden, is alive and well and growing.

Dan Davies of Camden is supervising the construction, much of which will be done by volunteer labor. The Dermott Church has a work crew that will give a week to the project. The Dermott church has also given \$2,000 for the cost of the center.

Work teams, arranged through the Home Mission Board, will be coming from both Alabama and Georgia. Georgia churches helping are First Church of Fairburn, First Church of Norcross, and First Church of Marietta. The Alabama church is Oakbowery Church of Ohatchee.

Many of the churches will be bringing wives of the workers who will be helping in Vacation Bible Schools in the churches of the area. Ruby Snider and Jim Clark, both of Camden, will be working with feeding the volunteer work groups.

Several unusual gifts have been received for the building, the latest of which is a \$1,000 gift from the Wildwood Church near El Dorado which was disbanded last October.

John Jarrard of Little Rock drew the plans for the center which includes the first use of passive solar energy in an Arkansas BSU Center. Wayne Trull, a Magnolia architect, is providing architectural supervision. — Tom J. Logue, director, Student Department



Logue

Church Training Department

Marriage Enrichment Retreat

Fairfield Bay will be the site of a Baptist Marriage Enrichment Retreat July 21-23, 1983. The retreat, sponsored by the Sunday School Board and Arkansas Baptist State Convention, is the basic retreat in Southern Baptist's marriage enrichment retreat system.

Bruce and Marie Morrison of Manchester, Mo., will lead the retreat. Bruce is a public school counselor and part time marriage and family counselor. Marie is secretary to a high school guidance counselor. They are parents of three children. They have led retreats for their state convention and Bruce is certified as a trainer of marriage enrichment leaders.

The retreat is a special time away for couples who have a good marriage and desire to make it better. It is a well-structured experiential education event based on biblical principles for marriage. The retreat begins with the evening session Thursday and adjourns at

noon Saturday.

Interested couples may contact their pastor, church staff, or the area director of missions for more detailed information about the retreat. Or, couples may write the Church Training Department, P. O. Box 552, Little Rock, Ark. 72203. Preregistration is required.

Persons interested in learning to lead marriage enrichment will find this retreat and later training workshops excellent opportunities for leadership training. Contact Gerald Jackson in the Church Training Department for additional information. — **Gerald Jackson, associate**

Evangelism

The soul winner committed

God spoke to his people through the writer of Proverbs and stated, "He that winneth souls is wise". There must be a definite commitment from the Christian if he is going to share Christ. A Christian does not accidentally introduce the lost to Jesus. A Christian, in mind, heart and spirit, must say, "I will help people to know Jesus".

First of all, there is a commitment to Christ. This comes through

a Christian's experience of regeneration in salvation. The Bible says that one becomes a new creature in Christ Jesus. Paul stated in Philipians that "...at the name of Jesus every knee should bow...and every tongue should confess that Jesus Christ is Lord...". The successful soul winner makes a commitment to Christ as savior of his soul and Lord of his life.

In true New Testament witnessing, there must also be a commitment to the local church. Jesus commissioned his followers, who were the local church, to make disciples. "As you go, teach all nations". Literally, Jesus said, "Make disciples of all people". He also taught that every newborn believer should be related to the church. Jesus said, "Baptize them in the name of the father, the son and the Holy Spirit". He further taught that the church should teach them to "observe all things". Therefore, in the New Testament, a real soul winner not only introduced people but helped relate them to the local church. In our own day, we must do nothing less than the best that Jesus has given to us. — **Clarence Shell, director**



Shell

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Senate panel approves tuition tax credit bill

by Larry Chesser

WASHINGTON (BP) — A divided Senate Finance Committee has approved President Reagan's tuition tax credit proposal but senators on both sides of the controversial measure agree it will face a much stiffer challenge on the Senate floor.

"It will take only 11 votes to get this out of committee," Sen. David L. Boren, D-Okla., reminded panel chairman Robert J. Dole, R-Kan., just before the final vote. "But it will take 60 votes to get it out of the Senate," Boren quickly added, promising a filibuster if the bill is brought up on the Senate floor.

On an 11-7 vote, the committee approved essentially the same bill it passed late in the last Congress which was never considered by the full Senate. When fully phased

in over three years, S. 528 would provide parents tax credits of up to \$300 for each child in private elementary and secondary schools. The maximum family income to qualify for the full credit would be \$40,000, with partial credits available until a family's income reached \$50,000.

Instead of attaching the tax credit bill to must-pass legislation such as the debt ceiling bill being handled by the committee, the panel passed S. 528 as an individual bill. That was considered by opponents as a "victory of sorts," according to an aide to Boren who said the Oklahoma senator "got what he feels is a very firm commitment from Dole to send the bill to the floor as a free-standing bill."

During several sessions aimed at concluding committee action on the measure, proponents rejected almost all efforts to amend the White House draft.

The panel did agree to defy White House preferences by adopting a committee amendment as it did last year making the tax credits refundable to parents whose tax bill is less than the tuition tax credit available. However, the committee turned back an effort by Sen. John H. Chafee, R-R.I., to add refundability language to the bill coming out of committee instead of making it a committee amendment to be offered on the floor.

Chafee also unsuccessfully challenged the bill's declaration that its purpose "is to enhance equality of educational opportunity, diversity and choice in America." The primary purpose of the bill, Chafee insisted, is to provide federal financial assistance to private school children.

Also rejected were Chafee's efforts to make private schools subject to the same

requirements imposed on public schools receiving federal funding in the areas of bilingual education, teacher accreditation, compulsory attendance and discrimination based on sex, religion or handicap. Last year, the panel accepted Chafee's amendments on handicap discrimination and compulsory attendance.

The bill's single requirement on participating private schools is a ban on race discrimination. The committee turned down a Boren amendment to strengthen the enforcement provisions by eliminating the need for the Attorney General to demonstrate in court that a challenged school "intended" to discriminate by substituting a "results" standard for the bill's "intent" test.

Amendments pushed by supporters of the bill were also rejected including one by Sen. David Durenberger, R-Minn., to make tax credits applicable to public as well as private school students. Riders by Sen. John C. Danforth, R-Mo., to delay the bill's effective date until Congress earmarked funds to pay for it either through tax hikes or spending cuts and to cap the cost of the program at \$1 billion were also defeated.

Administration officials estimate the program's peak cost will be less than \$800 million annually, a figure questioned by several panel members, including Danforth.

Scheduling for floor action on the bill is uncertain but the level of opposition expected there is not Boren, a former Oklahoma governor and state legislator, called the proposal "the single most damaging legislative proposal" he has seen in public office. Nonetheless, an aide said Boren is "very optimistic" opponents can keep the measure from being passed by the Senate.

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Reprints of the article on Southern Baptists that appeared in the *Saturday Evening Post* entitled "Southern Baptists — Not Just Whistling Dixie," are still available. The deadline for ordering has been extended until July 4, 1983. The first print order was for a million copies, but the magazine's marketing firm indicates that they believe there is still more demand for the article.

The cost is 20 cents each and they are available from Benjamin Allan & Associates, P.O. Box 91, Alexandria, IN 46001.

State religion does little good, senator says

WASHINGTON (BP) — Even though ceremonies expressions of religion in the state "do not violate the separation of church and state," they "do not do a great deal of good," either, according to U.S. Sen. Mark Hatfield, R-Ore.

Speaking at the 50th anniversary service of the dedication of the National Baptist Memorial Church, Hatfield said the original intent of the Constitution was to protect both church and state, a view disputed by leaders of the Religious Right.

He also warned against an "unholy alliance of preachers willing to do the president's bidding," an apparent reference to Religious Right leaders such as Jerry Falwell, founder and president of Moral Majority.

Hatfield defended the 1962 and 1963 Supreme Court rulings striking down state-written and state-required prayer in public

schools: The high court did not rule out truly voluntary prayer, he said. He added religion is "too sacred, personal and holy" to permit government interference. "We serve God willingly and from the heart, not by constraint."

Speaking to the Baptist distinctive of separation of church and state, Hatfield said: "The heritage Baptists have that ties us together for political and religious liberty is our greatest contribution to the nation and the world."

Originally conceived as a memorial to Roger Williams, the church was dedicated to religious freedom, one of the basic foundations of the Baptist belief. Formal dedication took place on May 23, 1933, when the Southern Baptist Convention and the American Baptist Churches, (then the Northern Baptist Convention), scheduled their annual meetings in Washington.