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7-21-1983

### July 21, 1983

Arkansas Baptist State Convention

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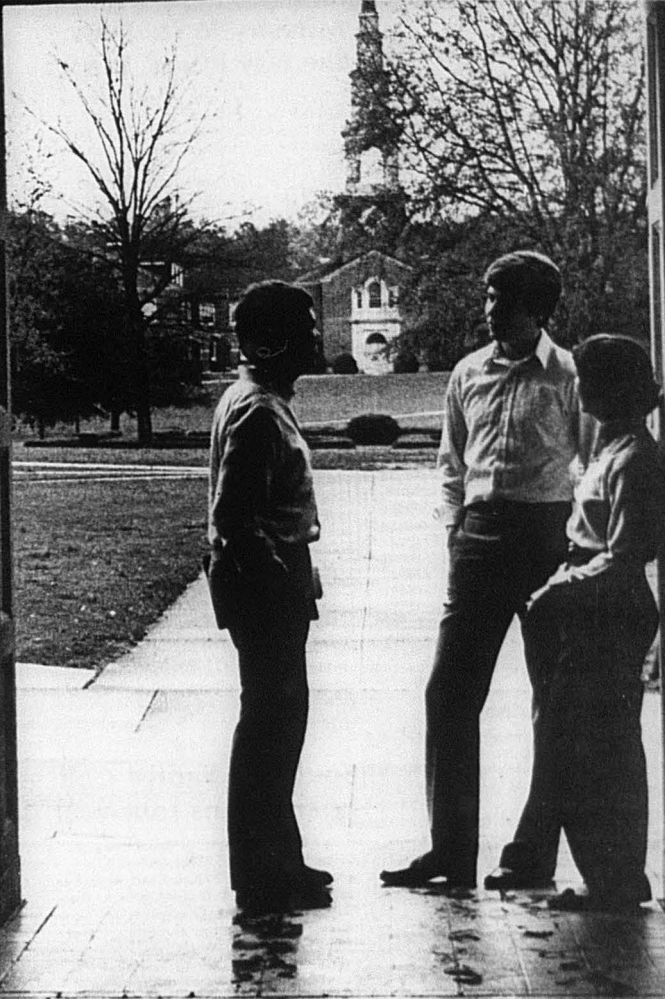
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# On to College Day

Special section  
begins on page 12



July 21, 1983

Arkansas Baptist  
NEWSMAGAZINE



Photo by David Hayward

Whether the going is across the country or across town beginning college studies is an occasion for churches to address the needs of their young people who are college students. Arkansas churches are encouraged to make a Sunday early in August a special day for college students.

## Ministry to students: the way it was, the way it could be

From the time Frank Leavell's dream resulted in the beginning of student work back in 1922, Southern Baptists have been committed to reaching out to the campuses. And they have done it through the local church. This church relatedness has been a unique characteristic that separates Baptist student ministries from many other ministries on campus.

The dream and the method continues with Charles Johnson, who became head of National Student Ministries in 1982. He is counting on local churches for a teamwork approach to ministry to, and with, students.

"All of us must continue to look at students as resources for ministry, not objects," he writes. "We will discover that students

make some of the best musicians, teachers, responsible committee members, and tithers in the community."

Arkansas churches in college settings often welcome students into their family as the young people return to the campus in the fall. To help the student, the church, and all those who are concerned about ministering to students, the *Arkansas Baptist Newsmagazine* has set aside a section of this week's issue to spotlight "On-to-College Day".

Included are a look at 60 plus years of student ministry, suggestions for observing a special day and welcoming students, and messages from churches around the state to students.

## Colleges, seminaries strengthen relationships

DALLAS (BP) — Presidents and deans of Southern Baptist colleges and schools have made two major moves to strengthen relationships between colleges and universities supported by the state Baptist conventions and the six seminaries supported by the Southern Baptist Convention.

Action took place during the annual meeting of the Association of Southern Baptist Colleges and Schools in late June.

Deans and other academic officers voted to appoint a study committee to consider the issue of ministerial education in Southern Baptist institutions of higher education. Several Baptist colleges and universities offer graduate degrees or have endowed schools in theology and religion-academic

areas traditionally reserved for the six seminaries.

The issue is of "very vital interest" to the academic officials, according to Arthur L. Walker Jr., executive director-treasurer of the SBC Education Commission.

"I think Southern Baptists are headed toward an educational crisis, and this deals with that crisis," Walker said. He told the academic deans the Education Commission is willing to work with the two groups to provide a forum for discussion.

The association also elected Milton Ferguson, president of Midwestern Baptist Theological Seminary, Kansas City, Mo., as president of the organization.

## In this issue

### 11 Members disagree

Twelve of the 15 members of the Southern Baptist Public Affairs Committee have publicly disclaimed a letter from the newly elected chairman of the group.

### 12-18 On to college

In a special seven page section, the *Arkansas Baptist Newsmagazine* joins Arkansas Baptist churches in welcoming students to college for the coming year.

## Southern Baptist College board plans four-year degree

The Board of Trustees of Southern Baptist College at Walnut Ridge has voted to establish a four-year baccalaureate program without bringing the decision back to the Arkansas Baptist State Convention. The action was taken in a regular meeting of the board July 12.

President Jack Nicholas said that the board unanimously voted to "proceed to establish a four-year program as expeditiously as we can using sound judgement and funds as they are available."

The first baccalaureate degree planned by the school will offer a major in Christian ministries. Since the board meeting the school administration has consulted with the North Central Accrediting Association about their plan to establish the degree. The school cancelled its previous plan for offering two other majors leading to the baccalaureate degree.

Dr. Nicholas said, "It is difficult to know when we will be able to offer advanced

courses leading to the baccalaureate degree with a major in Christian ministries. It could be as early as the fall of 1983 or as late as the fall of 1984. Accreditation and funding must be worked out before we proceed."

Dr. Nicholas said that a degree in business will be the second offered, and the third would be in education. Both likely would not be offered for several years.

SBC's president emphasized that the school would proceed only as funds are available without additional monies from the Arkansas Baptist State Convention and federal Title III funds.

According to Nicholas, the board of trustees decided to move toward the four-year program without further consideration by the state convention to keep down controversy. He reported that in a meeting June 9 of Southern Baptist College and state convention leaders fears were expressed that the discussion of a four-year program at the institution would be divisive.



New Social Security and Internal Revenue policies will take a substantial bite out of the salaries of pastors and other ordained ministers beginning in January, 1984. Since pastors rely on churches for their living, substantial salary adjustments must be made to compensate for these increases.

Individuals are divided into two categories for a purpose of collecting Social Security taxes. These are "wage earners" (non-ordained individuals employed by another person, business or institution) and "the self-employed." Pastors and other ordained employees of churches or religious institutions are arbitrarily placed in the category of the self-employed.

In the case of the wage earner, one-half of his Social Security tax is paid by his employer and one-half by himself. In 1982, for example, the wage earner and the employer each paid 6.70 percent of the employee's wages up to a maximum of \$2,391.00 each.

"Self-employed" persons, including owners of businesses, medical doctors, lawyers and ordained ministers, pay the entire amount of the Social Security due on their income. In the past, this amount has been about two-thirds of the combined payments made for wage earners. In 1982, self-employed persons paid 9.35 percent of their income up to a maximum tax amount of \$3,029.40.

The law which will take effect in 1984 will require self-employed people to pay 14 percent of a maximum taxable income base of \$37,500. Both the tax rate and the maximum taxable income will continue to increase according to a set formula. By 1990, a self-employed individual, including ordained ministers, will be paying 15.3 percent on an estimated maximum taxable income base of \$57,000.

Congress has softened the blow slightly for self-employed persons in the immediate future by use of tax credits. In 1984, the tax credit will be 2.7 percent; in 1985, 2.3 percent; in 1986 through 1989, 2.0 percent; and in 1990 and thereafter, the self-employed will pay the entire amount.

The most important question is, "what does all of this mean with respect to lost income for ordained ministers?" An article in *U. S. News and World Report* (April 4, 1983) projects an increase of \$899.95 over 1983 for individuals making the maximum payments to Social Security tax. In 1984, many pastors will lose approximately \$900 from their salaries.

On Jan. 1, 1985, the loss of income will likely be even more drastic for many. In the past, the Internal Revenue Service has allowed the ordained a double benefit. A portion of a salary could be set aside as housing by a vote of the employer. For the Baptist pastor, this is his church. An ordained person could also claim

the interest and tax paid on a house. This, of course, amounts to several hundreds of dollars annually of income tax benefits.

The housing benefit was to have come to an end on June 30 of this year. (See ABN article June 30, 1983, page 4, "IRS delays rule on clergy housing"). Southern Baptist pastors and ordained persons owe a debt of gratitude to Darrell H. Morgan, president of the SBC Annual Board for his efforts in obtaining this reprieve. Dr. Morgan had urged that the effective date be delayed until 1988, but has been able to obtain only a one and one-half year delay.

Legislation has been introduced in the House of Representatives which would allow ministers to continue the housing benefit. Observers give the legislation little possibility of passage, although it has 75 co-sponsors from both parties.

Many observers argue that it is unfair for ordained ministers to receive the double housing benefit. While this may be true, the unfairness has been offset in large measure by the classing of the ordained as self-employed. It should be obvious that the pastor, church staff worker or an associational employee is just as much a wage earner as any other salaried person.

There are only three courses of action for a church or others who employ ordained persons: (1) to ignore the substantial taxes which appear certain to be levied; (2) to write to legislators to encourage some type of tax relief on housing and/or Social Security for the ordained; or (3) to provide a Social Security allowance for the ordained.

Even at this late date if enough citizens write to the legislators, it is likely that legislation would be passed to lessen the impact of the combined tax escalation.

It is vital that churches provide a Social Security allowance for pastors and other ordained persons. While some may be able to tighten their belts and bear the new tax burden, hundreds of dedicated, God-called men will be forced to take food and clothing from their families, to pay Social Security taxes, unless some adjustment is made.

Recently, in discussing this matter with a pastor who was visiting the Baptist Building, I suggested the Social Security allowance. Immediately he replied, "Of course, my church will give me this new allowance, but it won't change anything, because I have a fixed salary package."

This is of grave concern to me. Churches must provide Social Security allowances above present compensation if they are to play fairly with God's servants. We beg you to prayerfully consider this matter.

# Arkansas Baptist

NEWSMAGAZINE

Arkansas' Third largest publication,  
meeting the information needs of Arkansas Baptists

VOLUME 82

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## One layman's opinion

Daniel R. Grant/President, OBU

### Ministering to students: past, present and future

Southern Baptists and Arkansas Baptists have a rich tradition of ministering to college students. My memories of names and phrases connected with the Baptist Student Union movement "in the olden days" focus on such giants as Frank Leavell, Bob Denny, William Hall Preston, Kearnie Keegan, and Chester Swor. They talked about the "Master's minority" and "maximum Christianity" on campus. I can still hear Frank Leavell saying, "The most I can do is the least I can afford to do, for Christ." They all talked about BSU as "the connecting link" between campus and local church. "Student Week" at Ridgecrest was a life-changing experience. The one major distinctive of the Southern Baptist ministry to students was that it was not a campus church, and that it placed strong emphasis on involvement in the local church.

The names and phrases of the BSU today include new giants and I have no hesitation in saying Arkansas' own Tom Logue leads the list, along with such names as Jamie Jones, Arliss Dickerson, and Elmer Goble. Some of the new phrases include "inward

journey/outward journey," with its strong twofold emphasis on introspection through prayer and Bible study, and outreach to a world in need, all the way from the home neighborhood to the world neighborhood. Discipleship and "discipling" are new terms that constitute a rediscovery of old and profound truths of the New Testament.

If there is one major weakness of our present-day ministry to students, it is that we seem to have lost some of our strong emphasis on student involvement in a local church. It is there in the guidebooks, to be sure, but an honest inventory of BSU priorities would have to conclude that we are failing all too often in leading our students to become genuinely involved in local churches. It is a serious weakness, no matter how strong the campus BSU activities may be, because there is simply no BSU after college. That wonderful spirit is a rarified atmosphere that is not duplicated in any local church after college, and it may take active BSUs a long time to figure out why they are unhappy in the post-college

local church.

There is strong hope for the BSU of the future. The new director of the National Student Ministries Department is Charles Johnson, and he has inherited a tough assignment. One of his first jobs is to put in writing what the NSM (BSU) is all about. It is my privilege to serve on a committee, chaired by Johnson, to prepare this "base design," a document that has never before been prepared for this program. I am impressed with Johnson's commitment to placing new emphasis on helping the local church to do a much better job of ministering to college and university students. This could be a creative combination of the old and the new: the old emphasis on student involvement in a local church, and the new emphasis on inward journey, outward journey, and discipleship. I can think of no better way to prepare our young people for leadership in Bold Mission Thrust between now and the year 2000.

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



## Woman's viewpoint

Judith C. Strother

### The Christian response to divorce

As a lawyer, the most agonizing cases in my practice are divorce and child custody cases. I have observed three stages in the divorce process. At each stage there is a desperate need for the love, prayer, and companionship of Christian friends.

Stage one begins with depression and withdrawal, as problems in the marriage become acute. Both parties may be too embarrassed to consult friends or to seek professional help, even from the pastor. We who have not experienced it cannot appreciate the guilt felt by the Christian whose marriage is crumbling. In addition, failure in this most intimate and sacred relationship is a tremendous blow to the sufferer's ego and sense of self worth.

In stage two, the problems of guilt and depression become compounded with anger, bitterness and resentment. This

flood of anger is usually directed at the estranged spouse, but the ripple effect may be devastating to everyone in its path, and may even threaten to alienate the Christian friend who is seeking to help.

There are many who never progress beyond stage one and two. I know a young mother whose shattered sense of self-worth threatens never to mend and a middle aged father whose seething anger and resentment have aged him prematurely.

Stage three is the beginning of recovery. It is the long climb out of depression and away from guilt. It is the drying up of the flood of anger and bitterness. It is a time when the sufferer slowly realizes anew that God is in control and sufficient for all our needs; that with his help even the pain of divorce can be borne; that life is a gift and

can be full and satisfying once again.

Only through the committed love and sustaining help of Christian friends can stage three be attained. It is not enough to offer prayer for our divorced brother or sister. What is needed is a generous gift of time and sheer physical presence, a willingness to offer a sympathetic ear, a commitment to share one's life with a fellow sufferer.

Judith Cook Strother obtained her juris doctorate from the University of Ark. at Little Rock after earlier earning a masters degree in education from Ouachita Baptist University. She and her husband, Lane, also a lawyer, share a practice in Mountain Home. A member of First Church, Mountain Home, the couple has three children, Jodi, Megan and Mica.

## You'll be glad to know . . .

### No discrimination

On June 9 and again on June 23 this magazine ran articles concerning the Supreme Court decision which was rendered in reference to supposed educational discrimination against minority races at Bob Jones University of Greenville, South Carolina. The case was decided along with a case brought against the Goldsboro (North Carolina) Christian Schools; the latter school does not admit blacks. From the thrust of the Baptist Press article in the *Arkansas Baptist Newsmagazine* one would believe that Bob Jones University similarly discriminates against blacks.

This is not at all the case. Bob Jones University admits black students and the only discrimination is that, because of religious convictions, the regulations governing student conduct, which the students agree to before enrolling, forbid interracial dating. For that reason, and that reason only, the Supreme Court has ruled that a tax exempt status for Bob Jones University is "contrary to public purpose" and has been revoked.

One does not have to agree with a stand against interracial dating to recognize the severe transgression of religious liberty which has occurred. Should minority status for homosexuals become the law of the land ("Gay Rights"), no school which forbids same-sex dating could legitimately be allowed tax exemption.

This reasoning would most appropriately indicate that should a Christian hospital refuse to perform abortions, based on religious conviction, that hospital would be denied tax exempt status. Any Christian college could be denied tax exemption, if it were demonstrated that the religious convictions of that institution refused to allow the ordination of women into the ministry, and thus the religion department "failed to provide educational equality" to women staff or students.

Bob Jones lost its tax exemption because it firmly holds a biblical tenet which is offensive to Washington. From now on, only religion which serves the government's interest will exist without penalty. If you believe the axiom: "The power to tax is the power to destroy", you will recognize that religious freedom died a little more in America with this decision. — **George T. Schroeder, Little Rock**

### Polish media cover Baptists

WARSAW, Poland (BP) — Baptists in Poland received favorable treatment on television and in national publications before Pope John Paul II's highly publicized visit to Poland.

A film developed by the state television authority in Poland, aired during evening hours June 11, featured Baptist church life.

Another film made during Billy Graham's 1978 preaching visit to Poland was shown

### Why do preachers do it?

Why do so many pastors, evangelists and other religious leaders urge (and sometimes almost threaten) people in their audiences to "come forward," to make a physical move to the front of the pulpit area at the conclusion of their sermons? Is that particular spot more sacred or holy than the rest of the auditorium or stadium? Is that where God must get people to save and/or bless them? Did Christ, his early disciples, or any preacher prior to Charles Finney (1792-1875) extend "aisle walking" invitations at the end of their sermons?

What biblical authority does any religious leader have to urge and/or command individuals to "lift their hands" for prayer, to "walk the aisle" and trust Christ, or to "come forward" to get saved? Cannot the preacher ask God to save and bless his listeners without their hands being lifted or their feet bringing them to the front of the pulpit area? Surely he can! Doesn't God know who the "needy sinners" are and cannot he do his supernatural work of saving grace in a person's life without the movement of a single muscle in the physical body at the close of a preacher's sermon? He can! He has! He does!

Why then do so many preachers use unscriptural methods to get numerical results? Why do some use gospel gimmicks, excessive emotional pressure, psychological manipulations, or other professional hucksters' tricks to get "immediate, on-the-spot, visible decisions" at the end of a professedly Christian worship service? Where is the biblical authority for this very common (and oftentimes confusing) modern ministerial practice? Surely no serious student of the New Testament will lift Matthew 10:32-33 from its context and quote these verses as authority for the current "aisle walking" custom.

The reading of Iain Murray's *The Invitation System*, James Adams' *Decisional Regeneration*, Ernest Reisinger's *Today's Evangelism*, Walter Chantry's *Today's Gospel*, and L. S. Chaffer's *True Evangelism* (to name a few excellent works on this subject) might help all of us to become more scriptural in this area of our public ministry. — **Charles Rosson, Gravette**

during prime time by the state broadcast agency June 3. Prepared and released by the Graham organization, the 50-minute telecast included an introductory commentary by Michael Stankiewicz, general secretary of the Polish Baptist Christian Union.

The weekly magazine "Arguments" (the English translation) carried a major feature in its June 5-12 issue entitled "The People Who Baptize."

... The blessing of God has been on our camps and assemblies.

The summer months provide those special times when youth and children are exposed to the reality of Jesus Christ and his claims on our lives. At this point in the summer we are seeing unusually good response by way of the number registered, those being saved, and those being called into Christian ministries. We owe so much to so many for giving their time to make these things happen. Many of you operate fine associational camps. I'm sure you, too, have had God's blessings on you.

... You may make a great contribution in Indiana. One of our Arkansas churches has helped get a little church in Indiana on the move. From pouring the foundation, to erecting the upper structure, to enclosing it, they have gotten the little congregation in out of the weather. But, brick already purchased and delivered continues to sit in neat stacks around the church waiting for someone to come and lay it around the building. If you, or anyone you know, is in a position to give a week or two to this project, would you please contact the First Southern Church in Portage, Ind.

... Every church can and should have a well trained pastor. Not every church can have a college or seminary graduate, but they can have a well trained pastor or staff person. Because there are 17,000 Southern Baptist pastors without seminary training, the Seminary Extension Department has set up 400 centers where such training can be received. About 10,000 persons per year are enrolled in one or more courses. The cost is minimal. The registration fee of \$12, plus the local operating expense of the center, plus the cost of the textbook is all that is involved. It could be as little as \$25 to \$30. If a person cannot come to the center, their studies can be done by correspondence. Please contact Lehman Webb if you would like more information (telephone 376-4791). Please take advantage of this opportunity.

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

### French Baptists name leader

MASSY, France — The French Baptist Federation elected Jean Farely as the first executive secretary in its 72-year history recently in Massy, France.



Moore



Maddox gives Valentine award

## Foy Valentine gets citizenship award in LR

Foy Valentine, Executive Director of the Christian Life Commission of the Southern Baptist Convention, was selected to receive the 1983 "Brooks Hays Memorial Christian Citizenship Award." Dr. Valentine, named by *Christian Century* magazine as one of the 20 most innovative church leaders in the world, was chosen from a prestigious group of nationwide nominees.

Second Church, Little Rock, where Congressman Hays was a member and Bible teacher for many years, has chosen this manner to honor the congressman.

The purposes of the award are: (1) to encourage the application of the gospel in areas of public service; (2) to recognize persons who have applied their Christian faith in the area of public service; and (3) to provide an on-going memorial in honor of Brooks Hays who applied his Christian faith in the arena of public service.

The recipient of the award must be a person who has applied the Christian faith in the area of public service in a profound way. Nominees nationwide are considered each year to receive the award. The annual presentation coincides with the annual July 4 Christian Citizenship celebration.

A testimonial dinner honoring Dr. Valentine was held on July 2 in Buffington Hall of the Albert Pike Resident Hotel. Individuals sharing testimonies at the dinner were John McClanahan, pastor of First Church, Pine Bluff, and Tom Logue, Baptist Student Union Director for the Arkansas Baptist State Convention.

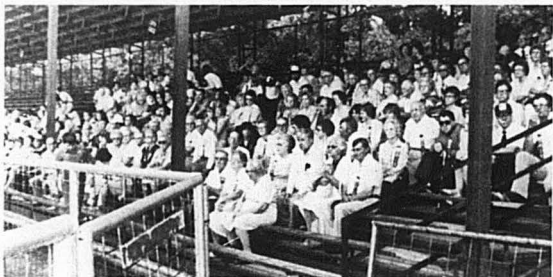
Larry Maddox, pastor of Second Church, Little Rock, in explaining the history of the award said of Congressman Hays, "He did what was right, not what was politically advantageous." Maddox, McClanahan and Logue all compared Valentine with Congressman Hays.

In accepting the award, Valentine said, "I believe that the greatest need of America today is to return to moral and spiritual ideals. The truth is that no one will do anything worthwhile apart from being guided by these ideals." — J. Everett Sneed



ABN photo/Sneed

The Christian Life Council recently presented plaques to the children of Mrs. Gladys Long, member at First Baptist Church, Norphlet, honoring her posthumously for promoting patriotism and civic responsibility. Pictured above, left to right, are U.S. Representative Beryl Anthony, who spoke during the presentations; Pat Long; Nita Fay Long Lum; Lindy Long; David Long; Kenneth F. Long; Joffre Long and Bob Parker, Director of the Christian Life Council. A plaque of appreciation for the support she has given her husband, Representative John Miller, was presented to Mrs. Ruby Miller of First Baptist Church, Melbourne. Mrs. Ellis Yoes, First Baptist Church, Fort Smith, received a plaque for promoting voluntary service. The presentations were made during the Christian Citizenship Conference, July 1, at the Geyer Springs First Baptist Church in Little Rock.



The first annual God and Country day was held in Harrison by the North Arkansas Association recently. State Executive Secretary Don Moore spoke and 565 people attended despite almost constant rain.

## Overseas volunteers top BMT goal

by Mary Jane Welch

RICHMOND, Va. (BP) — Southern Baptists are running well ahead of their Bold Mission Goal to increase the number of volunteers assisting missionaries overseas.

The Foreign Mission Board had hoped to send 20,000 volunteers overseas from 1978-82, but instead sent 21,883, surpassing yearly goals for every year since 1979.

"If involvement in various ministries continues to grow at its present rate, the Foreign Mission Board Bold Mission Thrust goal for involving 10,000 lay persons annually in ministries abroad will be achieved in 1994, six years ahead of the 2000 date," said James W. Cecil, who has worked with the Foreign Mission Board's volunteer ministries since 1978.

Bold Mission Thrust is the Southern Bap-

tist Convention effort to share the gospel with all people by the year 2000.

The last decade, including five years before goals were set, also showed rapid growth with the number of volunteers multiplying almost 10 times, from about 650 in 1973 to 5,700 in 1982. The variety of volunteer jobs also has increased. Today, volunteers sew, preach, teach, build, sing, run computers, cook, and practice many other skills alongside missionaries.

Many volunteers across the years have done evangelistic work, but their number grew in 1982 when the Foreign Mission Board took full responsibility for partnership evangelism. The program pairs pastor-led teams of lay persons from the United States with churches overseas for campaigns and evangelistic projects.

by Millie Gill/ABN staff writer

#### B. Aldon Dixon

has been elected president of the Association for Student Development in Southern Baptist Colleges and Universities. He is dean of students at Ouachita Baptist University.

#### Homer W. Shirley Jr.

will begin serving Aug. 1 as pastor of Si-loam Springs First Church. He has been director of development for Arkansas Baptist Family and Child Care Services. A native of Mount Pleasant, he is a graduate of Southern Baptist College, Ouachita Baptist University and Southwestern Baptist Theological Seminary. Shirley has pastored other Arkansas churches, including ones at Sidney, Evening Shade, Clinton, Arkadelphia, Malvern and Crossett. He and his wife, Wilma Pauline, are parents of two married children.

#### James W. Lagrone

will begin serving later this month as pastor of Ironton Church in Little Rock, coming there from Aubrey, Texas. He is a recent master of divinity graduate of Southwestern Baptist Theological Seminary. He and his wife, Rebecca, have a son, Matthew. The Lagrones are natives of Trumann.

#### Bill H. Fitzhugh

has resigned as pastor of New Life Church in Pine Bluff following five years of service there. He is entering full-time evangelism. Fitzhugh and his wife, Peggy, have two children, Micah and Paige.

#### Lois Ivey Davis

died July 10 in Little Rock at age 73. She was a member of Pulaski Heights Church, a graduate of Hardin-Simmons University in Abilene, Texas, and a retired teacher. Survivors include her husband, Ralph W. Davis, former church training director for the Arkansas Baptist State Convention and currently director of Boyce Bible School in Little Rock; a daughter, Joy Vee Davis of Atlanta, Ga.; two brothers and two sisters. Funeral services were conducted in Little



Shirley



Lagrone



Fitzhugh



Dixon

Rock July 12.

#### George Brogdon

has resigned as minister of West Memphis Calvary Church.

#### Rudy Ring

has accepted the call to serve as pastor of the Floral Church. He will move there from Paragould. Ring and his wife, Carlene, have two sons.

#### Jim Davis

began serving July 3 as pastor of the Manila Westside Church, coming there from Arkadelphia. Dr. Davis studied at Southern Baptist College, Southwest Baptist University at Bolivar, Mo., and Trinity Seminary in Newburgh, Ind. His graduate study was at Southwestern Baptist Theological Seminary. Dr. and Mrs. Davis have two married children, a son and a daughter.

#### Hot Springs Second Church

will be a pioneer among Southern Baptist Convention churches in Arkansas as they join Central Arkansas Christian Broadcasting, a non-profit radio corporation. The purpose of this ministry is to provide a variety of educational, informational, cultural and trans-denominational religious programs.

#### Central Church

in Bald Knob recently ordained Richard Roberts to the gospel ministry at the request of the Bethany Church in Georgetown. Bert Edwards, director of missions for Calvary Association, assisted with the service.

#### West Helena Church

will observe homecoming Aug. 7. There will be a full day's program with former members and friends to be special guests. U.S. Army Chaplain Paul W. Dodd, a former pastor, will be morning worship service speaker.

#### R. Wilbur Herring

was recently honored by Jonesboro Central Church in recognition of his birthday. Herring, pastor of Central Church for 20 years, was presented with a birthday card album, a radio/cassette player and honored with a reception. The sharing of testimonies and reading of tributes were a part of the recognition.

#### Markham Street Church

in Little Rock adult choir presented John W. Peterson's musical, "I Love America," July 10-11. Bob Presley was director.

#### Boxley Church

honored Mrs. Orphea Duty recently in recognition of her 85th birthday. She has been a church member there since 1917, serving as church pianist, and as a Sunday school teacher.

#### Crystal Hill Church

in Little Rock held deacon ordination services July 24 for Gene Brown, Dale Dailey, Herschel Davis, Paul Ellis, Jesse Leopard and David Young. Don Hook, a former pastor, was speaker according to pastor Sidney Carswell.

## missionary notes

**Mark Dewbre**, missionary journeyman to Zimbabwe, has completed his two-year term of service as bookkeeper at Sanyati Baptist Hospital and returned to the States (address: 8211 N. Park Ave., North Little Rock, Ark. 72116). He was born in Memphis, Tenn., and also lived in Spain and Tyrone, Ark., but considers North Little Rock, Ark., his hometown. Before he was employed by the Foreign Mission Board in July 1981, he was graduated from Ouachita Baptist University, Arkadelphia, Ark.

**Mr. and Mrs. Johnny L. Edwards**, missionary journeymen to the Philippines, have completed their two-year term of service as youth workers and evangelists in Bacolod City and returned to the States (address: Rt. 2, Box 168-A, Springdale, Ark. 72764). A native of Missouri, he was born in Kansas City and considers Tracy his hometown. The former Jacquetta Harp, she was born in Ulysses, Kan., and considers Springdale, Ark., her hometown. They were employed by the Foreign Mission Board in July 1981.

#### West Church

in Batesville youth will complete a summer mission endeavor in Lafayette, La., July 24.

#### Osceola First Church

youth will return July 23 from Huntington, Ind., where they assisted with Backyard Bible Clubs and other mission needs.

#### Hope Calvary/Arkadelphia Second Churches

youth have completed a joint youth Vacation Bible School. An average of 56 young people participated in the four-night school. A trip to Lake DeGray concluded activities.



# Missions Department seeks role as encourager

by Betty J. Kennedy

The director of the Arkansas Baptist State Convention's Missions Department was explaining the task charged to him and four associates. "We're here to help local churches with missions," Conway Sawyers emphasized.

A listener asked, "Do you mean missions, such as new work sponsored by the local congregation, or missions as ministry to those in need?"

"I guess that's part of the problem of explaining it," Sawyers allowed. "It's not evangelism missions versus ministry missions. It's missions and missions—both/and, not either/or."

Part of the task of Sawyers and the directors for church extension, chaplaincy, missions ministries and language missions is in evangelising. Yet, the department head pointed out, the Arkansas Baptist State Convention is not in the business of starting churches. "Churches start churches," he says, "and we encourage the churches."

Then there's the other side of the missions coin. "Another basic premise of this department," Sawyers notes, "is that there is another way to grow churches than what might be termed the "regular church program." "A viable and much needed way is to minister to people in need," he maintained.

"I certainly don't advocate that we quit revivals, Sunday School or other programs,

but we can do community surveys and see what the church can and should do to minister to people," Sawyers feels. "We need to remember that ministries can bring evangelism opportunities, too," he says.

He has some examples of what a local church could do in a community: helping the elderly by setting up adult care or helping with home-delivered meals; providing a healthy environment for day care for preschoolers; teaching adults to read or tutoring children.

These types of missions ministries by local congregations are encouraged under the guidance of Pete Petty, whose title is Director of Missions Ministries. However, those projects cited are not the only methods of doing missions, and not the only areas where the department helps churches.

Language missions, including work with refugees, other ethnic groups, and the deaf, are directed by Randal Cash. Ministry through chaplains, including five employed by the ABCS to work at state institutions, is under the supervision of Leroy Sisk.

Helping churches extend themselves by providing building aid grants, building loans and the loan of a portable chapel is the work of Lehman Webb. He also directs seminary extension studies in the state. Support for churches under the direction of Sawyers includes salary aid for pastors and directors of missions, student preaching aid and in-

service guidance for ministerial students. In addition, the department director is coordinator for Arkansas' linkup with Indiana Baptists as part of Bold Mission Thrust's goal.

That Indiana linkup project (updated in the July 14 issue of the ABN) has proved the need for both evangelical missions and ministry missions, according to Sawyers. While many towns in Indiana desperately need someone to begin an evangelical witness, work done there by Arkansas volunteers has sometimes taken the form of meeting people needs and has resulted in a congregation, he explained.

Indiana also shows that missions does not have to be done through the Baptist Building. Sawyers recalled the concern he had about some Baptists' perception of the state convention as clearing house for work. He noted that the desire to change that view was considered in the Indiana plan, which is a church-to-church and association-to-association arrangement.

While, Indiana work is just one example of the State Missions Department aiding churches to do missions, it is the kind of opportunity that Sawyers hopes will get Arkansas Baptists personally involved in the work. "Once they get a taste of it," he predicts, "it will be a good experience."

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



Mapping out missions—Conway Sawyers (center) checks sites of work in Indiana with Vern Faulk, pastor at Westside Church, Yorktown, Ind. (left), and Jim Walker, director of missions for East Central and Eastern Associations in Indiana.

## Biblical fairness key to helping women who work

by Ronald D. Sisk

**Editor's note:** This is the second in a series of three articles prepared by the Southern Baptist Christian Life Commission to inform Southern Baptists about economic problems affecting American women.

Southern Baptists can help minister to the increasing numbers of women in the work force by applying biblical principles of fairness and justice, say Christian Life Commission staff members who deal with concerns of Christian women.

"Southern Baptists have an abiding commitment to fairness," says Larry Braidfoot, the Commission's general counsel and director of research. "That commitment means that we should seek ways to help women in the work force who face problems of discrimination."

Despite civil rights advances of the 1960s and 1970s, women still average making only 59 cents for every dollar earned by their male counterparts, Braidfoot points out.

"Recent statistics show that a female computer operator earns an average of \$355 per week while a man in the same job earns \$488. A female elementary school teacher makes \$311 and a man makes \$379. A female engineer is paid \$371 per week and a male engineer makes \$547," he says.

"Over a lifetime, the differences are even more dramatic. A man with a bachelor's degree can expect to earn \$1,190,000 during his career. A woman with the same degree

will earn only \$523,000." Braidfoot says.

"As individual Southern Baptists, we can support the enforcement of laws prohibiting this kind of discrimination. As Christian business people and as church members, we should set an example by making certain that all our female employees are fully and fairly compensated."

Braidfoot also points to a recent declaration by Southern Baptist Annuity Board President Darold Morgan that "some of the most sinned against people are women employees of churches. Many if not most retire without a cent of retirement benefits."

According to Braidfoot, this means that churches ought to include all full-time employees in their pension plans as the only fair and right thing to do.

Pointing to the increasing numbers of women who must work to help make ends meet, Lela Hendrix, special projects coordinator for the Commission and the Home Mission Board's Department of Christian Social Ministries, challenges Southern Baptists to extend the concept of fairness to the treatment accorded working women at home and at church.

"Studies show that the average homemaker spends 8.1 hours per day in family work," Hendrix says. "A woman who works eight hours outside the home faces a second shift of 4.8 hours per day of housework."

"At the same time," she adds, "husbands average only 1.6 hours a day helping with

family work even if their wives are employed. Studies show that men do only about 10 percent of the work in getting dinner on the table and only seven percent of the cleanup.

"Our churches need to educate men and women alike on the pressures and demands of two paycheck marriages, including the need for a fair division of labor at home," Hendrix says.

"At church, working women need volunteer opportunities suited to their needs as well as support and help from church programming," she says. "Baptist women evening groups, support groups for working women, and marriage enrichment programs should become a standard part of the church's ministry."

"While working women have less volunteer time, they also have special skills to offer," Hendrix says. "A woman accountant, for example, could make an excellent chairperson for the church finance committee."

"By seeking new ways both to minister to working women's needs and to use their talents, our churches can enrich themselves and enhance the cause of Jesus Christ," Hendrix says.

**Sisk is director of program development for the Southern Baptist Christian Life Commission and has a major assignment for programs related to concerns of Christian women.**

## Commitment key to strengthening families

by Harry N. Hollis, Jr.

Commitment is the missing ingredient in far too many families today. Yet the key to strengthening families in our midst is the recovery of commitment.

Look at healthy, thriving families long enough and no doubt you will find commitment every time. Examine troubled families and all too often somewhere commitment is missing.

It is not surprising that commitment is not popular today. First reflecting and then shaping our culture, the arts too frequently belittle commitment. Television shows, magazines, novels, and pop music, all combine to say in one way or another: "You only go around once. Get as much gusto as you can. Don't be tied down to one person or one in-

stitution or one community. Experiment! Savor! Enjoy the green grass on both sides of the fence!"

No wonder commitment gets crowded out in such a self-centered, pleasure-seeking society. And no wonder so many homes are in so much trouble and so many families are disintegrating.

However, in the midst of such bad situations there is good news. The recovery of commitment is possible. Commitment, or "faithfulness," is a gift of the Holy Spirit (Galatians 5:22). God does not stop loving us or withdraw his commitment according to how we act on a given day. His love and commitment are firm and this certainly gives us the security we need to act with

commitment ourselves.

Family relationships built on the foundation of commitment will not only survive but thrive. This reality points to the fact that one of the best ways to practice healthy evangelism today is to share with hurting families the good news of Jesus Christ that joyful commitment is God's gift to us.

Commitment is what families today so desperately need and what God will so graciously provide. This commitment is the key to the recovery of strengthened families.

**Harry N. Hollis is Director of Family and Special Moral Concerns for the Christian Life Commission of the Southern Baptist Convention.**

## Golf tourney scheduled

The annual Church Staff Golf Tournament will be held this year on Monday, Aug. 22 at Rebsmen Park Golf Course in Little Rock beginning at 10 a.m. There will be two flights

of competition (90 and over, 89 and under). Each contestant will choose the flight in which he will compete. There is no entry fee. All pastors and other church staff personnel

are urged to participate. Contact Johnny Jackson, 1717 North Mississippi, Little Rock, (663-6317) for additional information.

## Eight with Arkansas ties graduate

FORT WORTH, Texas — Eight persons with ties to Arkansas were among 167 persons to receive degrees from Southwestern Baptist Theological Seminary during commencement July 15.

Seminary President Russell H. Dilday Jr. conferred degrees in the culminating event of Southwestern's 75th anniversary. Jon Fleming, president of Texas Wesleyan College in Fort Worth, delivered the commencement address.

Southwestern was chartered in Waco, Texas, in 1908 and moved to Fort Worth in 1910. Last year the seminary enrolled 4,865 students.

A list of Arkansas graduates follows:  
James Edwin Beebe, master of divinity, son of James Forrest Beebe of Fayetteville.  
Lon L. Chenowith, master of divinity, son of

Mr. and Mrs. Billy Cooper of St. Augustine.  
David Stanley Miller, master of religious education, son of Mr. and Mrs. W. Stanley Miller of Little Rock.  
Robert Wayne Pitchford, master of divinity, son of M. C. Pitchford, Mountain Home, and Margaret Crowthers, Searcy.

Charles Lynn Robertson, master of religious education, son of Mr. and Mrs. J. C. Robertson, Conway.  
Martha Ann Savage, master of church music, daughter of Dr. and Mrs. E. Fred Savage Jr., Walnut Ridge.

Richard Michael Thomasson, associate of divinity, son of Billy Jack and Mary Jo Thomasson, formerly of Texarkana.  
James Randall Walker, master of religious education, son of Rev. and Mrs. Bobby Walker, Danville.

## Crucial Questions for Christians

by Glen D. McGriff

Dr. McGriff, how can members of a church be free to express their opinions without creating conflicts?

The church is indeed made up of people of differing backgrounds. There will be many ideas and opinions on most matters being considered. How to encourage open expression while maintaining harmony is a constant challenge.

Freedom of expression is both basic and vital to congregational government. This form of government gives opportunity for strife and contention. The presence of strife and contention destroys fellowship. It appears that the two factors cannot coexist, that to allow one will disallow or destroy the other.

There must be ways for a spiritual democracy to function. It seems that the resolving factor is love — a love for God that supersedes one's own self-interest and a love for the Lord's church that creates a willingness to sacrifice. Such a love will transform the congregation from a democracy to a theocracy. Then the will of the majority is considered as a discernment of the mind of Christ.

A practical suggestion that might be helpful is to keep the issue in focus. Persons can disagree on issues without becoming disagreeable with one another. To disagree is issue oriented. To become disagreeable is person oriented. This is when harmony is destroyed. It is when the issue is no longer the focus and a fracas is likely to be the outcome.

Glen D. McGriff is Director of the Ministry of Crisis Support, Arkansas Baptist State Convention.



McGriff



Pitchford



Chenowith



Thomasson



Beebe



Savage



Miller



Robertson



Walker

## Foreign mission briefs

### Jordan denies permits

RICHMOND, Va. (BP) — Jordan has again denied residence permits for missionary pharmacist Gary Tapp and his wife, Judy, dashing their hopes for a second term of service.

The Tapps, from Chamblee and St. Simons Islands, Ga., and their two small children are scheduled to return to the United States July 9. They have been living on Cyprus since his original residence permit was revoked and hers was denied in March.

Graydon Hardister, mission business manager, said he believes the permits were

probably denied because Jordan is "overrun at this time by pharmacists." He was involved with all interviews related to the applications until he left Jordan to begin furlough in mid-June.

### Nazareth school dedicates labs

NAZARETH, Israel — New physics and chemistry laboratories at Nazareth (Israel) Baptist School were dedicated in ceremonies May 20. The \$110,000 project was financed largely through a \$75,000 grant from the family of the late physics and mathematics teacher, Subhi Jacki Hanna, after whom the facility is named. Another \$10,000 came from the Southern Baptist Foreign

Mission Board. A broad representation of church and educational leaders from the community were among the 300 guests.

### Baptists help in El Salvador

SAN SALVADOR, El Salvador — Southern Baptists recently contributed \$10,000 for food, \$2,500 worth of books, \$800 worth of medicine and 1,900 Bibles to the El Salvador Evangelical Committee for Help and Development. The contributions were made through Southern Baptist missionaries in the country, who work closely with the committee in meeting human and spiritual needs in El Salvador.

# Public Affairs Committee disclaims chairman's letter

by Dan Martin

FORT WORTH, Texas (BP) — Twelve of the 15 members of the Southern Baptist Convention's Public Affairs Committee have publicly disclaimed a letter from the newly elected chairman of the group, Samuel T. Currin of Raleigh, N.C., which supports President Reagan's proposed school prayer amendment.

On June 27 Currin wrote a letter to U.S. Sen. Strom Thurmond, R-S.C., chairman of the Senate Judiciary Committee, in which the former aide to U.S. Sen. Jesse Helms, R-N.C., identified himself as chairman of the committee, the SBC's standing committee which relates to the Baptist Joint Committee on Public Affairs.

Currin, currently U.S. District Attorney for the Eastern District of North Carolina, cited a 1982 resolution supporting the Reagan prayer amendment as clear evidence "that Baptists favor a restoration of voluntary prayer to the public schools."

His letter noted that "as chairman of the Southern Baptist Convention's Public Affairs Committee, I am pleased to submit for the record a copy of a resolution supporting President Reagan's proposed constitutional amendment..."

Currin was elected to the committee June 13, during the 1983 annual meeting of the SBC in Pittsburgh. He was recommended to be chairman of the committee, even though he has not served on the body previously, nor has he held any national denominational post.

Four days after Currin's letter was made public, 12 members of the committee wrote a letter to Thurmond which disclaimed the Currin letter. The letter was drafted by Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary in Fort Worth, and immediate past chairman of the Public Affairs Committee.

The letter pointed out Currin "was recently elected" and says: "He does not speak for the committee."

Grady C. Cothen, president of the Baptist Sunday School Board in Nashville, and a member of the committee by virtue of his position, said: "In my opinion, no Baptist can speak for another Baptist and no committee chairman can speak for a committee without proper authorization. The committee itself needs to meet and authorize any statement that purports to speak for the committee."

In addition to disclaiming that Currin was speaking for the committee, the 12 members of the Public Affairs Committee signing the letter went on record supporting the Baptist Joint Committee on Public Affairs' position opposing both the Reagan prayer proposal and a substitute offered by U.S. Sen. Orrin G. Hatch, R-Utah.

The position was detailed in testimony before Thurmond's Senate committee by John W. Baker, general counsel of the

BJCPA, who referred to a resolution adopted during the 1983 annual meeting of the SBC, which urged Baptists to "express their confidence in the United States Constitution, and particularly in the First Amendment, as adequate and sufficient guarantees to protect these freedoms."

SBC Bylaw 18 specifies the Public Affairs Committee shall have 15 members including the president of the convention and the executive secretary-treasurer of the Executive Committee. Other mandated members include "executive officers or staff representatives" of the Foreign Mission Board, Home Mission Board, Christian Life Commission, Sunday School Board, Brotherhood Commission and Woman's Missionary Union.

Also included are the "president or executive officers" of two other agencies, and five at-large members.

Those signing the letter include Dilday, Harold C. Bennett, Executive Committee; and agency executives R. Keith Parks, FMB; William C. Tanner, HMB; Foy Valentine, CLC; Cothen, BSSB; Carolyn Weatherford, WMU; Jimmy R. Allen, Radio and Television Commission, and James H. Smith, Brotherhood.

At-large members signing the document are R. G. Puckett, editor of the *Biblical Recorder*, news journal of the Baptist State Convention of North Carolina, and chairman of the Baptist Joint Committee on Public Affairs; Donald R. Brewer, an attorney from Chicago, Ill., and Donald P. Aiesi, a professor at Furman University, Greenville, S.C.

SBC President James T. Draper Jr., pastor of First Church of Euless, Texas, declined to sign the letter. Albert Lee Smith, a layman and former one-term congressman from Birmingham, Ala., who was elected during the 1983 meeting as an at-large member, was unavailable when members of the committee attempted to contact him.

Draper told Baptist Press he declined to sign the letter "because I don't have enough information. I am not trying to avoid anything. I just don't have enough information." He added he has not seen a copy of the Currin letter, nor a copy of the Dilday draft.

He added he is "against state composed prayer," and noted the White House paper prepared as background information on Reagan's proposed amendment "indicated someone would have the authority to compose the prayers. I cannot agree to that."

Draper added he believes Currin "an out-

standing young man, who is just not familiar with the ins and outs of Southern Baptist life. I am quite sure Sen. Thurmond or the White House contacted him about making some statement about prayer in the public schools. I don't think he was being malicious; I just don't think he realized he needed to check with the committee before writing the letter."

## Attend the annual — Pastor-director retreat

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## How to "send off" your college students

On-To-College Day is the occasion in August when Southern Baptist churches voice their appreciation and concern for students entering or returning to the college campus. For some it is a journey away from home. For others it is moving from a high school campus in the city to a college campus in the same city or nearby city.

The Student Department of the Arkansas Baptist State Convention has made these suggestions for an On-To-College Day:

Use students in the morning worship service:

1. A student can lead in a responsive reading
2. A student can lead in one or more of the public prayers.
3. A student returning to college might be asked to give his or her personal testimony.
4. All students might be recognized in the printed program or be asked to stand during the service.
5. Students could be used for special music.
6. The pastor could choose an appropriate subject for the sermon. The theme of the On-To-College Day is "Growing In Christ on Campus".

An after church fellowship honoring college students could be held following the evening service.

Check to see that students' names, addresses, and colleges they are to attend have been sent to the Student Department, Box 552, Little Rock, AR., 72204. Sunday School Directors in each church have already been asked to do this.

Churches should begin a gift subscription to the *Student* magazine for each college student. Subscriptions may be mailed to Sunday School Board's Material Services Department.

A subscription to the *Arkansas Baptist Newsmagazine* would keep the students informed on state and denominational events.

Place the student on the roll of the Young Adults Away Department so that they might receive all the ministries that your church provides for this group. Some Arkansas churches have great newsletters going to those who are away.

Regularly pray for your college students.

"On February 1, 1922, a young man opened an office in the Bank of Commerce Building in Memphis, Tennessee. He began his work with a minimum of equipment — a desk, a typewriter, and a dream. On the door of the office was soon inscribed: The Inter-Board Commission of the Southern Baptist Convention, Frank H. Leavell, Secretary.

"If the meager physical equipment seemed to be a portent of insignificance, there was nothing insignificant about the dream. The story of its unfolding reads like a romance and represents the development of one of the most significant movements in the history of the Convention."

How should he begin such an undertaking? Leavell recognized that hasty decisions could lead to blunders which would mar the future of the program. An intensive study of the campus situation revealed

more than 250 colleges in the South. These institutions enrolled over 93,000 Baptist students. Less than one-third of them attended Baptist schools.

It was during Leavell's tenure that "Student Night at Christmas" and "Join the Church Day" were established. He was the first editor of what was then *The Baptist Student* and worked with about sixty students at the first national student retreat at Ridgecrest Baptist Assembly.

In 1926, Southern Baptists were providing the entire student movement a total of only thirty workers. In 1930, Leavell presented the Master's Minority Covenant which called for personal commitment regarding: (1) Salvation, (2) Worldliness Out, (3) Bible Study, (4) Prayer and Meditation, (5) Church Loyalty, (6) Sabbath Observance, (7) Christian Ownership, and (8) Christian Witnessing.

"Throughout the rapid growth of the Baptist Student Union (BSU), four prin-

In 1982, students were wearing Izod shirts and driving 280Zs. The U. S. had a Republican president, the Equal Rights Amendment for Women was defeated, and a new movement of Christian fundamentalism was growing in the country.

College students of the eighties are more like their peers in the twenties than those of the sixties or seventies. While students can't be stereotyped, today's collegians seem to be more concerned about careers and more serious about their studies. They are growing more conservative about almost everything and are not overly concerned about social issues. Students today are very concerned about themselves and their future. Their religious expressions tend to be personal and pietistic.

Students are no longer "anti-church" or "anti-elders." They welcome genuine friendship and are seeking many things the church can offer — meaning, purpose, warmth, friendship, and growth opportunities.

Our denomination's ministry to students has a rich heritage and a line of significant milestones. It has been the source of trained leadership for our denomination



Charles H. Johnson

# The 80's

ARKANSAS BAPTIST NEWSMAGAZINE



Frank H. Leavell

## The 20's

and its churches. Over four million students have been influenced by the reaching and teaching program of Baptist student ministries. No doubt someone near you now has been shaped by this vital program.

In the last decade we have experienced a resurgence of evangelism among students. This has come about through a strengthened emphasis on students sharing their faith with other students and because of a new openness among students to the gospel. In 1980, the baptisms among students as reported by churches increased by fifty-six percent over the previous year. During that year, 728 campuses conducted evangelism projects as part of Outreach '80.

Just as Southern Baptists are a people united around world missions, our ministry to students has missions education and involvement at its heart. Charles M. Roselle said, "Bold Mission Thrust was born and bred in the brier patch of student ministries." The student summer mission program of our denomination is the finest program of its type in the world and involves thousands of students each year. During Mission Emphasis Weeks and

principles, laid down in the early years have guided its development:

(1) BSU work was frankly *denominational*. It was *Baptist* student work. No interdenominational activity could substitute for it.

(2) Emphasis was placed on *student initiative*. Students shared in organizing, planning, and promoting the work. BSU was a channel for the expansion and expression of their faith and convictions.

(3) BSU was to *magnify the local church*. It was the link between student and church which sought to enlist the student in its work.

(4) BSU was to offer students *nothing but the best* because they *deserve and demand the best*, whether it be a choice of speakers for a program, material for a pamphlet, or a student magazine."

"Frank H. Leavell certainly was a man of dreams. Dreams of a unified ministry to Southern Baptist college students. Dreams

of a day when great numbers of Christian students could gather to share in fellowship, grow in Christian stature, and reach out in missions to a needy world.

"The dreams of 1922 have been fulfilled and even surpassed in [1982] the sixtieth anniversary year. But we owe debts of gratitude to the many people who through hard work and sacrifice have given leadership to the program of student work" through these sixty years. The dreams of Frank Leavell live on. And we thank God for the gift of his life."

Reprinted from "Churches Reaching and Teaching Student for 60 Years", a publication of National Student Ministries, The Sunday School Board of the Southern Baptist Convention.

## Churches and student ministry

The spirit of the rich heritage, which our denomination's student ministry program has, is exemplified by the great student program in Arkansas. It is this dynamic spirit that I want the future of student ministry to contain.

Church relatedness is a unique characteristic that separates the student ministry of Southern Baptists from many other ministries on campus. This program has always been and will continue to be a ministry of Southern Baptist churches.

Churches feel a need for their own specialized ministry to students in addition to the ministry they jointly support on campus. Churches are seeing students more as resources for ministry. Just recently I learned of one metro area which is planning to use college students to assist in starting 10 new churches in 1984.

With a strong student ministry, both on the campus and in the church, we can continue to be the world's largest and most effective denominational student program.

Charles H. Johnson, Secretary  
National Student Ministries

World Missions Conferences students have opportunities to learn from missionaries about their work and to respond to the call for missions service.

Church relatedness is a unique characteristic that separates Baptist student ministries from many other ministries on campuses. This program has always been and will continue to be a ministry of Southern Baptist churches. Student ministries provide unique opportunities for churches to work jointly in associations and state conventions to accomplish what no one church could do alone.

On September 1, 1982, when Charles H. Johnson stepped behind his new desk in Nashville to become the fifth Secretary of National Student Ministries, he became aware that the dream for student ministries that he brought with him had also been a dream of Frank Leavell sixty years ago.

Reprinted from "Churches Reaching and Teaching Students for 60 Years", a publication of National Student Ministries, The Sunday School Board of the Southern Baptist Convention.

## BSU's focus is on Jesus

The commitment of Baptist Student Union first, last and foremost is to our Lord, Jesus Christ. Whether it be a Bible



Lewis

study in the BSU center, helping students move into their rooms, or going on a mission tour, the focus is on Christ.

Reflecting on what BSU has meant to me, I think of all the opportunities for spiritual growth, all the new experiences, and the many pre-

cious people God has brought into my life. From the time that Jesus Christ came into my life at the moment I trusted him in 1981 until now, my personal testimony can best be summed up in the words of Paul in 1 Corinthians 15:10 that "by the grace of God I am what I am." I am thankful also for the many dedicated men and women across our state who make the ministry of BSU possible. Speaking on

behalf of all my brothers and sisters in Christ in BSUs all over Arkansas, we are indebted to our directors and their associates on both the state and local level who sacrificially give of their time and energies, and to the many people behind the scenes who eagerly step in to help with any need.

The program of BSU has two dimensions: (1) an inward journey of personal spiritual growth, and (2) an outward

journey of reaching to people around us, not only on campus, but in the local community, the nation, and the world. Two of the highlights of the outward ministry of BSU are the world hunger projects and summer missions. Through fund raising efforts, students are able to have a part in meeting human needs around the globe through projects aimed at helping the millions of starving people around us. Summer missions is another important

by Mark Lewis

### You are invited

to learn with in the college dept. at **Second Baptist Church** this fall! Our vans will provide you with transportation and our members will provide you with fellowship!

*Rev. Carl Kluck, pastor*

**Second Baptist Church, Arkadelphia**

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part of the outreach aspect of BSU. Each year Arkansas BSUs send out approximately 40 summer missionaries. Some remain in Arkansas, some go to other states, and also other countries. During the two summers I have served as a student missionary I have had experiences and opportunities that I will always treasure. Something I'll never forget was when, at the Children's Home in Monticello, a young teenager, depressed, confused, with no home to go to, asked, "Why do you care about me?" Thanks be to God for his grace that enables us to care! I am reminded again of the fact that no matter what kind of programs a BSU may have, ultimately it is the personal, warm, one-to-one contact that is going to make a difference in whether or not people are reached for Christ.

During the time I have been involved in the Baptist Student Union I have had the opportunity to serve as local president, and now also as state BSU president. I believe every student in BSU is equally important in our total ministry. Not only on my campus, but also statewide, I want to be available to my fellow BSUers, to listen, to help, to encourage, to challenge. Based on the word of God, I can say that my name is servant. One of my goals as state president is for all of our BSUs in Arkansas to know that each one represents a vital part of our ministry to our campuses.

The state council, composed of all the local BSU presidents, is a key body in guiding the total program of BSU in Arkansas. Not only can we accomplish goals on the state level, but also on our

individual campuses as well, where the shoe leather hits the road.

**Mark Lewis, a student at Southern Arkansas University at Magnolia, is state BSU president.**

### We care for collegians



Pastor Larry Pillow and the staff and membership of Second Baptist in Conway encourage UCA and Hendrix students to get involved in BSU. We also welcome you to visit our church, especially on "College Night," August 28.

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Maxwell  
Worthley, minister of music



## Meet your BSU directors

The "On To College Day" feature of the Arkansas Baptist News magazine would be incomplete without presenting Arkansas Baptist Student Union Directors. These are the members of the Student Department staff who seek to minister to the almost 73,000 Arkansas students on our college and university campuses.

Director of the Student Department for 29 years is **Tom J. Logue**. A native of Texas, he holds a bachelor of arts degree from Baylor University, and both the master of theology and the doctor of philosophy degrees from Southwestern Baptist Theological Seminary. He and his wife, Ethel, have three children and one grandchild.

**George Sims** serves as associate director of the Student Department. He holds the bachelor of arts degree from Southeastern Louisiana University and the master of religious education degree from New Orleans Seminary. He and his wife, Shirley, have three children.

**Richard Boyles** has been BSU director for the University of Central Arkansas and Hendrix College since February of 1973. He received a bachelor of science degree from the University of Central Arkansas and a master of divinity degree from Southwestern Baptist Theological Seminary. He and his wife, Cindy, have two children.

Completing 10 years as BSU director at Southern Baptist College, **Jackie Burton** also serves as Dean of Women for the school. Her degrees are bachelor of science in education, Ouachita, and master of religious education from Southwestern Baptist Theological Seminary.

**Arlas Dickerson**, who served for nine years at Henderson State University, has now completed four years as B. S. U. director at Arkansas State University. He and his wife, Sue, have two children. His education includes an associate of arts degree from Southern Baptist College, bachelor of science in education from Henderson State.

**Raye Nell Dyer** came to be associate BSU director at the University of Arkansas in July of 1981, upon completion of her master of divinity degree from Southern Baptist Theological Seminary. Her undergraduate study was at Sam Houston State University where she earned the bachelor of science degree.

In his fourth year at Henderson State University, **Gary Gllason** has a bachelor of science degree from Middle Tennessee

State University and a master of divinity degree from New Orleans Baptist Theological Seminary. He and his wife, Kathy, have one child, Jamie.

**Linda Gray** is starting her second year as interim BSU director and Director of Religious Activities at Ouachita Baptist University. She received her bachelor of science in education degree from OBU and served a year as a Mission Service Corps volunteer in Taiwan before coming to her present assignment. She was recently married to Mitch Gray.

Longest tenure among Arkansas' BSU directors is held by **Jamie Jones**, who came to the state from Southwestern Seminary in 1951, where he earned the

master of religious education degree. His undergraduate degree was bachelor of science in agricultural education from Auburn. He is BSU director at U of A in Fayetteville. He and his wife, Beverly, have five children and six grandchildren.

**Lynn Loyd** came to Southern Arkansas University upon completion of his master of religious education degree from Southwestern Seminary in 1980. His bachelor of science in medical technology was earned at East Central Oklahoma University. His wife, Cindy, gave birth to their second child in June.

After serving an internship of nine months at the University of Arkansas at Little Rock, **Steve Masters** accepted the

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## Central Baptist Church

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in Arkansas

position of B.S.U. director at Arkansas Technical University. He holds a bachelor of science in education degree from Northeastern Oklahoma State University and a master of religious education degree from Southwestern Seminary. He and Pam, his wife, have one daughter.

**Dan McCauley** returned to Arkansas in 1977, having earned a master of divinity degree from Southern Baptist Theological Seminary and serving churches in South Carolina, to become B.S.U. director at the University of Arkansas at Little Rock. His undergraduate work earned a bachelor of science in education from

the University of Arkansas at Monticello. He and his wife, Lynne, have three sons.

In his twenty-first year at the University of Arkansas at Pine Bluff is **Lacy Solomon**. His studies have earned him the bachelor of arts degree from Butler College in Texas, the master of arts degree from Ouachita, master of divinity from Southwestern Seminary and the doctor of ministries degree from Garrett Seminary in Evanston, Indiana. He and his wife, Vera Pearl, have one son.

First employed in 1955, **James Smalley** is currently serving as B.S.U. director for the Medical Sciences campus

of the University of Arkansas. He holds a bachelor of arts degree from the University of Oklahoma and master of religious education from Southwestern Seminary. He and Ella V. have two daughters.

**Pam Taylor**, associate B.S.U. director at the University of Arkansas at Little Rock, holds a master of divinity degree from Southwestern Seminary and a bachelor of science in music from Lamar University. She is completing her first year in Arkansas.

**Mike Weaver**, who has served at University of Arkansas at Monticello, will be serving as associate director at the University of Arkansas at Little Rock, beginning this fall. He,



Logue



Sims



Boyles



Burton



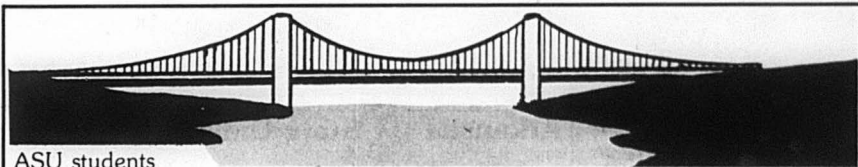
Dickerson



Dyer



Glisson



ASU students

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Kathy and their two sons anticipate moving in August. Mike's education includes a bachelor of arts degree from Arkansas State University and a master of divinity from Southwestern Seminary.

Part time B.S.U. directors are not pictured because of space limitations. These include **Mike Fowler** at Phillips County Community College, **Bill Henley** at Southern Arkansas University, Technical Branch, **James Jones** at Arkansas Baptist College, **D. C. McAtee** at East Arkansas Community College, **Pat Ramsey** at College of the Ozarks, **Rosie Simpkins** at Westark Community College, **Doug Thorne** at Arkansas College and **Brock Watson** at North Arkansas Community College. STS workers and seminary interns will be featured in a later issue of the *Arkansas Baptist Newsmagazine*.



McCauley



Solomon



Smalley



Taylor



Weaver

Gray

Jones



Loyd



Masters

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John Robbins, pastor

# Racetrack's 'forgotten people' Jesse Hood's congregation

LOUISVILLE, Ky. (BP) — Cool summer dresses in bright colors and the traditional panoply of hats adorned the Derby Day crowd of 134,444. Strains of "My Old Kentucky Home" cushioned the cheers as the thoroughbreds paraded by — minutes before the eighth and most important race of the day.

A man in a bright-blue jacket with "Kentucky Racetrack Chaplain" embroidered on the back smiled at the fervored hoopla surging around him. "This is, by far, the most exciting day of the year for Churchill Downs," explained Jesse Hood. "I'm not able to do much work today, but I'm available if needed."

Hood serves as official chaplain at the Churchill Downs — home of the world-famous Kentucky Derby. But his work is not with the well-dressed "front side" crowds that have traveled from all corners of the world. He shares the daily grind with the "backside" — the grooms, "hot walkers," trainers — those who care for the horses, but rarely share in the glory.

"They are the forgotten people. Not only has society forgotten them, but religion tends to shove them aside, also," Hood declared. "Many times I have heard Baptists say, 'Having a chaplain at the racetrack supports gambling. I don't support gambling. I support people.'"

Huey Perry, director of business-industrial chaplaincy at the Home Mission Board, agrees. "If I know anything about the New Testament, Christ was in some of the most undesirable places. We, as Southern Baptists, would be negligent if we didn't take the opportunity and responsibility of ministering to these people."

Hood is endorsed by the Home Mission Board but is actually employed by Race-track Chaplaincy of America. "RTCA usually gets their money from the race track we serve and the Horseman's Benevolence and Protection Association," Hood explains, "but they have cash-flow problems and we are always wondering if we're going to survive."

But recently the Kentucky Woman's Missionary Union gave Hood's work a financial "shot in the arm" by donating \$47,450. "The gift itself was a real transfusion to our work," says Hood. "It gave health, hope, and energy at a time when we needed to hear 'Hey, you're OK, we believe in what you are doing.'"

"We received Jesse's letter requesting we underwrite one of the many needs he listed," said Kathryn Akridge, Kentucky WMU director of missions. "When we prayed we realized this was a ministry that needed foundation money desperately and we felt we should do it all."

"Doing it all" doubled Hood's ministry. Another chaplain was added, plus an automobile and a travel trailer for living quar-

ters. The funding allows for seminary student assistants and video-cassette equipment to provide equine and basic education programs, Bible studies and educational films. "We are now even able to minister to Red Mile Harness Track and Louisville Downs," Hood adds. Hood is also investigating buying a house across from Churchill Downs for a child-care center for horse people which would provide counseling year round "to help people recognize their self-worth."

Hood walked through the barns on the backside. One hot walker nodded, grinned, and called out, "Hey Preach. How ya' doin'?"

Hood knelt in a horse's stall as a girl wrapped the animal's ankles with bright yellow bandages. He questioned her about her new husband — Hood married them in the winner's circle at Churchill Downs just weeks before the Derby.

"I guess I'm an all-purpose chaplain," Hood said. "I marry these people, give their funerals, dedicate their children and listen to their heartaches."

He also feeds them when they're hungry, takes them to the hospital when they're sick, clothes them when they are cold. "I can't separate the spiritual from the physical. These people have immediate needs that must be met before I can reach them on a spiritual level," he explained. "I can't ignore that."

Hood responds to their needs because he understands. "My father was an alcoholic. I

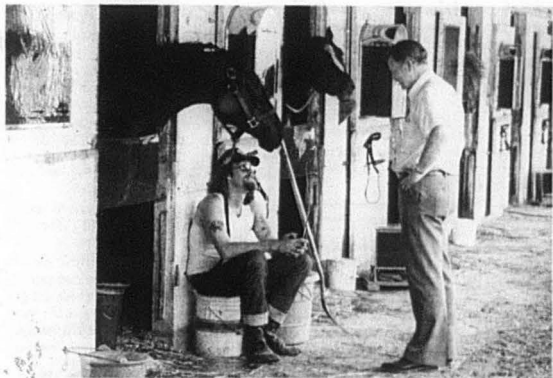
felt rejected, unloved at times. I understand the feelings these people have."

But Hood's decision for race track ministry came out of a period of frustration in his life. He was a pastor for many years and returned to Louisville because he was tired of moving around the country. "I taught school for a year and then worked two years as a correctional officer at Kentucky State Reformatory," he explained.

After a year of intern chaplaincy at Baptist East Hospital in Louisville, Hood learned about race track chaplaincy. "I walked backside of the race track. I could see and feel a lot of loneliness, abuse, and low self-image. This was putting the pieces of my life together — pastor, teacher, correctional officer. That's why when the opportunity came to work here I felt I was prepared to do a good job."

Yet Hood does admit to struggles in his early years as a racetrack chaplain. "When I came here almost five years ago I had a hard time loving some of these people," he confessed. "They are dirty, many times uneducated, distrustful — and most don't care about themselves. After dealing with them for several months I finally realized the backside and frontside are not all that different."

"Those on the frontside might look nice and speak well but underneath it all everyone has the same need to be loved. I also realized if Christ were here today, he'd be on the backside — with the forgotten people."



CHURCHILL DOWNS' ALL-PURPOSE CHAPLAIN, Jesse Hood (r), shares the daily grind with the 'backside' of this world-famous Kentucky racetrack — the grooms, 'hotwalkers,' and trainers — who care for the horses but rarely share in the glory.

Photo by Richard Shook

## International

### Naaman: Valiant warrior

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

Basic passage: II Kings 5:1-5, 9-14

Focal passage: II Kings 5: 9-14

Central truth: It pays to obey the Lord.

1. Naaman's Background. II Kings 5:1-2.

Naaman was a Syrian Captain in King Benhadad's army of Damascus. He was held high in the esteem of his king. He was honored by his countrymen as their deliverer, but he had the dreaded disease, leprosy. He learns about Elisha, the prophet of God, through a little Hebrew girl taken captive in Israel and brought to his own home to act as a maid to help his wife.

2. Naaman's Cure. II Kings 5: 3-5.

As this little captive girl from Israel waited on Naaman's wife, she told her one day, "I wish that my master were with the prophet who is in Samaria! Then he would cure him of his leprosy." Upon hearing this, Naaman relayed the information to the king of Aram (Syria) and his king told him to go and see the king of Israel and he took with him also ten talents of silver, 6,000 shekels of gold and ten changes of clothes.

3. Naaman's cure. II Kings 5: 9-14.

When the king of Israel read the letter from the king of Syria, he tore his clothes and thought the king of Syria was trying to start a quarrel with him. When Elisha hears that the king has torn his clothes, he sends word to the king to send the man on to him which he is glad to do.

Instead of being received royally as Naaman expected to be, Elisha sends a messenger and tells him to go dip in the Jordan seven times. Naaman was furious. He considered the rivers of Amanah, and Pharrar in Damascus superior to the dirty, muddy water of Jordan. So he went away in a rage.

After his servants persuaded with him, he went back and dipped seven times in the Jordan, according to the man of God: and his flesh was restored like the flesh of a little child and he was clean.

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## Life and Work

### Relationships that Nourish

by Tony Berry, First Church, Dardanelle

Basic passage: John 6:27-40; Acts 2:44-47

Focal passage: John 6:27-34; Acts 2: 42,46-47

Central truth: A joyful fellowship of Christ's church provides an atmosphere for relationships in the Lord to nourish and grow.

When Jesus Christ is the center of our purpose for being he represents the nourishment necessary for the balance of life to develop and grow. In our day we witness so many lives spent in the pursuit of collecting that which will perish. It is refreshing to receive instruction concerning that which is everlasting. During recent days we witnessed the destruction of Utah where mud and flood waters have brought untold suffering to hundreds of families. One man remarked that he learned how fleeting material possessions can be. His response was due to the loss of a personal friend as well as a house. The lesson is clear. Labor for that which adds to life. Feast on the nourishment provided through Jesus Christ.

Eternal life is the key to understanding why his life is the better life. That which is made of wood and hay and stubble is fleeting. That which is saved through faith in Christ is going to live forever. Namely, the individual soul. Thus, our primary work is to be about the works of God. To experience eternal life through faith in Christ is to place oneself in the environment of growth. It is the kind of environment which provides the ingredients for a relationship to be nourished. To a farmer one would think that paradise would constitute a place where a crop could be planted and receive the ideal growing conditions for production.

We who call ourselves Christians are placed in the ideal spiritual condition for nourishment and growth when we accept the claim of Christ, namely, one who offers us the quality of nourishment that will meet our hunger and thirst needs. We are instructed to continue meaningful Christian relationships through the following process: study the apostles' doctrine; fellowship; breaking of bread and prayers.

To ignore these suggestions is to take away from the growing and developing relationship.

Relationships that nourish are those rooted and grounded in the compassion of God's grace and thus reflect his concern for the total person. To detach one's life from the influence and direction of Christ and his church is to miss the joy of a relationship that brings nourishment.

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## Bible Book Series

### The words of the wise

by D. B. Beasley, First Church, Hardy

Basic passage: Proverbs 22:17-24:34

Focal passage: Proverbs 22:17, 20-21, 24-25; 23:17, 20-21, 29-35; 24:17, 18, 29.

Central truth: Self-control over one's anger, appetites, and his attitude toward his enemies is the mark of a wise person.

The Hebrew people were not a speculative people. They were a practical people. Instead of seeking after ultimate truth, etc., they looked for a good way to live. Under the leadership of the Holy Spirit the Hebrews produced what we call wisdom literature. In this literature they sought to sum up the wisdom gained through experience as to how to live a satisfying and productive life.

The nature of this lesson (Proverbs 22:17-24:34) is much like that of chapters 1-9. It is the instruction type or category, using extensively the imperative mood in direct address, and the motive clauses to support the instructive material being presented.

Proverbs 22:17-21 is a prologue, and serves as an introduction to the Biblical passage being studied. The key verse is v. 20 and the invitation to hear "the words of the wise". This is something of a demand for attention and the discipline of learning. The Hebrew term translated "excellent things", literally means "that which is threefold" and may be translated "thirty", and thus refers to the thirty teachings which follow. These sayings are written, as the writer indicates, that the reader might have wisdom for righteous living, and secondly, that he might share this wisdom with others.

The main body of this lesson passage deals with such familiar themes as concern for the poor, the importance of good companions, discipline of children, justice, mercy, respect for parents and rulers, and the dangers of gluttony and beverage alcohol.

A recent Louis Harris poll revealed that drinking is a problem for more Americans than ever. Other findings of this poll led him to say that "38 percent of the nation's households are beset with alcohol problems", and that drinking plays a role in 95,000 deaths annually.

John W. Drakeford says, "One highly successful method of helping alcoholics majors on presenting a view of alcohol as a destructive and habit forming drug that will ruin both the individual and his family.

This is sometimes called aversive therapy. The book of Proverbs anticipates this attitude and shows it as biting like a serpent and stinging like an adder."

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# Your state convention at work

## Evangelism

### Concern for lost souls

Jesus looked upon the multitudes as sheep without a shepherd and his compassion reached out to them. It brings great joy to my heart to be associated with and work beside people who have concern for lost souls.

Some years ago I was in revival meeting at North Main Church in Jonesboro. I arrived that morning to share the beautiful sight of seeing many people come to church. A large goal in attendance was set and the people were determined to reach it. As I watched the people approach the building, a young man came to me and stated, "Preacher, you better preach today like you've never preached before." I thought, "This is a strange request. What do you mean?" He stated to me that his father would be in the service that morning for the first time ever to his knowledge.

I preached that morning and a number of people responded, but not the man aforementioned. Again that night, he was there and did not respond. He even came on Monday evening and still did not respond. I noticed the son at the altar on his knees praying. I saw a wet spot on the carpet from his tears. After the invitation had ended, this young man said to me, "I am so burdened because I'm afraid I'm not burdened enough for my dad". I said to him, "Doyle, I believe that God is going to honor and bless your concern." The very next day the pastor and I visited his father. This 72 year old man made a commitment of his life to Christ. God bless the concern of a burdened heart. — **Clarence Shell, director**



Shell

## Sunday School

### Growth laws

A second part of the law of Sunday School growth relating to age grading says that annual promotion in all age groups is necessary to create a climate for growth. When individuals refuse to promote they destroy the ability of the teacher to relate the Bible truths to a narrow range of needs.

We never seem to have too much trouble promoting children and youth. They all seem to want to be a year older than they are. Somewhere in adult life that attitude changes and we only want to have a birthday every three years, if that often!

When persons in adult Bible classes refuse to promote for several years and the age range of the class begins to spread wider and wider two things generally happen. Persons at one end of the age range (usually the younger end) will begin to drop out and few persons in the younger end of the class range can be enlisted and enrolled. The reason they drop out is that the class no longer meets their needs and is centered around the older age range in the class.

The other result is that no new persons can be enlisted in the class. Persons usually want to attend a class with others of their own age.

When a visitor attends a class and most of the people in the class appear to be older, they usually do not come back. Our class members need to be reminded that we need to be more concerned about the needs of others than we are about our own comfort. Promoting to the right class helps your Sunday School grow. — **Freddie Pike**



Pike

## Church Training

### Belief and behavior

This is the fourth in a series of articles on Developing Believers, the Bold Mission Thrust emphasis for 1983-84.

It has been said that one of the modern church's greatest inconsistencies is the gap between what the church believes and the way it behaves. Doctrine study is important . . . but it is also essential that we understand the ethical implications of the gospel . . . What we apply our beliefs in everyday life situations.

*Bringing Together Belief and Behavior* is one of the five strategies of the Developing Believers emphasis for the coming year. The dated curriculum materials for adults, youth and children will focus on this emphasis January through September, 1984. These studies will help church members develop consistency between what they believe and what they practice daily. This study will build on the study of Dynamic Doctrines to be offered this fall for these same age groups.

*Bringing Together Belief and Behavior* will grow out of teachings in Matthew 5-7, Romans 5-10 and Romans 12-16. Topics will include:

- Responsible living
- Making wise choices
- Relationships
- Christian personality and character
- Acquisition and use of possessions.

To make the most of the Belief and Behavior Curriculum (along with the other Developing Believers strategies) consult your Pastor's Manual, the *Church Training Magazine* (June, September-December) and the fall quarter issues of *Proclaim, Church Administration* and *Church Musician*. — **Robert Holley, director**



Holley

## Christian Life Council

### Thoughts over the Fourth

It's been a fine privilege to have personally known some who were either killed or permanently injured while serving in the military during recent wars.

It's an even greater privilege to know personally Jesus Christ as saviour and lord of life. The liberty we so often take for granted has been secured at great sacrifice. Sacrifice by others and by the Lord Jesus himself received a lot of reflection over the Fourth of July weekend.

Paul wrote to the Corinthians, "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak;" (1 Cor. 8:9).

In our country, we have freedom or liberty to become chemically disoriented, gamble unnecessarily, engage in unwholesome sex acts, lie, gossip, be critically spirited and sin in other ways. But in doing so we become stumbling blocks.

Using our freedom unwisely and sinfully shows grave disrespect for those who made and continue to make sacrifices. Most of all, such dishonors that name which is above every name — Jesus.

Years ago we learned that the red in our national emblem stands for sacrifice, blue for loyalty and white for purity. In our relations with others and Christ, let us let those qualities mark lives committed to responsible Christian citizenship. — **Bob Parker**



Parker

# States signal move toward Constitutional Convention

by Larry Chesser

WASHINGTON (BP) — Actions by the Missouri and Michigan legislatures this summer have sent new signals the United States is moving rapidly toward the nation's first convention called for the purpose of amending the Constitution.

In late May, despite opposition by Missouri Baptists and their director of Christian moral concerns, Ira Peak, Missouri became the 32nd state to call for a constitutional convention to consider a balanced budget amendment, leaving the eight-year-old drive for a constitutional convention only two states shy of the necessary 34. A few weeks later, Michigan narrowly averted a chance to become the 33rd state when it rejected — on a tie vote — a motion to discharge the proposal from committee.

With constitutional convention proposals pending in several state legislatures and voter initiative drives underway in two western states, the only certainty about the situation is that a 34-state-call for a constitutional convention would doubtless force Congress and the courts to deal with a host of procedural, legal and constitutional questions.

While two methods for constitutional amendments are specified in the Constitution, only the congressional method has been used. The uncertainties surrounding the constitutional convention method may explain why it has never been tried.

The uncertainties exist because the Constitution offers no guidance on the convention method. Among the questions left unanswered are:

—Can a constitutional convention be limited to the subject for which it is called (a balanced budget amendment in this case), or would it be open to any changes or addi-

tions to the Constitution?

—What constitutes a valid call by a state legislature for a constitutional convention, and can a state rescind its call?

—How long is a state's call valid?

—Does a state's call for a constitutional convention have to be for a specific amendment, or must it be for a general convention?

—How would delegates be elected, and how many votes would each state be assigned?

—What role would Congress play in the process, and what jurisdiction would courts have to settle disputes arising anywhere in the process?

Legislation pending in Congress proposes some answers to these questions but some constitutional scholars doubt final answers can be provided by mere legislation.

Thus, the surrounding confusion leaves many opponents of a constitutional convention highly concerned. Many in the religious community are specifically concerned such a convention would pose a threat to the religious freedom guarantees of the First Amendment.

"Regardless of the reasons for its convening," said Baptist Joint Committee on Public Affairs Executive Director James M. Dunn, the calling of a constitutional convention "puts at risk the freedoms guaranteed by the Constitution and the Bill of Rights."

Noting the BJCPA and the Southern Baptist Convention have adopted recent statements opposing the idea, Dunn said a constitutional convention would "open to a chaotic and situational revision the venerable and historically tested documents that have served us well for 200 years." The SBC

and BJCPA statements warn a constitutional convention "could easily become a 'run-away' body which could propose alterations to the entire Constitution and the Bill of Rights."

Opponents of the constitutional convention proposal note fully half of the state legislatures to call for a convention held no hearings on the subject and six legislatures took no roll-call votes.

"That typifies the cavalier way some state legislatures have dealt with politically explosive issues," said BJCPA General Counsel John W. Baker. "Some states did not understand the ramifications of their actions."

That concern was underscored by Linda Rogers Kingsbury, executive director of Citizens to Protect the Constitution, a broad coalition of organizations and individuals opposed to a constitutional convention, including the BJCPA.

"To most people, the U.S. Constitution is second only to the Holy Scripture when it comes to being a document that is revered," she said, adding legislative bodies should be "very, very careful" when "tinkering" with it.

Citing the financial clout of organizations pushing the constitutional amendment such as the National Taxpayers Union and the National Tax Limitation Committee, and the appeal of a buzz word like "balanced budget," Kingsbury offered no solid hope of heading off the movement. "It's up for grabs, to be honest," she said.

Nonetheless, she indicated some states may consider withdrawing their calls next year, a move certain to raise further questions about the untested process.

## SBC datelines

### WMU begins new building

BIRMINGHAM, Ala. (BP) — Foundation-laying ceremonies and a contract signing launched the major phase of construction on the new nationwide headquarters for Southern Baptist Woman's Missionary Union July 1.

Standing amid construction gear atop New Hope Mountain south of Birmingham, officers of Woman's Missionary Union signed a \$5.5 million contract with Brasfield and Gorrie, Inc. Concrete flowed for the first portion of foundation slabs, and women on WMU's national relocation committee etched their initials in it.

WMU President Dorothy Elliott Sample, a psychologist from Flint, Mich., announced the building would be two-and-one-half times the size of WMU's present accommodations — 137,280 square feet. Its three wings will include an office and conference cen-

ter, a distribution center and an auditorium-television facility.

### Bauman serves 25 years

Robert H. Bauman, manager of the Baptist Book Store and Mail Order Center in Memphis, Tenn., and a former Arkansas resident, was honored on his 25th anniversary with the Sunday School Board recently. He was given a gold ring bearing the Sunday School Board insignia, two diamonds and a ruby.

### HMB summer mission appointees hits record

ATLANTA (BP) — The Southern Baptist Home Mission Board appointed a record number of summer missionaries in 1983, reported Bill Lee, assistant director of the HMB's special mission ministries department.

Lee said 1,542 college and seminary stu-

dents began 10 weeks of mission service in June, up 100 from the 1982 total of 1,442. The summer missionaries will serve in all 50 states, Puerto Rico and four western provinces of Canada.

Lee attributed the record appointments to increases in Baptist Student Union-sponsored positions. BSU groups picked up the tab on 436 out-of-state appointments and 276 in-state appointments, said Lee. BSU groups throughout the country raised more than \$1 million to send fellow students to both home and foreign mission fields.

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## Boyce curriculum good

by Tom Greer

Boyce Bible School is good because of its curriculum. For the student with no college background, or a limited college background, the Boyce Bible School curriculum provides a good foundation for ministry. For men and women interested in church vocations, the curriculum offers two areas of concentration. One, the diploma in Christian ministry provides the student with a good base for pastoral ministry. Courses in biblical studies, church history, evangelism, and missions are offered. In addition, the students can take courses in ethics, theology, and pastoral ministry.



*Greer*

For the student interested in religious education, the curriculum at Boyce Bible School provides a variety of courses. Church administration, missions, religious education, music and pastoral ministries are combined with biblical studies, church history, and ethics to make a well rounded curriculum.

In addition to courses in ministry and religious education, the student takes work in English and speech. All in all, the curriculum at Boyce Bible School is a good one.

## Youth revival, First Church, Pine Bluff



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# Room reservation system for SBC set

NASHVILLE, Tenn. (BP) — The system which will be used to reserve rooms for the annual meeting of the Southern Baptist Convention has been outlined by Tim A. Hedquist, convention manager.

The new system was made necessary by new site and housing guidelines adopted by messengers to the 1983 annual meeting in Pittsburgh. The last modification of the housing guidelines was made during the 1976 Norfolk SBC.

"In the past, the convention took approximately 6,500 rooms, all of which were handled through the convention bureau in the city in which we were meeting," Hedquist said. "Of those 6,500 rooms, block reservations could be made for a maximum of 50

and cannot be postmarked earlier than Oct. 1," he said.

He added the assignment of rooms will be made on the basis of the postmark. If there are more requests than housing, he added, a drawing will be held to determine priority.

"This year (in Pittsburgh) we had 3,500 letters the first day, and 2,000 the next day. For 1984, I anticipate we will fill all of the available rooms on the first day. We might even run out of rooms," he said.

Blocks of rooms will be available, he explained, but only on the initiative and effort of persons wishing to arrange them.

On July 15, the list of hotels the convention will be using for its block of 4,000 rooms will be available to the public, he said, and will be published in Baptist Press, the convention's news service.

"Individuals not wishing to go through the housing bureau or groups then can contact any hotel in Kansas City directly which

is not participating in the convention group of rooms. Under the new guidelines, there is absolutely no limit on the number of rooms a group can obtain from any hotel," he said.

The convention probably will use 25 to 30 hotels in downtown Kansas City for the 1984 meeting. The headquarters hotel will be the Radisson Muehlebach and the Woman's Missionary Union headquarters will be the Holiday Inn City Center.

Hedquist said only 3,000 rooms are within the two-mile limit in Kansas City, so the convention block probably will include all within the 12-block radius. However, he added, there are about 13,000 hotel rooms in the greater Kansas City area, giving an ample number of rooms for individuals or groups wishing to make block reservations.

He added, "About 15 other groups" have talked with hotel management in Kansas City, but no blocks of rooms have yet been reserved "to my knowledge."

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rooms, but only 40 percent of the rooms in any hotel could be used for block reservations."

The biggest change in the 1983 guidelines, he added, is the elimination of block room reservations.

Under the new system, Hedquist said the convention will retain 4,000 rooms, of which 3,000 must be within two miles of the convention center.

"Those rooms will be reserved for individuals and reservations for them must be made on reservation forms available from state convention offices in September. They must be submitted to the housing bureau,

## Arkansan heads SBC building committee

NASHVILLE, Tenn. (BP) — A five-person committee to oversee the construction of a new Southern Baptist Convention Building has started work.

Rodney Landes, a layman from El Dorado, Ark., who headed the Executive Committee Long Range Study Committee, was named to chair the committee. Landes rotated off the Executive Committee in June.

During the orientation meeting in late June, the committee was briefed on their duties, reviewed the architectural contract, went over needs for the building and discussed the need to keep Baptists adequately informed about the building.

They authorized Reginald McDonough, associate executive secretary of the Executive Committee and staff coordinator for the building project, to work to develop a guaranteed maximum price for the building, based on competitive bidding, and to negotiate an agreement for a general contractor and construction manager.

During the 1983 annual meeting in Pittsburgh, messengers approved the \$8 million in capital needs funds for 1984-88 to construct the seven-story building on a site at Ninth Avenue North and Commerce Street in downtown Nashville, adjacent to the Baptist Sunday School Board. Approval came after long debate over the need to build such a structure.

In reviewing the need, McDonough noted the allocation of the capital needs funds is the first time the SBC has allocated capital needs funds for the eight groups which will occupy the new structure.

When the present building at 460 James Robertson Parkway was constructed in 1963, funds were provided by the BSSB.

Seven entities occupying the present building will move to the new structure. The Executive Committee, Stewardship Commission, Christian Life Commission, Education Commission, the SBC Commission on the American Baptist Theological Seminary, Southern Baptist Foundation and the Seminary External Education Division of the six SBC seminaries.

The SBC Historical Commission, currently housed in the BSSB building, also will be in the new building.

"The increasing inadequacy of space, mechanical systems and parking led the Executive Committee to appoint a long range study committee in February of 1980," McDonough said. "For three years the committee and the agencies studied needs and alternatives relating to adequate facilities for the present and future."

After the long study, the committee recommended a new building be constructed. The reasons included:

- Present facilities already are inadequate in office space, conference rooms, assembly rooms and parking;
- Remodeling and adding additional parking space would cost almost as much as a new building;
- The proposed building would provide adequate facilities through the turn of the century;
- The proposed building has the advantages of being located on land provided without cost to the Cooperative Program by the BSSB, as well as offering the convenience of having all Nashville-based SBC agencies located in one strategically placed Baptist Center.