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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

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January 6, 1983

Arkansas Baptist State Convention

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Images of 1982



January 6, 1983

Arkansas Baptist
NEWSMAGAZINE

Images of 1982



Arkansas Baptist
NEWSMAGAZINE

Images of the year just passed recall some of the events and activities that made up Arkansas Baptists' ministry in 1982. Some of the accomplishments of the year are (clockwise from top, left) helping however it's needed, finding new leadership, using good-natured fun to spread the gospel, aiding disaster victims, teaching through humor, upholding Sunday as a worship day, bringing together National and Southern Baptist women, electing an SBC president, buying a building, and helping children.

In this issue

6 What's up?

Events and other opportunities for Arkansas Baptists are pulled together in a monthly reference feature, "Looking ahead: Arkansas events," beginning in this issue.

7 Looking back

1982 brought both good and bad for Arkansas Baptists. Some of the top events of the year are remembered on page 7.

8 Getting tough

The Arkansas General Assembly convenes Monday, and will likely be looking hard at recommendations of the Governor's Task Force on Drunken Driving, which reported Dec. 10.

Walker Knight retires to start national paper

ATLANTA (BP) — Announcing plans to begin a new national newspaper providing a forum for issues facing the Southern Baptist Convention, Walker L. Knight has asked the SBC Home Mission Board for early retirement, effective March 1, 1983.

For 23 years, Knight has been director of the HMB editorial department and editor of Missions/USA (formerly Home Missions) magazine.

Knight said he would be seeking financial support for starting a new national publication for Southern Baptist leaders, with plans for the first issue in April.

Knight said a final decision had not been made on the name of the new publication, but it would be published by a private, non-profit corporation with a board of directors. Such a national publication dealing with SBC issues has been a long-time dream of Knight's.

Despite increased postage and printing costs, he feels the timing is right for such a publication to fill vacuums in SBC life.

"Southern Baptists do not have a national publication that reaches all pastors, SBC leaders and a significant sector of the laity for the discussion of issues," he said. "Some state Baptist papers foster dialogue on SBC issues, but there is no national publication."

Although Knight emphasized that the new national publication will not be in competition with the state Baptist papers, he acknowledged that because of postal increases, some of the state papers are having to cut back on the frequency of publication and space devoted to national issues. Knight said the paper will reprint for its national audience much of the opinion



Knight

and editorials in state papers on issues facing the SBC.

The publication will seek to provide "a cross section of what is being said by large numbers of opinion leaders," carrying both "pro and con articles" on the issues. "Opinion change will require that any significant issue be discussed over a long period of time, allowing a free exchange of opinions to build consensus," he said.

Knight, as editor, will take positions on the issues editorially, but he will seek to provide balance in news coverage to provide space for expression of all viewpoints on the issues covered, he said.

The publication will also provide comprehensive news coverage through Baptist Press, Religious News Service, and other news sources to give readers a national and world perspective.

Knight said news coverage would seek to interpret what is happening in the SBC. "Because it will not be tied to any institution and will approach news from a national viewpoint, it will have a perspective and a freedom which is not present in any Southern Baptist publication," Knight said.

Knight denied the publication would be a mouthpiece for liberals in the SBC, or that it would be designed to counteract such SBC conservative publications as *Southern Baptist Journal* or *Southern Baptist Advocate*.

"This will not be a single-issue publication," Knight insisted. Although it will deal with the current SBC theological controversy, it will cover numerous other issues, he said.

Such issues, he predicted, might include separation of church and state, Baptist distinctives, new forms of evangelism, women's role in the church, soul competency and the scriptures, abortion, urbanization, world peace and world hunger.

MK Prayer Calendar

Home and foreign Missionary Kids
who attend college on the Margaret Fund

January

- 4 Carlos L. Ichter (S. Brazil) OBU Box 363, Arkadelphia, AR 71923
- 9 Steve Swedenburg (Home Missions) OBU Box 625, Arkadelphia, AR 71923
- 14 Edie L. Walker (S. Brazil) OBU Box 547, Arkadelphia, AR 71923
- 15 Melanie Crockett (Argentina) OBU Box 146, Arkadelphia, AR 71923
- 19 Robert A. Giannetta (Italy) OBU Box 1506, Arkadelphia, AR 71923



One of the most significant roles of a Christian is to help others. In so doing, we are expressing the true nature of a child of God. In a very real sense, the way we treat others is the way we treat the Master. Jesus said, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Matthew 25 contains one of the most vivid lessons ever spoken, and its message is crystal clear. First, Jesus expects us to help in the simple things. Jesus mentions giving a hungry man a meal, or a thirsty man a drink, welcoming a stranger, cheering the sick, or visiting the prisoner. All of these are things anyone can do.

Second, our help is to be spontaneous and uncalculating. Those who offered the helping hand were not aware that they were helping Christ. Their response was natural, instinctive and a simple reaction of love. Those whom Christ characterized as wicked in effect said, "If we had known that we were helping Christ, we would have done it gladly. But we thought we were only helping some insignificant person who was not worth helping." The help which pleases God is that which is given with no expectation of anything in return. It is done simply for the sake of helping others.

Jesus makes it clear that all such help given to others is help which is given to him. Conversely, if we withhold help from those who are in need, we are withholding help from him. It is obvious that the way to delight the heart of God is for his children to help their fellow men.

In recent days in Arkansas there have been numerous opportunities for Christians to help others. The storm-ravaged sections of our state and the flooding have produced much heartache and grief in our state. We have been gratified by the way that Arkansas Baptists have responded. On a state level, the Missions Department, in conjunction with the Home Mission Board, has provided a substantial amount of personal emergency assistance. The Baptist Men, under the leadership of state Brotherhood Director Neal Guthrie, have given direct assistance by providing

meals, labor, materials, food, etc. Numerous local churches have responded by opening their facilities, providing labor, and funds to assist those in need. The Arkansas Baptist Newsmagazine will provide a summary of the assistance that has been offered at a later date.

There are numerous other ways of helping the needy. The primary intent should be to bring the non-Christian to know Christ and to assist the one who is already a believer to obtain Christian maturity. Helping opportunities run the gamut of human experience. Apart from disaster, there are those who need food, clothing, job training, etc. But, whether or not they lack financial resources, troubled people need understanding. They need to know that there is someone who really cares.

If we are to be successful in helping others, we must have a true loving interest in people. God cannot use us in this ministry unless we are really willing.

We, as Christians, can make ourselves available to help others. But we should remember that all help, to be effective, must be sought. We must never try to push ourselves on others. We can be accessible to others by maintaining an open attitude and becoming involved in ministries which will bring us in contact with people who hurt.

We should always be aware that the problems of others may be so involved that professional help is necessary. Many pastors are skilled in counseling and may be able to assist. In other instances, a professional psychologist or psychiatrist may be required.

It is a joy to see many of our churches developing in non-traditional ministries designed to help hurting people. The WMU and Brotherhood are assisting our churches to become involved in meeting mission needs in our local communities. Assistance may be obtained by contacting Pete Petty, director of mission ministries for the Arkansas Baptist State Convention. As we observe the loving concern of our master, we will see the boundless opportunities which surround us. Let us reach out in Christian love.

Arkansas Baptist NEWSMAGAZINE

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

VOLUME 82

NUMBER 1

J. Everett Sneed, Ph.D. Editor
Betty Kennedy Managing Editor

Erwin L. McDonald, Litt. D. Editor Emeritus

Arkansas Baptist Newsmagazine Board of Directors: Tommy Robertson, El Dorado, president; Charles Chesser, Carlisle; Lyndon Finney, Little Rock; Leroy French, Fort Smith; Mrs. Jimmie Garner, Truman; Merle Milligan, Harrison; Hon. Elstjane Roy, Little Rock; Lane Strother, Mountain Home; and Jon M. Stubblefield, Magnolia.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Copies by mail 50 cents each.

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

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

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One layman's opinion

Daniel R. Grant/President, OBU

Open minds and open parachutes

When Mrs. Joan Mondale spoke in Arkadelphia recently on behalf of the arts, she was an impressive advocate of keeping an open mind concerning the arts. She reminded us that, from early Egyptian civilizations up to modern times, the arts have been a kind of "signature of the times, a thumb print of society." Because of this, she said, there is a danger in closing the mind to the arts. She added, "Minds, like parachutes, work better when they are open."

I have been giving that choice quote concerning open minds and open parachutes a great deal of thought. My personal preference tends to be for people to have open minds to what I have to say, but closed minds to the words of those who disagree with me. I am particularly concerned that young people and children, especially my children and grandchildren, keep an

open mind to wise advice that I share with them from time to time, but a closed mind to the obviously unwise advice of those who disagree with me. The problem comes in figuring out how to program their minds to be open at the right time and closed at the right time.

It occurs to me, all joking aside, that the mind, like the lungs, stomach, eyes, nose, or ears, needs to be open at times, closed at other times, and partially opened with a filter or screen at still other times. Lungs that remain indiscriminately open may be filled with water or smoke, bringing death to the owner. The same is true for the stomach, eyes, nose, and ears. It becomes critically important to know when they should be open, closed, or filtered.

The troubling thing about all of this is that it is the mind that is ultimately respon-

sible for decisions on when to open, close, or filter these other organs of the body. It is the mind and not the eyes, ears, or lungs, that has the capacity to make wise or unwise decisions.

Parents and teachers have an awesome responsibility to help children and young people develop minds that can discern truth from falsehood, and good from evil. Even open parachutes can be dangerous if they are fully open at the top.

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

Music auditions at Ouachita set

ARKADELPHIA — Music scholarship auditions for incoming freshmen and transfer students for the 1983-84 academic year at Ouachita Baptist University will be held Monday and Tuesday, Jan. 31 and Feb. 1, 1983 in Mabee Fine Arts Center, according to Charles Wright, dean of the School of Music.

Auditions will be for music major scholarships in keyboard and voice, band scholarships, and accompanist work grants.

Meals and lodging on campus are complimentary for the registrants. There are no fees associated with the auditions.

Persons interested in auditioning should send for an audition application form from Wright at OBU, P.O. Box 771, Arkadelphia, 71923 or call (501) 246-4531, Ext. 129. All application forms should be returned to Wright by Jan. 24.

Paraguay crusade yields 10,000 decisions

ASUNCION, Paraguay — Some Baptist churches in Paraguay are reporting 10 to 50 percent increases in church attendance after evangelist Luis Palau's September evangelistic crusade, which produced about 10,000 decisions for Christ. Often called the "Billy Graham of Latin America," Palau recorded the largest response of his 20-year ministry as 1,690 people registered decisions for Christ at the final service in Asuncion. Observers said the recent campaign reached many urban professionals and university students. Paraguayan President Alfredo Stroessner also approved nationwide distribution of 100,000 Bibles and study courses to school children.



Woman's viewpoint

Berdell Ward

Time: When there is too little of it

I remember once not so many years ago when our son and his friends decided to do me a "favor" and move our piano from the living room to a newly-completed activities room. It is true that I wanted the piano moved, but I had already assessed the job as one for professionals. Jeff grew impatient with my procrastination in getting the job done and took it on himself. With two of his young friends helping, he moved the heavy instrument on its rusty castors first across the living room carpet, then over the newly-recovered kitchen floor, leaving scars that speak of the escapade even today. At the hallway leaving the kitchen there was a turn which could not be negotiated by the piano regardless of the effort expended, so the "crew" had to back up and go another way. This bit of information was bought with a scratch on the wall and damage to the corner molding.

My husband arrived home a short time later to discover the piano sitting in a fine mist of rain on the patio where the exhausted 15-year-olds had left it. In a Herculean effort, he completed their unfinished task alone. He was still angry when I got there.

Our first thought was of punishment: after all, the kitchen floor was scarred; the piano might have been ruined; and there was a chunk missing from the kitchen wall. On reflection, however, the Lord led us to see the whole episode in another light. He suddenly allowed us to see just a few years down the road to a time when Jeff would be in college, grown-up, away and pursuing a life of his own. How unimportant then those scars and scratches would seem! What are they in comparison to the life of a child? We patched up the wall, dried off the piano, and had a serious talk with our son about using his new-found strength with more discretion. And we thanked God privately that he had allowed us to share in the life of this unique being of his.

Berdell Ward, a member of Park Hill Church in North Little Rock, teaches English and Speech at Ole Main High School in North Little Rock. She is a native of Pine Bluff, married to John C. Ward, a Little Rock attorney. Mrs. Ward is the mother of three and is active in church and community activities.

by Don Moore

You'll be glad to know . . .

... Senior adults have it all. They have the time, desire, ability and often the finances to do great things. This is not true of all senior adults, but it is of many. With Arkansas being second to Florida in the percentage of the population in the senior adult category, it seems that we need to give more time in harnessing the great potential of these people. Some of these have years of experience in various skills, trades and professions. Most churches could not employ the kind of service these people would enjoy providing free of charge. We need to do some creative thinking and sharing along these lines. It would be enjoyable for me to hear what you are doing in this area.



Moore

Some suggestions might add to the meaning of your experience. (1) Give them resources. (2) Give them time. (3) Give them encouragement. (4) Give them thanks.

... Senior adults have needs. They need to be included in the programming of the church. The church staff people need to be involved with senior adults seeing that leadership, transportation, calendar, promotion and finances are made available for them and their activities. It goes without saying that those basic human needs of food, clothing and shelter which are more obvious will not go unattended by church leadership.

Some of the areas where senior adults have helped is in benevolence, gardening, library, money counting, telephone ministry, prayer ministry, maintenance, book-keeping, secretarial assistance, surveys, entertaining, crafts, flower arranging, decorating and visitation.

We must not forget that a large number of middle-aged people have moved on into the senior years having never been saved. The time to reach these people for salvation is running out. The Christian is moving progressively on toward life's glorious climax. Attitudes and hope rise on the wings of biblical assurance that the aging process does not nullify the reality of the abundant life, but rather intensifies it. Every man and woman needs and deserves to have that privilege. They can if we will lead them into a living relationship with Jesus Christ.

Don Moore is Executive Secretary/Treasurer for the Arkansas Baptist State Convention.

Youth / Adult Church Training workshops 7-9 p.m.

Monday
January 17

Tuesday
January 18

Thursday
January 20

Monday, January 17

Fayetteville, First
Mt. Home, First
Jonesboro, Walnut St.
Blytheville, Calvary
El Dorado, Immanuel

Adult

Larry Garner
Wert Campbell
Robert Holley
Bill Latham
Gerald Jackson

Youth

Ed Smith
Bill Falkner
Betty Wilfong
Luell Smith
Wanda Pearce

Tuesday, January 18

Ft. Smith, East Side
Harrison, First
Batesville, First
West Memphis, First
Texarkana, Beech St.

Larry Garner
Wert Campbell
Robert Holley
Bill Latham
Gerald Jackson

Ed Smith
Bill Falkner
Betty Wilfong
Luell Smith
Wanda Pearce

Thursday, January 20

Russellville, Second
Pine Bluff, First
Monticello, First
Little Rock, Immanuel
Hot Springs, First

Larry Garner
Wert Campbell
Robert Holley
Bill Latham
Gerald Jackson

Ed Smith
Bill Falkner
Betty Wilfong
Luell Smith
Wanda Pearce

For: Youth leaders, adult members and leaders, pastors and church staff, CT Directors, associational youth/adult CT leaders

Adult workshop leaders



Wert Campbell



Larry Garner



Robert Holley



Gerald Jackson



Bill Latham

Youth workshop leaders



Bill Falkner



Ed Smith



Betty Wilfong



Wanda Pearce



Luell Smith

by Millie Gill/ABN staff writer

George H. Dunklin

of Pine Bluff has been named first vice-chairman of the board of directors of the Memphis Baptist Memorial Health Care System.

John B. Dickey

of Paragould has been named a trustee of the Memphis Baptist Memorial Health Care System.

Henry G. West

of Blytheville, director of missions for Mississippi County Baptist Association, has been named a trustee of the Memphis Baptist Memorial Health Care System.

Randy Granderson

has joined the staff of Gethsemane Church in North Little Rock as minister of music/youth. He and his wife, Janet, are parents of a daughter.

Norman Miller

is serving as pastor of the Monroe Church, going there from the Barton Church.

Danny Williams

has joined the staff of the Hatfield Church as minister of youth.

Mike Talley

has resigned from the staff of the Leonard Street Church in Hot Springs to enroll in



Dunklin



Dickey



West

Southwestern Baptist Theological Seminary.

Bill Neal

has accepted the call to serve as pastor of the Lonsdale Church. He was a member of the Salem Church in Benton.

Noel Wright

has resigned from the staff of Benton First Church to accept a position with the First Church of Muscle Shoals, Ala.

Allan McKinley

has joined the staff of East Side Church in Pine Bluff as minister of music/youth. He and his wife, Rose Lynn, have a son, Micah.

Don Butler

has joined the staff of Green Meadows

Church in Pine Bluff as full-time minister of music/youth. He was serving the church on a part-time basis.

Odell Davis resigned Dec. 26 as pastor of the Spring Valley Church at Springdale.

Billy Adams

has resigned as associate pastor of the Ingram Boulevard Church at West Memphis.

Preston T. Bailey

is serving as pastor of the Gosnell Church near Blytheville, coming there from the First Church in Alton, Mo. He and his wife, Angie, have two children, Preston and Jonathan.

missionary notes

Mr. and Mrs. Michael O. Canady, missionaries to Malawi, are in the States on furlough (address: 1005 Spencer, Monroe, La. 71201). He was born in Many, La., and also lived in Texas and in Maplewood, La. The former Linda Patton, she was born in Fort Smith, Ark., and also lived in Maplewood, La. They were appointed by the Foreign Mission Board in 1975, resigned in 1977 and reappointed in 1979.

Life Line Church

in Little Rock honored Joe and Margaret Williams Dec. 19, recognizing their seven years of service in the music ministry there.

Calvary Church

in Little Rock recently ordained Jerry Nicholson, Jerry Enoch and Joey Caraway as deacons.

Snowball Church

at Marshall dedicated a fellowship hall

Dec. 5. Lehman Webb, director of Church Extension for Arkansas Baptist State Convention, and Jack Ramsey, director of missions of North Arkansas Association, were speakers. Glen Griffin is pastor.

Forest Highlands Church

in Little Rock will mark its 25th anniversary Feb. 6. The church will celebrate the event with homecoming activities June 11-12 according to Pastor Johnny Jackson.

briefly

Looking ahead: Arkansas events

January 1983

- 9 Witness Commitment Day.
- 10 Spring registration, Southern Baptist College; Church Training; media/library workshop.
- 11 Media/library workshop; Associational Faculty Training (Sunday School), Little Rock Immanuel; Spring registration, Ouachita Baptist University.
- 13 State Joint Committee (National Baptists).
- 14 Associational and District Music Directors' workshop, Baptist Building, Little Rock.
- 17-20 Youth/Adult workshops (Church Training).
- 22-28 Arkansas Rec. Lab. (Church Training), Glorieta.
- 23 Baptist Men's Day.
- 24-25 State Evangelism Conference, Geyer Springs First, Little Rock.
- 25 Associational Stewardship Chairmen workshop, Little Rock.
- 26 Tax seminar (Stewardship), Geyer Springs First, Little Rock.
- 28-29 Homecoming, Southern Baptist College.
- 31-Feb. 4 Associational Training Schools (Sunday School); Christian Focus Week, Ouachita Baptist University.

Southern trustees elect officers

The Southern Baptist College board of trustees have elected officers for 1983. Dr. John Wright, pastor of First Church of Little Rock was named president of the board. Kenneth S. Sulcer, a layman from Osceola, was elected vice president, and Frank Shell, pastor of First Church, Clinton, was selected to serve as secretary.



Wright

The 24 member board is elected by the Arkansas Baptist State Convention.

1982 a mixed bag for Arkansas Baptists

by Bob Allen

For thousands of Arkansans displaced by freakish tornadoes and floods the last four weeks of the year, 1982 may have seemed like a year worth forgetting. In the annals of Arkansas Baptists, however, the year will be remembered as one of duplicity, with both unity and division, harmony and controversy, success and failure, celebration and pain coming to the forefront in the headlines of the *Arkansas Baptist News-magazine*.

It was a year when Arkansas Baptists pulled together behind a new executive secretary, when the long-planned Arkansas/Indiana linkup became a reality, when Baptist Men and individual churches rolled up their sleeves to help neighbors devastated by severe storms and floods, when messengers met together in special session for only the fourth time in history to unanimously approve a purchase of property near the Baptist Building in downtown Little Rock. It was also the year a controversy over a seminary professor marred the annual meeting of the state convention, when a plan to offer four-year degrees at Southern Baptist College died by a narrow margin on the convention floor, when nature's assault on Arkansas did not spare churches and church members' property.

The national spotlight fell on Arkansas Jan. 5, when America's first state law calling for "balanced treatment" of the theories of evolution and creation science in public schools failed its test in federal court. District judge William R. Overton ruled the law was an attempt to establish religion. The State of Arkansas chose not to appeal.

A stop-gap funding bill passed by Congress in December 1981 hit Baptist publications full force Jan. 10 when a postal subsidy for second class mailers, designed to phase out in 16 yearly increments through 1986, was dissolved. State newspapers, including the ABN, suddenly found themselves facing increases in mailing costs of 100 percent or more. Congress later granted a mild reprieve, readjusting the phaseout to step 13.

On Jan. 26, Arkansas Baptists met for the fourth time in a specially-called convention. Seven hundred messengers met 30 minutes prior to the State Evangelism Conference at Park Hill Church in North Little Rock to approve the purchase of a building and parking lot across Arch Street from the Baptist Building, in Little Rock. The purchase, \$425,000 for 5,000 feet of office space plus parking, was recommended when the office building became available for possible future expansion of executive board and agency office space.

In April a group of Arkansans met together to form a local chapter of Mothers Against Drunken Drivers (MADD) to pressure public officials to enforce local drunken

driving laws. The *Arkansas Baptist News-magazine* published a four-part series examining the problem of drunk driving in August and September.

R. V. Haygood, executive director for the Convention of Baptists in Indiana, speaking in Arkansas in May, told Arkansas Baptists that their churches and associations were linked up with 22 new mission sites in Indiana. Haygood said the work has just begun, with goals calling for 250 more new works in the pioneer area by 1990.

Sunday remained a day of worship for Arkansas Baptists in 1982, but the churches ceased to be the only places open after June 1 when the state supreme court struck down the so-called 1965 "blue law" requiring businesses to close on Sundays. The court ruled the law too vague for ordinary persons to obey and allowed merchants to sell all items but alcoholic beverages seven days a week. The Lord's Day Alliance, an interdenominational group of Arkansans, requested merchants to voluntarily continue Sunday closings on "humanitarian grounds."

An in-service training program for Arkansas ministers expanded in October with the beginning of the doctor of ministries program at the Baptist Building. The seminary satellite program allowed pastors and others to pursue master-level degrees in Little Rock, begun in February. Other theological training continued in Boyce Bible School.

An Aug. 26 Executive Board meeting provided a springboard for the two top issues at the November annual meeting of the Arkansas Baptist State Convention. The board voted 2-1 to accept an Operating Committee recommendation to allow Southern Baptist College at Walnut Ridge to offer baccalaureate (four-year) degrees in three academic areas. The motion, one of the most discussed in the 10 weeks prior to the Nov. 16-18 meeting at Park Hill Church in North Little Rock, was defeated after long debate by 42 votes, 459-417.

A second volatile issue arising from the Aug. 26 Executive Board meeting came when David Miller, director of missions for Little Red River Association, urged the board to demand the dismissal of Dale Moody, professor of theology at Southern Baptist Theological Seminary, because of the professor's controversial views on apostasy (falling from grace). The board agreed to request Moody's response, which was published in the *Arkansas Baptist* in October. Moody responded to an invitation to speak at the pre-convention pastors' conference Nov. 15. Though Arkansas Baptists gave Moody a hearing, he could not dissuade them from passing a resolution asking Southern trustees to "consider the termination" of Moody.

The Executive Board was called into service again in September, but on more fa-

vorable business. An 11-month vacancy in the executive secretary/treasurer position ended with the election of Don Moore, a Fort Smith pastor, effective Oct. 18. Moore filled the position left open by the death of Huber L. Drunwright on Nov. 2, 1981. Moore was the third candidate recommended for the position. Two candidates declined to accept the position after receiving votes of approval by a search committee formed to interview applicants.

A long-needed chapel at Camp Paron began to become a reality in 1982, thanks primarily to Baptist volunteers. Construction began in July progressed steadily through the rest of the year.

Arkansas Baptists and Reform Jews met to foster understanding and to discuss areas of cooperation and tension in a dialogue Nov. 4-5 in Little Rock. The dialogue was similar to a meeting with Roman Catholics last year sponsored by the mission ministries division of the Missions Department.

Arkansans were introduced to December with a dozen tornadoes and heavy rainfall causing the most widespread flooding in memory. Two Southern Baptist churches received heavy tornado damage. Others required more minor damage and many served as headquarters for disaster relief efforts. More churches received flood damage. Arkansas Baptists responded to the needs in varied ways, with the Baptist Men's disaster relief unit taking the lead aided by food and clothing drives and cleanup work by churches and associations around the state. The Missions Department handed out funds matched by Home Mission Board monies for immediate relief for displaced families. A second series of storms just before Christmas sent waters rising again, reactivating the disaster relief effort by Arkansas Baptists.

Not everything in 1982 caught Arkansas Baptists by surprise, however. A number of new programs and meetings were put into action with success. A total of 363 attended the state's first singles' conference Feb. 19-20. Arkansas Baptist women heard WMU President Dorothy Sample, actress Jeanette Clift George and pastor's wife Joyce Rogers at the state's first conference for women at Pine Bluff, April 29-May 1. Three years of planning culminated May 15 in a first-time joint meeting of Arkansas Baptist and National Baptist women at Arkansas Baptist College in Little Rock. A first-time pastors' retreat at Camp Paron got on the calendar Oct. 4, and was described as a complete success. Baptist Youth Day saw its largest crowd ever Sept. 11, and youth there heard Christian humorist Grady Nutt, who was later killed in a plane crash in Alabama.

Legislature to face DWI law revisions

by Betty J. Kennedy

When the Arkansas General Assembly convenes Monday they will almost certainly have before them a legislative issue that has received more publicity than most drunken driving laws.

Society's blind spot on drunken driving and the deaths and injury it causes has been spotlighted in recent months by citizen action groups and press coverage. President Ronald Reagan appointed a commission on drunken driving and commented as he accepted their interim report that the time was right to take action because public concern was at a high point.

One of the appointees to the President's study group was Governor Frank White of Arkansas, who appointed his own state Task Force, chaired by Judy Petty, a Baptist. White approached the problem of drivers "under the influence" from the same philosophy as Reagan. White told a press conference called when he received the Task Force report Dec. 10 that he did not consider drunken driving crashes "accidents". The Governor maintained that the only way to get something done is to "make this a crime and tell society that we're not going to tolerate it anymore."

Months of hearings by the Task Force resulted in recommendations for legislation to revamp the state's laws and enforcement of laws on driving while intoxicated. Suggestions for solutions other than legislation also were reported.

The recommendations of the group recognize that the problem is broad and complicated. The task force concluded that any successful program must deal with the drivers who only seldom or occasionally drive after consuming alcohol as well as the problem drinker who is a repeat offender.

The Task Force recommends that the Arkansas Highway Safety Program be the state agency to coordinate programs to counter driving while intoxicated and that AHSP have responsibility to link computerized law enforcement information systems for a statewide network.

The report also advocates public school education on the dangers of drinking and driving from kindergarten through grade 12, and that a section on alcohol education be included in the state drivers' license test. Required attendance at DWI school is also recommended for any driver convicted of an alcohol-related offense.

The legislation proposed includes several points:

- Repeal of conflicting and confusing statutes that the Task Force says provides a ready excuse for little or no punishment being levied.

- An "illegal per se" provision that means that determination of a blood alcohol content of .10 percent for a driver be considered enough evidence for conviction, avoiding the need for police officers to testify at trials.

- Administrative license removal procedures (rather than action by judges) on the basis that the state grants the privilege to drive and should be able to remove it to protect the public.

- Screening and assessment for all drivers convicted of DWI to identify the problem drinkers who are chronic offenders. Treatment would be mandatory.

- Enforcement of the 24-hour mandatory jail term already on the books. The panel notes that experience in other states has shown that drivers would alter their habits to avoid jail if the penalty were certain.
- No plea bargaining which would allow the charges to be reduced so that the offender's record never reflects the actual number of DWI offenses.

- Non-legislative initiatives which the Task Force recommends include:

- A statewide toll-free phone number to report drunken drivers. The panel feels this would deter drivers through fear of apprehension.

- Programs by industry and organizations to arrange transportation for persons who have been drinking, particularly during the holidays.

- Full enforcement by the state Alcohol Beverage Control Commission to see that

young people are less able to illegally buy alcohol.

- Publication of DWI arrest records in newspapers.

- Continued focusing of attention on the drunken driving problem by the news media.

- Continued attention to the problem by local citizen activist groups.

The Governor's Task Force prefaced the report by listing strengths of the Arkansas DWI management system. They commended the state for maintaining 21 years as the legal drinking age; using the Arkansas Highway Safety Program to coordinate current enforcement efforts; supporting the State Police in removing the drunken driver from the highways; and having some exemplary courts, judges, and local police departments who deserve citizen support.

Although State Representative Jerry Henshaw of Springdale says stronger DWI legislation would be "very difficult to vote against," questions about the law changes are almost certain to be raised. Judy Petty has recommended to concerned citizens that the best way to get action is to contact the state legislator who represents them. For Baptists who want to stop DWI drivers, the time is right.



State Representative Judy Petty of Little Rock fields questions (below) about the Task Force report just formally presented to Governor Frank White (to her right). Four other members of the study group (left) were introduced at the press conference. (Left) Governor White listens to Tom and Nancy Alstadt who lost their 11-year-old daughter in a DWI crash. Involvement by the couple and others who testified about their personal tragedy from DWI has been credited by the Task Force as being the spark behind action on drunken driving.



APR photo/Betty J. Kennedy

Historical knowledge needed, Shurden says

NASHVILLE, Tenn. (BP) — While Southern Baptists have never had an acute case of historical consciousness, they need a knowledge of their heritage today as never before, according to a church historian.

"We are a people who would rather make history than study history," said Walter Shurden, professor of church history and dean of the school of theology at Southern Baptist Theological Seminary, Louisville, Ky. He led a one-day seminar for 100 employees of the Sunday School Board on relating to the diversity of Southern Baptists.

Citing geographical, sociological, educational and theological differences, Shurden said, "Going from one church in one part of the country to another in another part of the country can be like moving from one denomination to another. Anyone who has tramped around in Baptist life knows pluralism and diversity are present."

He emphasized Bible study should continue to be the top priority in educational efforts. "We are a people of the book, as we should be. But I have become convinced that effective study of scripture must be done with an awareness of how history has affected our views of scripture. Our people do not read scripture through glasses that are uncolored," Shurden said.

Shurden said members of the 13.8-million member denomination need a knowledge of their history to better understand

several contemporary forces eroding their heritage and at least two current issues which represent deviation from the past.

Among eroding forces, Shurden cited the evangelical resurgence, charismatic movement and interdenominational student movements which draw allegiances toward themselves and away from any denomination.

He also noted many Southern Baptist ministers are receiving their college and/or seminary educations outside of Southern Baptist institutions.

"Historically, Southern Baptists have been capable of 'denominationalizing' our people through church educational programs and seminaries. If we lose this we will lose a Southern Baptist consciousness, if not commitment," he emphasized.

He also warned the so-called electronic church is drawing allegiances of persons away from denominations. "If we do not capture television as Southern Baptists we are going to be in trouble," he said.

Among current deviations from Southern Baptist heritage, Shurden listed a willingness to abandon traditional stands on separation of church and state and the priesthood of all believers. "We ought to be teaching the individual exercise of ministry within the church community but we are not at the point of turning our minds and souls over to authoritarian personalities," he said.

New right seeks 'order'

WAKE FOREST, N.C. (BP) — The "loss of civility" is the biggest problem hindering communication between the proponents of the New Religious Political Right (NRPR) and those of more moderate and liberal views, according to Samuel Hill, author of "The New Religious Political Right."

"The majority of us," he said, "have not taken the time to find out what the issues are."

A standing room only audience at Southeastern Baptist Theological Seminary heard Hill chastise both the Moral Majority and their avowed opponents, Norman Lear's People for the American Way, saying the latter group can be "just as bad as the new religious political right." He feels there is a real problem with dialogue.

Hill, chairman of the department of religion at the University of Florida, spoke on "The Theological Orientation of the New Right," and said the driving force behind the NRPR is its desire to bring order out of what is perceived as chaos. Followers of NRPR see Jerry Falwell and U.S. Senator Jesse Helms as prophets of the movement.

According to Hill, other issues important to the NRPR are the status of the nuclear family, a belief in a special destiny for the United States and the definition of a republic.

Hill said the NRPR has taken this belief in a special destiny and matched it with "a precise code of behavior." He sees such concerns as school prayer, teachings about creation and homosexuality as consistent with those concerns. Related to this is the NRPR support for a strong military defense, because, Hill said, the NRPR believes "God wants this country to survive."

"The nuclear family and everything connected to it is the heart of the movement," Hill said. "Anything unisex is anathema." The concern about abortion, divorce and the break up of the nuclear family naturally follow.

Hill claimed the NRPR views the American form of government as a republic but not as a democracy, defining a republic as a government of law, rather than of the people, holding that government of the people tends to become tyrannical. For them it is God's law that is necessary. "The NRPR is committed to a world view, the center of which is order," he added. Declaring, "they are not pushing Christianity as such, they are pushing Bible — Bible law," he cautioned, "the NRPR may be swapping one tyranny for another."

Hill emphasized that, while there are many fundamentalist Christians in the NRPR, many others in the movement are not Christians at all. Some, he said, are Jewish or Mormon and some are not religious at all. "Many support it for patriotic reasons," he explained.

Students increase mission involvement

by Gail Rothwell

NASHVILLE, Tenn. (BP) — Participation in missions by Southern Baptist college students has increased dramatically in the last three years.

According to the Student Ministries Bold Mission Thrust Report compiled annually by National Student Ministries of the Sunday School Board, student gifts to missions increased 11 percent during 1981-82 from \$897,031 in 1980-81 to \$996,154.

Since July 1978, students have contributed \$3,293,877 to missions, a 67 percent increase in three years, according to Charles Johnson, NSM secretary. "Southern Baptist student ministries are teaching students to give sacrificially to missions," he said.

Johnson noted students are not only supporting missions through their contributions but are also participating in mission projects. "One out of every 10 students involved in student ministry is involved in some type of short-term mission project," he said. "What would happen if every Southern Baptist program had 10 percent of its constituency involved in missions?"

One of the NSM three-year mission goals was to involve 15,500 students in community missions. Since 1979, 38,921 students

have participated in community mission projects.

The Home Mission Board volunteer project, Mission Service Corps, has received widespread support from students. Over the past four years more than 80 student directors have been enlisted through MSC. "That's significant when you realize there are only 350 volunteers in the total program," said Johnson. "Student work accounts for nearly 35 percent of the total program."

Not only are students actively supporting missions but they have more than doubled the NSM three-year goal of having one thousand evangelism projects, with a total of 2,475 projects.

On-campus evangelism projects include intensive witnessing efforts, Bible studies and music events such as concerts and singingspirations. "These projects are not the same as student-led revivals," explained Johnson. "Last year students conducted 1,641 revivals and over the last four years students have led 6,578 revivals."

Other statistics show students have been responsible for starting 169 new churches or ongoing Sunday Schools.

Chafin urges strategy for winning USA

SAN JUAN, Puerto Rico (BP) — Kenneth L. Chafin, pastor of South Main Church, Houston, called for the Southern Baptist Convention to develop a comprehensive strategy for winning America to Christ.

Despite the denomination's Bold Mission Thrust goal to proclaim the gospel to the entire world by the year 2000, "if we continue as we are now going, we will not win America to Christ," Chafin said.

The SBC must have a comprehensive, national strategy to succeed, Chafin told the annual national conference of SBC evangelism directors meeting in San Juan.

Chafin, former director of the SBC Home Mission Board's evangelism division, said it would be presumptuous for him as a pastor to come to them with such a strategy.

Later in an interview, Chafin said such a strategy should be developed by the Home Mission Board evangelism section but it must be endorsed and implemented by all SBC agencies and state conventions.

In his address Chafin discussed eight major factors that must be considered in developing a national strategy of evangelism.

He called for "honest reality" in recognizing that "we are losing America. We don't want to face that," he said. "Too many times Baptists like to report stories that imply we are winning when we are not." He told of one pastor who falsely told his church that 2,000 had attended Bible study that morning, and when confronted, admitted it was untrue but said, "the people needed a victory."

"There is something essentially wrong

when we feel God can bless a lie," Chafin charged. "When we don't tell the truth we depress the people who are struggling with few results for it makes them feel something is basically wrong with them," he added.

Another factor which must be considered in strategy development, Chafin said, is that the world may not believe it but the gospel of Jesus Christ is the only message that speaks to the deep and personal needs of modern people.

The gospel, he said, meets the needs of modern mankind for love, acceptance, hope, meaning and forgiveness, even though most people don't believe this.

"The world is patronizing of preachers and feels sorry for anyone as intelligent as you who is wasting his time working for the church," Chafin said.

"The world measures success by how much money you make and how much status and power you have, so by their standards you are unsuccessful," he warned. "But don't let that intimidate you because you've got the only word that answers the real questions and problems of life."

Chafin pointed out all elements of a national evangelism strategy will succeed or fail to the extent they help local churches. "Any strategy that does not ultimately center in the local church is not a good strategy," Chafin insisted.

A national strategy must also include a never-ending effort to define a Biblical theology of evangelism, Chafin added. He warned against using "gimmicky evangelism" and marketing techniques to survey

the marketplace to find out what will sell and adapting the product to what the people want.

Chafin also called for a national strategy for starting new churches and tripling the number of SBC congregations.

The Bold Mission Thrust goal of 50,000 churches by the year 2000 is not high enough, Chafin said. "There is no way we can win America to Christ without tripling the number of Southern Baptist congregations," he said.

Chafin predicted 100,000 SBC churches could baptize 1.5 million converts a year. "America will not be won by the super churches but by neighborhood churches scattered all across the country," he said.

A national strategy must also strengthen the churches' efforts at equipping the laity, added Chafin, who helped develop an SBC lay witness training program and authored *Help, I'm a Layman*.

The strategy must also focus on the cities, he said. "Baptists will live or die, win or lose, by their ability to reach the cities," he declared.

Finally, a national strategy must be so big and so impossible it cannot be done alone but requires every Baptist and every Christian to join hands to do it. That may be hardest of all because it is hard to get Baptists to work together on anything, he warned.

There is, however, great commitment among Southern Baptists to evangelism, for the purpose of the Southern Baptist Convention is missions and evangelism, he observed. Business as usual won't suffice because "we are losing America, but God wants us to win it."

Kenyan president attends service at Baptist Church

NAKURU, Kenya — President Daniel arap Moi of Kenya joined worshippers at the Nakuru Baptist Church for the Sunday morning service Nov. 14. Church members were notified the day before that he would be attending.

The president visits his farm near Nakuru from time to time, and he also does some of his work from the nation's Nakuru State House. Recently the church sent a letter inviting him to worship with them whenever he was in the area. Within about a week he accepted their invitation.

Arthur Kinyanjui, Swahili pastor of the church, preached a short sermon, and then the president addressed the congregation, quoting many scripture verses from memory and also reading several passages from the Bible. He urged them to be strong Christians so that their children could look up to them and pattern their lives after their parents.



Brotherhood Commission photo by David Neizer

It's working

Neal Guthrie, state Brotherhood director for Arkansas, looks over galley proofs of the first of four special issues of "World Mission Journal" to be published this year. A part of each issue will be a four-page section titled "It's Working... Men and Boys in Missions" which will promote Brotherhood work among churches where there are no Baptist Men's unit or Royal Ambassador chapters. With Guthrie are Mike Livingston and Mary Moore, editor and design artist of "Journal", the Baptist Men's publication.



Planting the word

Former Mena, Ark., resident Eloise Garrett, missionary to Zimbabwe, has hit upon her own one-woman Bible distribution plan at the Baptist secondary school where she teaches in Sanyati, Zimbabwe. She told her 320 students in the 26 classes she teaches each week that they could earn a Bible by learning 74 verses. Since May, 31 students have done so and many others are approaching the goal. Here she passes out the prized awards. Mrs. Garrett's husband, Rob, is a missionary physician in Zimbabwe. He formerly practiced medicine in Mena.



Baptist Foundation receives post office building

Under the terms of a Charitable Remainder Unitrust, Ernest Ward transferred to the Arkansas Baptist Foundation property in Camden, which he had leased to the U.S. Postal Service. In return, the Wards will receive a life income. At the death of the surviving spouse, the assets in the trust will generate income for various Baptist causes.

House defeats amendments restricting IRS authority

WASHINGTON (BP) — In a departure from recent history the U.S. House of Representatives has refused to restrict Internal Revenue Service authority to regulate the tax exempt status of parochial and non-sectarian private schools.

The restrictive language had been part of the Treasury Department's appropriations measure each year since 1979, but was stripped from the bill earlier this year in committee.

Efforts by Rep. Robert K. Dornan, R-Calif., and Rep. Philip M. Crane, R-Ill., to

restore the restrictive amendments failed.

While the impact of the House action is unclear, the overall question of tax exempt status of private religious schools which discriminate on the basis of race is pending before the Supreme Court in the Bob Jones University/Goldsboro (N.C.) Christian Schools case.

One of Dornan's proposals would have prohibited IRS from implementing controversial regulations conditioning tax-exempt status for private schools on racially non-discriminatory policies.

'Comfort zone' limiting Baptist witness, Draper says

NASHVILLE, Tenn. (BP) — After depicting Christ as a white, middle class, suburban Republican, Southern Baptists shouldn't be surprised people don't respond, the Southern Baptist Convention's president said Dec. 9.

James T. Draper Jr. of Euless, Texas, in his first term as SBC president, addressed pastors from throughout Middle Tennessee at Belmont College. "Southern Baptists have promoted a Christ who is white, middle class and a suburban Republican and then we wonder why people do not respond," he said. "It is hard for me, as a pastor of a suburban church who lives in a nice home to preach about a man who died on the cross.

"Unless our faith, commitment and theology gets us out of a comfort zone it does not matter what we do. We don't care whether people are concerned about Jesus Christ, the only thing we can do is witness to lost people."

He said it would be glorious if employees of the Southern Baptist Sunday School Board "took two hours daily to go out with tracts and witness to people. When I talk about witnessing I am not talking about fundamentalism but theology," Draper explained. "I witness because God told me to witness."

Elected president of the nation's largest Protestant denomination last June during the SBC annual convention in New Orleans, the head of the 13.8-million-member SBC said he would seek to reconcile warring factions in the church.

He was asked then how he felt about a group of denominational loyalists in the convention which has refused to disband. Draper carefully dodged the question and spoke favorably about the leader of the group, Cecil Sherman of Asheville, N.C., and his brother, Bill Sherman of Nashville's Woodmont Church.

"I think they are sincere individuals and friends of mine and I respect them for their viewpoint," he said.

But in San Juan, Puerto Rico, recently Draper attacked the moderates, saying: "They are not winning people to Christ and not giving as much money to missions as we are giving."

Draper said, "Because the Southern Baptist Convention has freedom we have a lot of diversity... labels are unimportant and I don't view preaching in any Southern Baptist church as being different from others since every Southern Baptist is an evangelist."

He told the pastors theological differences have surfaced because some members are going through a period of examination.

Your state convention at work

Evangelism

Former presidents to speak at evangelism conference

The annual meeting of the State Evangelism Conference will be Jan. 24-25 at Ceyer Springs First Church in Little Rock. One of the highlights of the program will be five former state convention presidents speaking.

Don Hook, a long time Baptist leader in Arkansas, will speak on "The Doctrine of Evangelism". Hook is former pastor of Malvern First Baptist Tabernacle and Crystal Hill Church in Little Rock.

Don Moore will speak on "Perennial Evangelism". Moore is former pastor of Elliott Church, Walnut Street Church at Jonesboro and Grand Avenue Church, Fort Smith. In his last year of ministry at Grand Avenue, he baptized 301 persons. He is now serving as Executive Secretary for Arkansas Baptists.

B. K. Selph will be speaking on "Evangelism Through Mis-



Shell

sions". Dr. Selph was a long-time pastor of Benton First Church. The ministry of First is characterized by establishing the following churches as missions: Ridgecrest and Highland Heights at Benton, First Southern at Bryant, Salem Church and Hurricane Lake Church.

Tommy Hinson will speak on "Commitment to Personal Witnessing". Hinson is a long-time pastor of First Church, West Memphis. He has led his church through the years in a strong commitment to personal witnessing.

Wilbur Herring will be speaking on "Organizing to do Evangelism". Dr. Herring is serving in his second period of ministry at Central Church in Jonesboro. His church is consistently in the top 25 in baptisms in Arkansas.

Your time and energies will be well spent in coming to the Evangelism Conference just to hear these great men of God who have served Arkansas Baptists faithfully. — Clarence Shell Jr., director

Stewardship

Resolutions for Christian stewards

- I will acknowledge God as the giver of all possessions.
- I will trust the Father for all my needs.
- I will manage all resources by Christian principles.
- I will provide for the needs of my family.
- I will discover the grace of giving.
- I will give generously and joyfully through my local church.
- I will share with earth's unfortunate people.

I will encourage my church to share its resources with world missions.

I will ask the Father to give me a sense of gratitude.
I will not grow proud over possessions for God gives the gifts.
My motives for giving will be rooted in God's love revealed in Christ. — James A. Walker, director

Arkansas Baptist Foundation

Don't sell that property!

Sometimes a person will discover that property or securities purchased years ago are now worth several times the original cost. When this happens, there is a tendency to sell the property and take the gains. But, this generates a tax liability on the gains. As one person recently said, "Because the property isn't producing much income, I can't afford to keep it, and, because of my tax bracket, I can't afford to sell." If this is your problem, the answer may be one of the Deferred Gift Contracts offered by your Foundation. These Trust Agreements provide an income for the donor and/or surviving spouse while protecting the value of the asset

from capital gains tax. In addition, there is a current income tax deduction determined on the basis of the age of the income beneficiary and the amount of income to be paid. This type of gift also provides some advantages in calculating the exposure to estate taxes.

If you have appreciated property or securities, why not contact the Arkansas Baptist Foundation for additional information about Deferred Gift Contracts? The address is: P.O. Box 552, Little Rock, Arkansas 72203. — Harry Trulove, president

Christian Life Council

A desperate need

For the recovering alcoholic, total abstinence is an attractive alternative to drinking alcoholic beverages. The consequences for him not to abstain from drinking are anything but attractive. Such consequences would probably include renewed serious problems with family and friends and problems such as drunk driving and other embarrassing behavior ordinarily kept under control. Gnawing guilt feelings are also revived after failing to abstain. For recovering alcoholics, abstinence is difficult to practice in a society where social drinking is promoted by attractive advertisement and acceptable by almost 70 percent of the population. It is also hard to achieve when one's total being has become so habituated to the number one drug and health problem in America. Total abstinence

is an extremely attractive alternative for the recovering alcoholic.

It is unfair for total abstinence to be attractive only for those who have experienced serious physiological and psychological problems because of drinking beverage alcohol. Why is it that young people rarely have suggested to them that total abstinence can be an attractive alternative? Besides greed for money by the maker and seller, it might be that too often an image of self righteousness is projected by those abstainers other than recovering alcoholics. Do you have positive suggestions as to how to make total abstinence an attractive alternative to social drinking with its potentially serious consequences? — Bob Parker, director

Sunday School

Assembly reservations

Reservations are being accepted for the seven weeks of the Arkansas Baptist Assembly for this summer at Siloam Springs. 1983 will be the first year that seven full weeks of camp will be offered. Campers (entering the fourth grade in the fall of 1983, or older) may attend with the church group or their families. Campers younger than fourth grade may attend only if one or both parents are in attendance. Preschoolers are not housed in dormitories. They must stay in family units with their parents.

Reservations for any week will be accepted on a first come, first served basis up to the limit of 1,000 enrolled per week. Churches which are limited in the choice of a week should make reservations early. After reservations reach the



Pike

1,000 ceiling for a week, churches not registered must choose an alternate week.

To register, send a \$2 registration fee for each camper along with an estimate of the number of boys and girls who will attend to Freddie Pike, P.O. Box 552, Little Rock, AR 72203. Reservation requests received without the \$2 registration fee for each camper will be held for two weeks to allow time for fees to be received, and confirmation will be sent upon receipt of the proper fee. Non-confirmed reservations requests will be returned. All fees received will be applied to the total cost of the assembly. Below are listed the assembly dates and youth-adult assembly preachers.

June 13-18, Jerre Hassell, Stuttgart; June 20-25, Clyde Lee Her-ring, Tulsa; June 27-July 2, Lyndell Worthen, Arkadelphia; July 4-9, Charles Baker, Stillwater; July 11-16, Don Moore, Little Rock; July 18-23, Bob Norman, Dallas, and July 25-30, William Oakley, Piggott — Freddie Pike, assistant director

SBC datelines

BJCPA legal brief targets tuition tax deductions

WASHINGTON (BP) — Acting on a long-standing position against tax aid for non-public schools, a Baptist church-state agency has filed a legal brief asking the U.S. Supreme Court to strike down a Minnesota law that allows tuition tax deductions to parents who send their children to such institutions.

Written and filed by Baptist Joint Committee on Public Affairs general counsel John W. Baker, the "friend-of-the-court" brief declares: "When public funds, which are collected from all taxpayers regardless of religious belief or lack of religious belief, are used to aid, either directly or indirectly, elementary and secondary schools which teach religion, all taxpayers are compelled to assist in the support of that teaching of religion."

The brief argues that in drafting the First Amendment to the Constitution the nation's founders were seeking to prohibit any form of compulsory religion backed by the power of government.

Noting "the principle of religious liberty antedates the American republic," Baker quotes early Baptist leader Roger Williams of Rhode Island who wrote in *The Bloody Tenent of Persecution* (using the Old English spelling) that "Forced worship is a stink in the nostrils of God."

Also cited is Thomas Jefferson and his *Virginia Statute of Religious Liberty*: "... no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on

account of his religious opinions or belief."

Specifically at issue in the Minnesota high court test is a 1978 law allowing a \$500 state income tax deduction per child to parents who pay tuition to private elementary schools. For a child enrolled in a private secondary school the deduction is \$700.

Earlier this year the Eighth Circuit Court of Appeals upheld the law's constitutionality thus affirming a federal district court which first upheld it last year.

By agreeing to hear the case the nation's high court will face once more the question of indirect aid to non-public schools, an issue that has been before the tribunal in various forms since 1946 when the court ruled states may provide transportation to pupils in such schools.

That principle was expanded in 1968 when the court upheld states providing free textbooks for parochial schools.

But in 1973 a 6-3 court majority struck down a New York law providing tuition tax credits to parents of parochial school pupils.

Because the issue in the Minnesota case is the constitutionality of tuition tax deductions, as distinguished from tax credits, and because another federal appeals panel in 1980 struck down a similar Rhode Island law the high court is apparently prepared to reopen what has become over the past four decades a major category of church-state legal questions.

No date for oral arguments in the case has been scheduled and no decision is expected before next spring.

In his brief Baker argues the Minnesota

law violates all parts of a three-pronged test to determine the constitutionality of laws dealing with aid to non-public institutions first announced in 1971.

That year, in *Lemon vs. Kurtzman*, the court held such a law must have a secular purpose, must have the effect of neither advancing nor inhibiting religion and must not foster excessive entanglement between church and state.

Baker contends the law in question "is yet another in a long series of attempts by state legislatures, under tremendous pressures from sectarian lobbies, to assist financially hard pressed sectarian schools," and thus fails the secular purpose test.

The "primary effect" test was also failed in Minnesota, Baker argues, in that the class of schools most benefited by the indirect aid is sectarian schools and because the aid itself is not "ideologically neutral."

Excessive entanglement between church and state, both administrative and political, results under the Minnesota scheme, Baker emphasizes. On the administrative level, "if public financial assistance is given either directly or indirectly for any purpose it is axiomatic that those who supply the aid and those who receive it must be held accountable."

As to political entanglement, Baker contends the Minnesota law "almost guarantees that political fragmentation and divisiveness on religious grounds will be intensified," particularly given the likelihood of continuous demands that the size of the deduction be increased.

International

Teaching about compassion

by Jere D. Mitchell, First Church of Fayetteville

Basic passage: Luke 10:25-37

Central truth: My neighbor is anyone to whom I have opportunity to minister.

Compassion is a very strong word. It calls for definite action.

Few of us will ever have the experience of encountering someone who has been literally mugged and left in the street. How, then, can we relate to this illustration of compassion?

There are people who have other kinds of problems. The economic situation of our day has left many people feeling "mugged." We can go to their aid with food, clothing, and other vital needs. I would imagine that there are some of these people in every part of Arkansas. To fail to help anyone, because we cannot help everyone, is poor Christianity.

There are other people who are hurting due to problems other than financial. There are many lonely people in this world of ours. Many of them are elderly who are in nursing homes or are shut-ins in their homes. Many of these people who are very lonely need to be visited by people who are "moved with compassion."

Elderly people are not the only ones who are lonely. It may surprise you to find out that we frequently discover students who are very lonely and need a friend.

A third group of people that must be looked upon with compassion are those who are spiritually broken. There are, at least, two kind of these.

First, there are those who do not have abundant life and thirst because they have never received him as their Lord and Savior. A person who is unsaved, and on his way to Hell, certainly should be looked upon with compassion.

The second is the person who has been "birthed," but never developed. Maturity, in Christ, is essential to the full life. Why not look for one who needs to grow and help them along?

There are many others to whom we can offer a cup of water in the master's name, if we will only do so.

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Life and Work

The ministry of the Righteous One

by Nodell Dennis, First Church of Trumann

Basic passages: Matthew 9:2-7; 10:13; 36:38

Focal passages: Matthew 9:2-7; 10:13; 36:38

Central truth: Workers are needed in the Lord's ministry.

The gospels are concerned with the life and ministry of our Lord. His ministry was consummated by his death and resurrection. He died that we might have forgiveness of sin and fellowship with God. If the church is going to carry on his work successfully she must be emphatic concerning three points.

1. Jesus Christ has the power to forgive sin. When the scribes heard Jesus tell the paralytic the good news that his sins were forgiven they accused Jesus of blasphemy. Jesus' response was that it was more difficult for him to heal physically than it was for him to forgive sin; at least the physical healing was more open to testing. Therefore, he proved his power to heal, in addition to supporting what he had done. Surely the scribes could have believed that the man's sins were forgiven if they had also seen Jesus heal. Sin is man's big problem. Jesus has power to forgive sin.

2. Men are lost. All men are lost, religion or not, but Jesus was implying that it is easier to deal with a sinner who knows he is lost than it is to deal with someone who is religious and thinks he has God in his hip-pocket. The Pharisees had categorized the tax-gatherers as being the most low-down of all men. They criticized Jesus for associating, even eating with them. They didn't know that they needed Jesus as much as the tax-gatherers. All men are lost, and the church must realize this.

3. Laborers are needed to do the Lord's work. Jesus says, "Pray for workers." Why? Not because God is unwilling to send them, but because men are unwilling to go. There is great psychology in our Lord's word. The one who receives a burden through praying for workers will himself become a worker in the harvest of our Lord.

Jesus saw people as helpless. Religion was robust, the temple was crowded. Today the church doesn't need more leaders concerned with religion perse, but it needs workers who care about people.

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Bible Book

Jewish guilt for son

Basic passage: Romans 2:11-20

Central truth: The Jew is condemned by the very law he professes to love.

Last week dealt with the Gentiles guilt before God for his sin of unbelief, and this week's study emphasizes the truth that the Jew is doubly guilty. He not only has received the good news of salvation through Jesus Christ, but had nearly 2,000 years since Abraham in covenant relationship with God, of which during approximately 1,400 years he had the Decalogue, or law of Moses, to instruct him and bring him to Christ, when he was at last manifested incarnate in Israel's presence.

The Jew took refuge in his law observance to justify him before God. He did not understand that God was not going to judge him before the Mosaic law, but through Jesus Christ. The majority of Jews of Jesus day rejected God's Son and insisted that their works of righteousness under the law was sufficient. The Jew felt that this gave him a distinct advantage over any non Jew or Gentile.

Paul in these verses commends the observance of the legalistic requirements of the Mosaic law, but reminds them that the very statutes that they admire and follow so meticulously, stands as a witness against them in their refusal to come to Jesus, who in his death, burial and resurrection experience becomes the fulfillment of the law.

He concludes in these verses that to exclude the one to whom the law points, Jesus Christ, in favor of law observance, intensifies a persons guilt before God! His is the greater sin. The Jew is doubly guilty.

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School prayer rider added to appropriations measure

WASHINGTON (BP) — The U.S. House of Representatives agreed to an apparently symbolic amendment barring the Justice Department from blocking "programs of voluntary prayer and meditation in public schools."

But the restriction — which has been placed on previous funding measures for the Justice and Education departments — apparently will have little or no practical impact since the Justice Department is not involved in suits or other actions to prevent prayer in schools.

Even amendment sponsor, Rep. Robert S.

Walker (R-Penn.) said he has "no particular fear" that the Justice Department would begin such activities, but pushed the amendment to "assure" local school districts that the federal government won't interfere with school prayer programs.

The amendment passed on a voice vote with minimal opposition from the manager of the funding bill for the Department of Justice.

Immediately afterward, the House agreed on a 243-153 vote to bar the use of Justice Department funds for court actions seeking required busing of students.

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Ghanaian says prayers change lives around him

NALERIGU, Ghana — Do the prayers of Southern Baptists really change the lives of those they pray for? Sugri Abdulai thinks so.

Abulai, an accountant in the business office of Baptist Medical Centre, Nalerigu, Ghana, recently asked missionary physician Fred Greenway to include him in one of her frequent newsletters to prayer supporters in the United States.

"I have read those prayer requests as you have them mimeographed here and then I watched to see if anything happens in those

Mission one big family for Christmas in August

IRINGA, Tanzania — The Christmas tree was trimmed with homemade decorations. Children got chewing gum, candy and balloons.

The younger ones gathered around missionary auntie Dot Emmons to read about baby Jesus. Chicken and stuffing with all the trimmings preceded an evening of caroling. Jingle bells rang out in the chilly, starlit night of Aug. 4 in Iringa, Tanzania.

Missionaries of the Baptist Mission of Tanzania celebrated Christmas in August this year at their annual mission meeting. The high point of the celebration came when the offerings for home and foreign missions were taken and the total announced. The 86 missionaries, MKs and guests present contributed \$16,825, well above their goal of \$12,000.

The comparatively large mission of 63 missionaries relate to one another as a large family. It was their first time to "spend Christmas together" during their annual mission meeting. Although no personal gifts were exchanged they all brought their gift to the Savior.

Chinese video available in Singapore

SINGAPORE — The Singapore Baptist

Media Centre's new video evangelism department recently produced its first video tapes for home witnessing in Chinese dialect. Nearly 50 percent of Singaporeans have access to video in their homes. Besides introducing the video tapes, the Baptist Media Centre sponsored films which drew almost 90,000 people in 1982. Used primarily for evangelism, the films resulted in 400 people accepting Christ as personal savior. In November alone, 1,700 people attended the premier showings of "Focus on the Family" film series and 63 bookings came from churches for the series.

232 won in Tanzania revivals

KYELA, Tanzania — A 10-day revival that teamed the Rungwe Baptist Association in Tanzania and Sacramento (California) Baptist Association resulted in 232 first-time professions of faith in Christ in late October. Arthur Nunn, director of missions for the Sacramento association, preached to thousands of people of the Nyakyusa tribe in 19 churches and two rallies in the Rungwe district. His wife, Doris, taught classes on marriage and family relationships in each church. One 70-year-old man, chief over seven villages, became a Christian and was so excited about his new faith that he asked to build a church in his village.

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lives and situations," he said. "I've seen big changes. Please include me in one of your letters. I want those people to pray for me."

Abulai, the son of the late paramount chief of the Mamprusi tribe in northern Ghana, first came to the hospital in 1966 when a severe illness left him paralyzed from the waist down. Although he was already a baptized church member, his illness brought him to his first personal encounter with Jesus Christ.

Today he lives and works at the hospital, where he has many friends.

Faith development leader urges new definition of 'vocation'

LOUISVILLE, Ky. (BP) — Christians need to redefine "vocation" to describe their relationship to God instead of the way they earn a living, according to a pioneer in study of development of faith.

James Fowler, professor of theology and human development at Emory University's Candler School of Theology in Atlanta, made the claim during the annual Norton Lectures at Southern Baptist Theology Seminary.

"Our vocation is to be partners with God... finding a purpose for one's life that is part of the purposes of God," Fowler said.

Christians are partners with "creator" God as they create families and contribute to the arts, agricultural and technological development and other productive areas of life, he said. They are partners with the "redeeming and liberating God" as they offer healing and deliverance from oppression to those who need it.

Vocation for Christians is not the same as professions or careers, he explained. Rather, vocation is the response a person makes with his or her total self to the calling of God, at service to God and fellowman.

Fowler claimed this Christian definition of vocation has positive implications not present in a secular view.

For example, it allows persons to strive for "excellence not based on competition but on God's addressing us," he said. It also frees people from the fear of being "beaten" by competitive colleagues and allows them to "enjoy the gifts and graces of others."

It allows people to grow and change rather than remain trapped in unsuitable patterns of living and relating, he added.

The Norton Lectures were held in conjunction with the annual meeting of the Eastern Baptist Religious Education Association held at the seminary. The annual lectures on science and philosophy and their relation to religion are named for seminary benefactor George W. Norton.