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2-10-1983

February 10, 1983

Arkansas Baptist State Convention

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February 10, 1983

Arkansas Baptist

NEWSMAGAZINE



*Baptist Seminary
College and School Day.*



Paula Nix, of Mountain Home, and Steve Harrington, of Little Rock, both Ouachita Baptist University students talk with Dr. Roy Bucklewe, head of the school's speech and drama department. Baptist Seminary, College and School Day, a time to reflect on the difference a Christian education makes, is Sunday, February 20.

Child care licensing compromise reached

by Kevin Jones

The final draft of a compromise proposal on licensing exemptions for church-run child care facilities pleases the Baptist representative to the ad hoc committee.

"We worked a total of 18 hours, met three separate times and came up with several different compromises," said Doug McWhirter, director of the Little Rock office and administrator of Arkansas Baptist Family and Child Care's two emergency care homes for abused, abandoned and neglected children. "I think the compromise we worked out was better each time we did it."

Under the final compromise, which will be sent back to the legislature for consideration, religiously affiliated facilities can petition the state for exemptions from licensing after filing notice annually that they are in "substantial compliance" with all regulations. "The difference between substantial compliance and compliance is not much, since the Child Care Facilities Review Board is not a nit-picking organization and in effect uses substantial compliance as their working standard," McWhirter said. "But the group wanting exemption wanted that language because they fear harassment over fine points."

Current state regulations prohibit the state from making any limitations on a facility's curriculum, but exempted facilities received, through the compromise proposal, legal assurance that they will not have to comply with any future regulations which might cover curriculum or in any way hinder the teaching of a religious philosophy.

The state can regularly inspect the facilities and take normal administrative pro-

cedures to close them if violations are not corrected. The facility has the right, under the compromise terms, to take the case to court and ask that the record of the administrative hearing be thrown out and that the court make its own investigation.

Attorney General Steve Clark has questioned the constitutionality of that final point, stating that it would violate state law on administrative procedures. "He's also concerned that we would be setting up two separate classes of facilities and that the children might not be getting equal protection under the law," McWhirter said.

In light of the possible constitutional problems, McWhirter and the side favoring equal standards for all centers is asking the legislature to take the compromise and pass it only if the constitutional problems can be solved. The pro-exemption faction, on the other hand, is actively urging passage of the compromise, according to McWhirter.

"We are satisfied that the children are taken care of with this compromise," McWhirter said, "and we don't think it interferes in any way with the free exercise of our religion as Christians." He added that if constitutional problems cause the proposal to be finally killed, he [and his faction] could exist very well with the situation as it is. "Licensing is acceptable for most people who are involved," he said, "religious and secular. It ensures that children are properly taken care of and our religious liberties are not infringed upon by licensing. If anyone challenges the Attorney General's final decision on constitutionality, it won't be us."

Kevin Jones, a student at Southwestern Baptist Theological Seminary, is an intern with the ABN.

In this issue

8 tax seminar

A seminar on the pros and cons of possible alternatives to the Social Security system was sponsored by the state stewardship department.

9 focus week

Students learned ways to communicate better with their parents as part of Ouachita Baptist University's Christian Focus week.

10 committee named

The Committee on Committees to the Southern Baptist Convention has been named. Two representatives have been chosen from each state convention.

Harry Piland resigns

NASHVILLE, Tenn. (BP) — Harry M. Piland, director of Southern Baptists' Sunday School program for five years, has resigned effective Feb. 28 to return to First Church, Houston as administrative pastor and minister of education.

Before becoming director of the Sunday School department of the Sunday School

Board in 1978, Piland, 54, had been minister of education at the Houston church for five years.

During his tenure, Piland saw SBC Sunday School enrollment increase by approximately 200,000 to 7.6 million. He also originated the idea for 8.5 by '85, a goal which includes plans to increase Sunday School enrollment to 8.5 million by Sept. 30, 1985.

New writer begins lessons

Frances S. Chesson, pastor of First Church of Camden, begins this week writing "Lessons for Living", based on the Bible Book study for Southern Baptist churches.

Chesson, a native of North Carolina, is a graduate of Wake Forest, Southern Baptist Theological Seminary and the University of Edinburgh, Scotland, where he received his Ph.D. in New Testament Theology.

He has been pastor of Uniontown Church in Uniontown, Ky.; Burgaw Church and First Church Whiteville, both in North Carolina and Calvary Church in Florence, S.C., prior to coming to Camden in September, 1981. While in South Carolina, he served as president of the convention general board and was a member of the state executive committee in North Carolina. He also has taught Seminary Extension courses.

He is married to the former Nina Martin.



Chesson

Not official opinion

The editor's page

J. Everett Sneed



A few, apparently, have the impression that everything that appears in the *Arkansas Baptist Newsmagazine* represents official opinion of Arkansas Baptists. Actually, it is the purpose of the editor, staff and contributors of the *ABN* to provide news, information and perspective so that each reader can formulate his own opinions. This is accomplished through news stories, feature stories, editorials and opinion columns.

Providing information to enable each person to reach his own decisions is in keeping with historic Baptist polity. One of the doctrines held by the vast majority of Baptists across the years is the belief in the individual priesthood of the believer. Simply stated, this means that every person is to study the facts regarding a given issue, seek the counsel of the scripture and, under the guidance of the Holy Spirit, come to his own understanding.

The concept of the individual priesthood of the believer has led Baptists to a democratic church polity. The democratic polity maintains that no outside individual or group shall control the affairs of a local church. This idea is reflected in the constitution of the state conventions, as well as in the constitution of the SBC. Our Arkansas Baptist state constitution says, "While independent and sovereign in its own sphere, this convention shall never exercise any authority whatever over any church..." (Article IV, Section 1).

A basic concept of journalism is that news is information that the public has a right to know. When this idea is applied to Baptist life, it means that the Baptist state paper is essential for every serious church member. It, also, means that the staff of a Baptist paper has a moral obligation to its readers to accurately report on events as they occur.

There are many ways by which a Christian journalist can provide news, information and perspective for his readers. First, there is the news story in which the reporter is seeking to communicate the most important facts related to a particular event. In this story the reporter seeks to eliminate his own opinion. Proper background and attribution (citing of sources) helps to provide understanding. Good examples of news story reporting in the *ABN* are the coverage of the state and Southern Baptist conventions. Every issue contains basic news stories.

Another tool of the Christian journalist is the interpretive news article, which attempts to develop or clarify one aspect of a story. The piece may analyze certain facts that are not generally

known, or it may assert a particular position.

A recent example of the interpretive news articles is contained in the January 27 issue of the *Newsmagazine*. The purpose of this story was threefold: (1) to set forth the events as they had transpired in connection with the proposed legislation to remove the licensing of religious child care facilities; (2) to provide a part of the picture not presented by any other sources; and (3) to set forth the position of our own Baptist Family and Child Care Agency. Such reporting can be quite valuable as it gives both perspective and information not generally known.

Another approach is the background piece which illuminates both sides of an issue. When proper balance is given, no specific conclusion or decision is advocated in the story. Instead, adequate information is presented for the reader to draw a conclusion.

The *ABN*, also, contains a number of promotional items each week. Promotion is intended to encourage our readers to participate in the training events which will help them or their church to grow and develop. Promotion is done through display ads and columns written by Baptist Building staff members, and materials by *ABN* staff.

Finally, the *Arkansas Baptist Newsmagazine* contains editorials and columns which reflect the various opinions of the writers. Such materials should never be understood to reflect an official position of Arkansas Baptists. Conceivably, two different contributors to the *ABN* could take opposite sides on a particular issue.

In Baptist life official positions are difficult, if not impossible, to establish, not only because of our theological position on the individual priesthood of the believer and church polity, but, also, from a practical standpoint. Motions made in our convention are binding, as far as policy of an agency or institution are concerned, but resolutions have no binding effect whatever. A resolution simply reflects the opinion of those present and voting at a particular convention. These resolutions are frequently reversed at another convention.

The function of a Baptist state paper is to bring to light the events surrounding a particular happening, to set them in proper perspective and occasionally provide interpretation, so that under the leadership of God, Christians may act on them properly. Our task is difficult, and, without God's help, we cannot perform it. Please pray for the editor and staff of your *Newsmagazine*.

Arkansas Baptist NEWMAGAZINE

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

VOLUME 82

NUMBER 6

J. Everett Sneed, Ph.D. Editor

Betty Kennedy Managing Editor

Erwin L. McDonald, Litt. D. Editor Emeritus

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Letters to the editor expressing opinions are invited. Letters should be typed double-spaced 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.

Member of Southern Baptist Press Association.

The *Arkansas Baptist Newsmagazine* (USPS 031-280) is published weekly, except the third week in April, at July 4 and Dec. 25, by the Arkansas Baptist Newsmagazine Inc., 525 West Capitol Ave., Little Rock, AR 72201. Subscription rates are \$6.36 per year (individual), \$5.40 per year (Every Resident Family Plan), \$6.00 per year (Group Plan) and \$15.00 per year (foreign address). Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to *Arkansas Baptist Newsmagazine*, P.O. Box 552, Little Rock, AR 72203.



The Southern accent

D. Jack Nicholas/President, SBC

Consider the source

My last article in this column focused on the immense power of the relatively small number of people in print and broadcast news reporting who determine what news shall be reported and what slant it shall be given. The article also noted the "liberal" and "secular" bias of the most influential news people of the nation and cited a survey which reported that a majority of them placed themselves to the left of center and 86% seldom or never attend a religious service.

The prejudices of journalists would be of no concern to readers or listeners if the journalists did not inject their prejudices into their reporting. That, however, is not the case. In dealing with moral, social, and religious issues, regular newscasts often sound like editorials because they reek of

the biases of the reporter or his employer. Again and again, intemperate violation of journalistic objectivity occurs. Secular and liberal causes are generally presented favorably while traditional and conservative viewpoints are regularly denigrated.

Some months ago, I wrote concerning the treatment of Alexander Solzhenitsyn by the press after his controversial address at Harvard. Solzhenitsyn, however, is not the only one to be victimized by a bigotted, liberal, secular press. General William Westmoreland, Dr. C. Everett Kopp, Phyllis Schlafly, Jerry Falwell, Francis Schaeffer, and Jessie Helms have frequently been brutalized by the press because they represent the traditional or conservative viewpoint. On the other hand, the liberal standard bearers are consistently presented in

the best possible light.

Without becoming paranoid, we as Christians need to remain cognizant of the prejudices which guide the news industry and assess and interpret their presentations with those prejudices in mind.

It is reported that Will Rogers said, "I only know what I read in the papers", implying among other things, absolute confidence in the press. Given the prejudices of the contemporary press, the practice of accepting the daily newscast without critical evaluation would result in a warped perception of issues and a tainted knowledge base.

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

Letters to the editor

Millikin's response

In response to Mr. Newman's letter ("Tolerance Lacking," Jan. 13, 1983), I would like to clarify the remarks I have been quoted as saying at the state pastor's conference. Those comments had reference to Southern Baptist churches.

I would like to acknowledge that there are Baptist denominations who affirm the possibility of apostasy in their confessions of faith. Being a native of northeast Arkansas I am very familiar with both the General Baptists and the Free Will Baptists. They are devout Christians and I will grant them every right to call themselves Baptists. I have even preached in some of their churches.

Mr. Newman should have been honest enough to point out that the General Baptists and the Free Will Baptists are not Southern Baptists, and probably do not want to be. They spring from totally different historical and doctrinal roots. The confessions of faith he cites have never been accepted by any Southern Baptist group. In fact the doctrinal position on apostasy found in them has been repeatedly rejected in every statement of faith adopted by Southern Baptists and their historical forebears.

Concerning the charge that I am a "Calvinistic Baptist," I can only say that my position on this matter is the same as that historically held by Southern Baptists. I have signed the statement of faith by which Mid-America Baptist Theological Seminary operates without amendment or mental

reservation. Furthermore, I believe exactly what the 1963 *Baptist Faith and Message* confession says about the atonement in Article IV: "by His own blood [Jesus] obtained eternal redemption for the believer."

As to my knowledge of the Bible, I will admit I have much to learn about it. At this present moment, on the basis of what knowledge I have, I am truly convinced that the Bible teaches that through God's preservation true believers are eternally secure. If through more study I should be convinced otherwise, I will join my General or Free Will Baptist friends. I suggest Mr. Newman and all who agree with him do likewise. — Jimmy A. Millikin, Professor of Theology, Mid-America Baptist Theological Seminary

Opposes regulations

After reading the article in the Jan. 27 issue of the *Arkansas Baptist Newsmagazine* on the child care controversy, I felt I must write. The article made it appear that all Arkansas Baptists were in favor of the Child Care Review Board's licensing of child care centers and schools. This is not so. I and numerous other Arkansas Baptists who pastor churches that operate such centers are opposed to governmental regulations. The main reason for my opposition is not the standards that are set forth now. Rather, it is a firm conviction that the government has no right whatsoever to oversee a church's activities or to tell parents how to raise their children or where to send them for care.

The Child Care Review Board has al-

ready this year had to respond concerning Sunday Schools. This time it was that they would not pass any Sunday School standards. However, if they are already discussing the matter, who knows how long before they do set regulations. The government should not be involved in any matter which is under the auspices of the church. God's Word provides ample standards for the nurture and admonition of our children. — Nick Farley, Little Rock

Centers need standards

I was pleased to read the stand the *Arkansas Baptist Newsmagazine* took on licensing. As a professional in the field of early childhood education, I have been extremely concerned with this issue. I have strong feelings that all child care centers should meet minimum standards and know from experiences that this is still inadequate to provide for the total welfare of young children.

Thank you for supporting this critical issue. We must keep the welfare of children as our first priority. — Donna Richardson, Ed., Little Rock

ABN letters policy

Letters to the editor expressing opinion are invited. Letters should be typed double space and must be clearly marked "For publication". All letters must be signed original copies, although the name of the writer may be withheld at writer's request and discretion of the editor. Letters are limited to 350 words and must not defame the character of persons.

You'll be glad to know . . .

... There is hope that your lifelong dream is to be able to share your faith and lead another to our Lord in salvation is just around the corner. I've never seen such desire. I've never sensed so much prayer in this direction. Don't give up pastors. You've dreamed of



Moore

having an evangelistic impact on your area. For goodness sake, don't lose your dream. It can happen. It can happen much faster than you think. Let me show you how fast. First spring, the pastor is trained at a C.W.T. (Continuous Witness Training) Seminar. First fall, he takes three months to train two more. Second spring, the three who have trained, take two people each and train. That would give you nine. Second fall, the nine trained would choose two more each to train. That would give you 27 well trained, effective soul winners in just two years. That is discipleship! That is evangelism! If you would choose your trainees out of the Sunday School leadership, you would be transforming your Sunday School into a real outreach arm of your church. Those won't be naturally enlisted in the Sunday School for some real nurture and growth. Folks, this is exciting.

... This is a way to do what you've always wanted to do! While God has ordained that folk be saved through the foolishness of preaching, preaching is proclamation one on one just as much as one on one hundred. God blesses it to save souls, just as much when a lay person shares it as when a vocational person shares it. Pastors, I hope your demand for training will cover us up trying to have clinics for you. I hope your people will not let you rest until you are leading them in the most exciting venture of the Christian life.

Continuous Witness Training and good solid growth principles applied in Sunday School will absolutely revolutionize most churches.

... The way of the cross campaign is booming. Can't wait to see the results.

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

☐ The rich 30 percent of the world's population consumes 50 percent of the world's food.



Food and fellowship

Virginia Kirk and Jane Purtle

Progressive dinner

Movement, food, variety — three ingredients important in a youth activity — are the characteristics of a progressive dinner. It's attractive to youth leaders also because it spreads the work among a number of families and introduces the youth to homes they may not have seen previously.

Good planning is important for a successful dinner. Leaders can ask for homes where each of the courses will be served and then solicit other volunteers to prepare food or assist each of the hostesses or hosts. Youth should RSVP a week or so before the event. Youth leaders should plan adequate transportation and supervise that aspect of the night's activity.

Four courses — appetizer, salad, main dish, dessert — are enough stops for one evening. Youth and leaders can meet at the church or at the "appetizer home" at the appointed hour. From there, the progression begins. Youth can eat a lot of food in the three or four hours it will take to make all the stops. At the dessert home, the group may want to listen to music, play games, or just talk. A short sharing time or devotional can close out a unique evening.

The hostesses will have their own ideas for food, but here are some suggestions. Appetizers can include dips and chips, crackers, hor d'oeuvres, tomato juice, cider, or a steaming bowl of soup with hot homemade bread. A salad bar with fixings for tossed salad is always popular. It can include other salads also. If the dinner is built around Mexican, for example, a taco salad would be appropriate.

The hostess for the main course can prepare a single entree such as spaghetti, or several people can send an entree such as fried chicken, lasagne, or a casserole. Or volunteers can be asked to prepare an entree to fit the theme. Ice-cream sundaes or a dessert fondue are easy desserts, as is the recipe that follows.

Does it make you hungry? Of course, a progressive dinner is not an activity limited to youth. Some adults may have their appetites whetted too!

Dessert Pizza

1/2 cup shortening	1/2 teaspoon salt
1 cup sugar	1/4 teaspoon soda
2 eggs	1 can pie filling or canned fruit
1 teaspoon vanilla	2 tablespoons margarine or butter
1/2 teaspoon almond extract	cinnamon and nutmeg
2 1/2 cups flour	

Cream shortening and sugar. Beat in eggs and flavorings. Blend in flour, salt, soda. Press dough into two round, greased pizza pans or a 12 X 16 greased baking sheet. Prick pastry and cook at 400 degrees for 8-10 minutes. Top with cherry, peach or apple filling or drained sliced peaches, pineapple, apricots, or fruit cocktail. Preserves are also good. Experiment with whatever you have in the pantry. Sprinkle with cinnamon and nutmeg to taste and dot with butter. Return to oven and cook 10-15 minutes or until brown. Cut slices or squares and serve as pizza.

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

Whitlow scholarship fund set up

A scholarship has been established at Southern Baptist Theological Seminary in memory of S. A. "Jack" Whitlow, Executive Secretary of the Arkansas Baptist State Convention from 1958-69.

A goal of \$10,000 in an endowment fund has been set for what is hoped will be an annual scholarship. Several donations already have been received, but more are needed, according to Hankins Parker, director of estate planning. Dr. Whitlow was a long time supporter of Southern Seminary and one of his last accomplishments was

contacting churches and individuals in Arkansas to help oversubscribe the three year budget campaign goal for the seminary.

If contributions reach \$25,000, setting up an international student scholarship fund for foreign students will be possible, Parker said. Arkansans can contribute to the fund by writing: The Treasurer, Southern Baptist Seminary, 2825 Lexington Rd., Louisville, Ky., 40280, making sure that the contributions are designated for the S. A. "Jack" Whitlow scholarship fund.

Arkansas all over

by Millie Gill/ABN staff writer

James H. Cannon began serving Feb. 1 as director of missions for Little River Association with offices at Route One, Lockesburg. He served as pastor of churches in this association for a number of years prior to his 1976 move to Clinton, Miss. He was serving as pastor of the Parkway Church there when called to his new position. Cannon is a graduate of Ouachita Baptist University and attended Southwestern Baptist Theological Seminary. He and his wife, Wilma, are parents of a 15-year-old son, Mark, and two married daughters, Ella Tomlinson and Linda Whisenhunt.



Cannon

Jack Findley

is serving as pastor of the Webb City Church, going there from Mulberry First Church where he served as minister of youth. He is a graduate of Ouachita Baptist University. He and his wife, Chris, have a son, Joshua, age three.

Roger D. Owen

is serving as pastor of the Mountainburg First Church, coming there from Morris, Okla. He has also served as pastor of the

Concord Church at Mena. Owen is a graduate of Baptist Christian College at Shreveport, La. He and his wife, Tamara, have two sons, Joseph and John.

Jan Akins

has resigned as pastor of the Woodland Church at Clarksville to become pastor of the Scranton Church.

Harold Sadler

has resigned as pastor of the East Mount Zion Church at Clarksville.

David Wesley Brown

was ordained to the ministry Jan. 30 at the Jacksonville Bayou Meto Church where his father, Bill, is pastor.

David Talbert

is serving as pastor of the Lawson Church.

Douglas Martin

has accepted the call to serve as pastor of the Fellowship Church at Batesville. He and his wife, Tammy, have a daughter, Charity.

Tom Billings

has resigned as pastor of the Siloam Springs First Church to become pastor of the First Church of North Augusta, S.C. His resignation became effective Jan. 23 following five years of service there.

LeRoy Wagner

recently resigned as pastor of the Mountainburg First Church to attend Criswell Bible Institute in Dallas, Texas.

people

Church growth study set at Spring Lake

The mid-winter Bible study is scheduled for Feb. 21-23 at the Spring Lake Baptist Assembly in Lonsdale.

J. K. Pierce, the father of David K. Pierce, music director at First Church, Benton, will be the featured teacher. The elder Pierce, a frequent speaker at Ridgecrest Assembly, has been pastor of Porter Memorial Church in Lexington, Ky., for the past eight years. During four of those years, the church baptized 100 or more people. Between 1978 and 1980, the Sunday School enrollment doubled, reaching 2,780. Pierce will be leading sessions on church growth. Other sessions will cover Old and New Testament areas.

OBU deadline March 1

ARKADELPHIA — The application deadline for academic scholarships for the 1983-84 academic year at Ouachita Baptist University is March 1.

Any current students, incoming freshmen students, or transfer students wishing to apply or reapply for a scholarship will need to obtain a scholarship application form from the Student Financial Aid office in Mitchell Hall, room 200, or contact Johnson by writing OBU, P.O. Box 776, Arkadelphia, 71923 or call (501) 246-4531, Ext. 570.

Current Ouachita students holding the Centennial Scholarships or the ACT Scholastic Excellence Scholarships will not need to reapply.

briefly

Stevens First Church

licensed Scott Hobbs, son of pastor Robbie L. Hobbs, to the ministry Jan. 5. Scott, a former aviation major at LeTourneau College, Longview, Texas, has transferred to Ouachita Baptist University.

South Side Church

in Pine Bluff held a deacon ordination/installation service Jan. 30 for Gary Sullivan and Marvin Taylor. Ed Cloud was speaker.

Liberty Church

held its first meeting Jan. 2 with 12 members attending. Organized in December, it is located in Tri-County Association and was formerly the New Hope Church. Materials are now being coordinated for the adoption of a church constitution, by-laws and covenant.

Mountain Home First Church

will begin televising its morning worship service in March as an outreach to those unable to attend worship services. The congregation, through pledges, has underwritten the cost of the ministry, according to pastor Tommy J. Carney.

East End Church

located in south Little Rock will host the

Singing Men from Ouachita Baptist University Feb. 13 in a 5:45 p.m. concert. Paul Hammond, chairman of the OBU Church Music Department, directs this group of 20 singers. Youth of the East End Church will host both the concert and a reception to follow in the Omar James Fellowship Hall.

Leachville Second Church

ordained Bobby Crites as a deacon in a recent service.

Focus on youth

Cabot Mount Carmel Church

youth were at Tucker Prison Feb. 9 to minister to inmates. Chaplain John Hagen supervises prison religious activities.

missionary notes

Mrs. Mildred Cagle, missionary associate to Kenya, has completed furlough and returned to the field (address: P.O. Box 30405, Nairobi, Kenya). The former Mildred Dawson of Arkadelphia, Ark., she was employed by the Foreign Mission Board in 1974.

Indiana update

El Dorado Second Church

recently received a report from Don Travis, pastor of the Calvary Church in LaPorte, Ind., stating that efforts to sell their present building have been successful and plans are progressing for a new building to be erected the week of June 19. Bruce Murphy, pastor of the El Dorado church, assisted by the missions committee, is enlisting men to assist with this building program. Wives of the construction team are being requested to accompany them and to lead Backyard Bible Clubs. Murphy said the Indiana report also showed two additional baptisms in LaPorte as the result of their 1982 involvement in the Arkansas/Indiana Linkup.

OBU's internationals

There are currently 39 MKs from 21 nations and 24 internationals from 13 countries attending Ouachita Baptist University. But the school has a missionary-in-residence (presently Bill and Evelyn Bullington) to help make them feel at home. The program for the MKs and internationals is supported by assistance from the BSU, student senate and individuals.

The biblical base for evangelism

by Johnny Jackson

Arkansas Baptists call their local congregations New Testament churches. To be true to that calling, we should be careful to structure our church plans and programs according to the pattern set forth in the New Testament. Examining the Bible, we quickly and clearly see that nothing is more basic than evangelism.



Jackson

1. Evangelism is the natural work of the church. Looking in the Bible, we see how normal and natural it was for believers to share their faith with the lost people of their community. Jesus had commissioned them to be witnesses (Acts 1:8) and they were obedient. In the face of great persecution and strong threats, the apostles indicated they really couldn't stop witnessing even if they so desired (Acts 4:20). As the church was scattered later under Roman oppression they "went everywhere preaching the word" (Acts 8:4).

2. Evangelism sometimes is the neglected work of the church. In spite of the New Testament pattern, some churches today get their priorities wrong. They major on minor issues. They neglect the evangelistic thrust. In our complex society today, we sometimes fail to see the "plain vanilla pro-

gram" of evangelism and missions in the biblical assemblies. There surely is some basis and justification for the great multifaceted church programs of today, but they must never take precedence over direct evangelism.

3. Evangelism can be the notorious work of the church. If your church is truly evangelistic, the world will hear about it. This is the best way to impact a pagan society (see Acts 17:6). If you want your church to be "talked about", then do it this way. Be evangelistic and the influence of your church will grow.

4. Evangelism is always the necessary work of the church. It is necessary to obedience. Jesus gave the orders to evangelize (Matt. 28:19). The gift of evangelism is given to the church (Eph. 4:11). Pastors are urged to be evangelistic (2 Tim. 4:5). Individual Christians are to be "fishers of men" (Matt. 4:19).

It is necessary to survival. Football coaches say that recruiting is "the name of the game". No matter how good your team is this year, you must recruit new players for future years. So it is in the church. Churches that are not evangelistic will not survive. Perennial outreach is the absolute imperative for all of our congregations. May it ever be so in your church and in mine.

Johnny Jackson is pastor of Forest Highlands Church in Little Rock.

Hatcher gains new post

MEMPHIS — Thomas Hatcher, a native Arkansan and administrator of Baptist Memorial Hospital-Tipton, Covington, Tenn., joined the Corporate Services staff of Baptist Memorial Hospital, Memphis Feb. 7.

Roger Struble, vice president of Baptist Memorial and director



Hatcher of Corporate Ser-

vice, said Hatcher will become associate director of regional development, a new position.

"We are creating the position to meet a growing demand for services in such areas as medical staff relations, industrial relations, community relations and market analysis and planning in institutions affiliated with the Baptist Memorial Health Care System, Inc.," Struble said.

Hatcher will work closely with local administrators and the medical staffs in affiliated institutions, Struble explained.

Merrell to edit 'Royal Service'

BIRMINGHAM, Ala. (BP) — Betty Merrell, a former Southern Baptist missionary, has been named editor of *Royal Service* magazine by Woman's Missionary Union, auxiliary to Southern Baptist Convention. *Royal Service*, WMU's monthly magazine for adult women, has 320,000 subscribers — the largest circulation of any mission magazine within the Southern Baptist Convention.

Merrell, a native of Tulsa, Okla., is a graduate of Southern Baptist Junior College

and Arkansas Polytechnic University. She attended New Orleans Baptist Theological Seminary. She also was a missionary to Vietnam for 10 years and director of the Vietnam Baptist Publication Department for one year.

Merrell has been on church staffs in Maryland, Mississippi, Arkansas and Louisiana. She was music and education director at First Church, Livingston, Ala., before coming to WMU. Her husband, R. D. Merrell Sr., is pastor of the church.

Brooks Hays memorial fund is started

by Robert Dilday

WASHINGTON (BP) — Accolades for a former Southern Baptist Convention president and member of Congress whose name became a "household word" marked a ceremony at the U.S. Capitol Jan. 26 establishing the Brooks Hays Memorial Fund.

The fund, in memory of the former Arkansas congressman who died in 1981, will benefit five organizations in which Hays took a lively interest: the Baptist Joint Committee on Public Affairs; the U.S. Capitol Historical Society; Former Members of Congress and Calvary Baptist Church (all of Washington, D.C.) and Second Baptist Church of Little Rock, Ark. Hays was a member of both churches.

Sen. Dale Bumpers, D-Ark., who announced the fund, called Hays "first, last and always a devout Christian Baptist. He was a household word in our house from the time I was a child."

"Sometimes you pay a high price for principle and Brooks paid a very high price," Bumpers told the 40 journalists and friends of Hays in the Mike Mansfield Room in the Senate, "but later Brooks said it was a small price to pay."

Hays was defeated for a ninth term in Congress in 1958 after seeking to mediate a dispute between then-governor Orval Faubus of Arkansas and President Dwight D. Eisenhower during the 1957 school desegregation crisis at Little Rock's Central High School.

Former congressman Walter Judd of Minnesota, who along with Hays founded Former Members of Congress, said, "Defeat in politics is no disgrace. Default is."

Warren Cykins, a senior staff member at the Brookings Institution who was Hays' assistant in Congress, the State Department and the White House, said Hays "was always looking out for the little person . . . this Baptist from the Ozarks reached out and found me, from Boston and of the Jewish faith," Cykins said. "It was exciting to have such an association with him."

Sen. David Pryor and Reps. Ed Bethune and Beryl F. Anthony Jr., members of Arkansas' congressional delegation, also attended the ceremony.

Others in the audience were Hays' wife Marion; his daughter Betty Brooks Bell; and Clarence Cranford, pastor of Calvary Baptist Church when Hays was a member and president of the American Baptist Convention at the same time Hays presided over the Southern Baptist Convention.

Robert Dilday, a news writer for the Baptist Joint Committee on Public Affairs, based in Washington, is a former intern with the "Arkansas Baptist Newsmagazine."

SBC Committee on Committees appointments released

by Dan Martin

EULESS, Tex. (BP) — James T. Draper Jr., president of the Southern Baptist Convention, has announced the Committee on Committees to serve at the 1983 annual meeting of the SBC in Pittsburg in June.

The Committee on Committees, made up of two representatives from each state convention which qualifies for representation on boards and agencies, has the primary task of recommending a committee on boards at the annual meeting. The Committee on Boards in turn nominates persons to serve as trustees of the 20 boards and agencies of the 13.8 million member denomination.

In making his announcement, Draper, pastor of First Church of Euleless, followed up on a pledge he made following his election at the 1982 annual meeting to announce his appointments prior to the convention, giving Southern Baptists time to study and react to the appointees.

Draper told Baptist Press he "feels very positive" about the slate of appointments. "A large percentage of those we named were recommended by people in the state offices — executive secretary, state president or someone in the office.

"We did put in some persons who were recommended by individuals. I felt it was important for individual Baptists to have the freedom to make recommendations and to feel they would be seriously considered," Draper added.

He said the appointments "are what I said I would do. These people are known conservatives. They are not extremists, not liberals. They are recognized as conservative, supportive of the Cooperative Program and its mission causes."

John Sullivan, pastor of Broadmoor Church of Shreveport, La., and SBC second vice president, said he supports the appointments. "If we have made any mistakes, it is certainly not due to negligence... we have worked very hard on it."

Gene Garrison, pastor of First Church of Oklahoma City, and SBC second vice president, said the officers worked on the appointments for "six weeks." We made the kind of effort which has to be made. You don't just sit down on Monday afternoon and jot down some names of appointments. It is a long and involved process." He added he "does not know all of the people who were nominated, but they were all recommended by state leadership. I feel very good about it."

The appointments: **Alabama**, Jack Hill, businessman and member of First Church of Lafayette and Dwayne Lassiter, pastor of Central Park Church in Birmingham; **Arizona**, Leroy Summers, minister of music at First Southern Church, Phoenix and David Butler, registrar at the University of Arizona and member of Sabino Road Church in Tucson; **Arkansas**, Gerald Taylor, pastor of

Life Line Church in Little Rock and Cecil Weller, retired executive with the Boy Scouts of America and member of Grand Avenue Church in Fort Smith; **California**, Bill Hann, pastor of Mid-Cities Church in Westminister and Bob Byrd, a dentist and member of Bristol Street Church in Santa Ana; **Colorado**, Lewis Adkison, pastor of Circle Drive Church in Colorado Springs and Dale Mountain, member of Trinity Church of Loveland; **District of Columbia**, Mrs. Worth Grant, a former missionary to Japan and member of Temple Church of Washington, and Steve Hyde, pastor of First Church, Silver Springs, Md.; **Florida**, Jim Wilson, evangelist and member of First Church of Orlando and Jerry Passmore, pastor of Olive Church in Pensacola; **Georgia**, Robert Marsh, pastor of Second Ponce de Leon Church of Atlanta and John McCoy, former medical missionary to Nigeria and member of Northside Church of Pifton; **Illinois**, Everett Anthony, director of missions of the Chicago Metropolitan Baptist Association and Rex Hodge, construction contractor and member of Logan Street Church of Mt. Vernon; **Indiana**, James Ehrlich, pastor of Calvary Church of Evansville and Wallace Denton, professor of Family Life Ministries at Purdue University and member of Calvary Church of West Lafayette; **Kansas-Nebraska**, David Cone, pastor of Country Acres Church in Wichita and George Delahoussaye, member of First Church, Bellevue, Neb.; **Kentucky**, David Nelson, pastor of First Church, Owensboro and Phyllis Green, member of Northside Church of Mayfield; **Louisiana**, Perry Sanders, pastor of First Church, Lafayette and Raymond Boswell, member of Highland Church of Shreveport; **Maryland**, Hugh Townsend, pastor of First Church of Berlin and Terrance Hart, a Westinghouse Corporation executive and member of Faith

Church, Glen Burnie; **Michigan**, Milton Wood, pastor of Gorham Church of Jackson and Judy Gill, member of First Church, Swartz Creek; **Mississippi**, Harry Vickery, member of the First Church in Greenville and John Brock, pastor of Van Winkle Church in Jackson; **Missouri**, Mark Brister, pastor of First Church of Bolivar and Ted Garrison, a physician and member of the First Church, Camden; **New Mexico**, John Preston, pastor of Emmanuel Church of Farmington and Fred Maldonado Jr., member of Templo Bautista in Las Vegas; **North Carolina**, Sam Currin, Federal Prosecutor and member of Hayes Barton Church of Raleigh and Glen Wilcox, owner of a travel agency and member of First Church of Asheville; **Northwest** (Washington-Oregon), Darrell Evenson, director of missions of the Inland Baptist Association in Portland, Oregon and Doug Franklin, member of Trenton Avenue Church in Bremerton, Washington; **Ohio**, Glen Davidson, pastor of Pisgah Heights Church in Westchester and Jim Dobbs, member of Dublin Church in Columbus; **Oklahoma**, Jim White, pastor of Capital Hill Church in Oklahoma City and Joe Coleman, member of First Church, Tulsa; **South Carolina**, Horace B. Sims Jr., pastor of Abney Memorial Church of Greenwood and Harry Dent, member of the First Church, Columbia; **Tennessee**, Fred Steelman, pastor of Red Bank Church of Chattanooga and president of the Tennessee Baptist Convention and Wendell McClintond, member of the First Church, Donelson; **Texas**, Ralph Smith, pastor of Hyde Park Church in Austin and Mrs. Frank Stewart, member of First Church, El Paso; **Virginia**, L. W. Bray, an Air Force Major General and member of Columbia Church in Falls Church and George Kissenger, director of missions of the Peninsula Baptist Association in Newport News.

Flood contributions listed

Literally dozens of churches and several associations have contributed to the flood relief efforts coordinated by the state Brotherhood and Missions Departments.

Among those who have donated money are Brinkley First Church; Lake Hamilton Church; Bellaire Church in Lake Village; Dermott Church; First Church, Paragould; First Church, El Dorado; Immanuel Church in El Dorado; First Church, Leachville; First Church, Arkadelphia; First Church, Prairie Grove, and the Liberty Association.

Other contributing churches include Baring Cross Church in North Little Rock; First Church, Jacksonville; Pike Avenue Church in North Little Rock; Calvary Church in North Little Rock; Marshall Road Church in Jacksonville; First Church, Geyer Springs; First Church, Ward; Second Church, Jacksonville; First Church, Osceola; First Church, Cabot; Valley Church in Searcy, and First Church, North Little Rock.

Also donating funds were First Church, Wilson; Browns Chapel Church in Manila; Emmanuel Church in Blytheville; First Church, Arkadelphia; Clear Lake Church in Blytheville, Shiloh Church in Corinth, Miss.; New Liberty Church in Blytheville; First Church, Marvell; First Church, Mountain Home; Cockleburr Church in Ward; First Church, Pine Bluff; Memorial Church, Blytheville, and First Church, Blytheville.

Several individuals and businesses also made contributions.

Baptist schools: the difference is Christian commitment

by Kevin Jones

"It made me realize that I'm glad now for the ways my parents were strict when I was growing up."

"I learned that maybe I have been too hard on my parents, that I've been a fault finder. I'm going to try to be less of one."

"I discovered how hard it is to be a parent and answer tough questions."

Those were some of the responses a group of 30 Ouachita Baptist University students had to a session on communicating with their parents. Led by Len Sehested, a former missionary and well-known campus speaker and group leader, the two hour seminar was one of several during the school's Christian Focus Week.

Other events during the week included daily prayer breakfasts and seminars on diet, being single, and accepting change. A concert by popular Christian singer Cynthia Clawson was one of the week's features.

"I try to get them to realize what things cause tension in their homes, what they would change if they could," Mrs. Sehested said. "Then we do some role playing, where they have to tell one of their friends, (who is playing the role of their parent) the things that cause tension."

"From this, I encourage them to do the same things with their actual parents, to talk to them rationally and calmly, not angry or upset, and tell them how they feel."

OBU students learn how to talk to parents



Len Sehested talks to students.

She has done five similar workshops on different college campuses during the month of January. "The response has been great," she said. "I did a workshop three weeks ago at Texas Tech and I'm still getting letters from people. They tell me that they finally talked to their dad about the thing that had been bothering them for so long, or were finally able to write a letter to their mother and tell her they love her. An-

other finally admitted to his father that something was his fault and asked forgiveness."

"The key to what I do, is grace and forgiveness," she said. "I try to get them to apply the Gospel to their family relationships. I want them to forgive and know they are forgiven, to help free them up and help release their guilt as they trust each other and rely on the Lord."

The value of Southern Baptist schools

by Arthur L. Walker Jr.

A new attention has recently been directed to Baptist colleges and schools. Some of this attention has implied Southern Baptist colleges are not different from state-supported institutions.

Nothing could be further from the truth. Though Baptist schools may use the same textbooks and teach the fundamentals of certain subjects as do state-supported colleges and universities, there is a major difference that cannot be overlooked. The difference is the Christian commitment of the persons involved.

The purpose of Baptist colleges is to provide the opportunity to study the various academic disciplines within a Christian perspective. Baptist colleges and universities are committed to the belief that a student's educational pilgrimage is not experienced fully unless one's intellectual growth is accompanied by spiritual growth.

One of the greatest strengths of a Baptist institution is the freedom to demonstrate and espouse the Christian faith by persons involved in college leadership. Faculty members are not only free to do so, but are encouraged to share their faith and to relate that faith to the academic discipline

and the personal needs of their students.

A person should not get the idea, however, that Baptist colleges are perfect and that there will be no sin on a Baptist college campus. Students, faculty, administration and staff are only humans, and as taught in the Scriptures, by that very fact, a Baptist school is not exempt from sin.

The value of the Baptist college is that it promotes and encourages young people not to participate in activities which are not in line with Baptist beliefs and Christian commitment.

Young people on Baptist college campuses have a greater opportunity to surround themselves with other Christians who share the same beliefs. They are able to involve themselves in programs which encourage Christian motives and growth.

Other colleges and universities will have individuals and programs with a Christian purpose, but the central goal of the Baptist college is strengthening the commitment to the Christian faith.

The 66 schools, sponsored by state Baptist conventions and the six seminaries which are operated by the Southern Baptist Convention, have committed themselves to

the one thing which makes them different from state-supported schools. They are dedicated to providing education which emphasizes the Christian perspective.

Walker is executive director/treasurer of The Education Commission, Southern Baptist Convention

Religious emphasis is next week

Plans have been finalized for Religious Emphasis Week, Feb. 14-17, on the campus of Southern Baptist College in Walnut Ridge. Teddy Reynolds, BSU president and director Jackie Burton report that activities for the week include the annual BSU Sweetheart Banquet, class visitation by the team, dorm devotionals, noonday services, and chapel on Wednesday at 10 a.m.

The visiting team includes Mrs. Bonnie Margason, Mountain Home, Roger Copeland, Second Church, Little Rock, Dr. and Mrs. Carroll Curtis, Columbia, Md., and Frances Chesson, Camden.

Approximately one-hundred BSU members on the SBC campus are making preparation for this annual event.

Ministers hear both views on Social Security plan

by Kevin Jones

The attendance was higher than at any previous tax seminar as ministers gathered to hear a man talk about a possibility that ordained ministers might be able to avoid paying Social Security taxes.

After Charlie Reynolds, a Dallas based financial consultant gave his presentation, the conversations among the ministers at the break seemed to indicate that they thought there might be a feasible way for them to withdraw from Social Security.

But when Herbert Louks, the district manager of the Social Security office in Little Rock, had finished, many of the ministers appeared, from their comments, to be willing to stay in Social Security, at least for the time being.

"We presented the program because we believe there was a great deal of interest in social security," said Stewardship Department director James Walker. "We did not endorse either position."

The reason the interest was so high is the drastic change in store for ministers under proposed changes in the Social Security system. Where ministers are now paying a tax of 9.35 percent annually, the rate would jump to 12.7 percent in 1984 and be close to 14 percent by the end of the decade. For a person paying the maximum, that would mean a per year tax payment jump from \$3,029.40 to \$7,894.50 in 1990, an increase of more than \$4,800 a year in taxes paid by an individual minister.

Reynolds started his consulting firm in 1980 after a career that included serving as a Nazarene minister, running an insurance company and working for another consulting firm. His basic plan is to have ministers file their tax returns claiming that they are employees of a non-profit organization, instead of being self-employed, as they are listed currently.

"A minister is without doubt, an em-



Reynolds explains his plan.

ployee," Reynolds said. "He is hired, given a salary, responsibilities and can be fired. He's the only self-employed person I know that can be fired." "The government has begun to see the minister as an employee in the past few years," he said. "They have about four years ago (he didn't recall the exact year) begun to ask that churches fill out W-2 forms for their ministers."

A recent Supreme Court case also gave him confidence. "In 1981, the Supreme Court told the IRS to treat all people equally, by that standard, a minister is an em-

ployee." Reynolds said he had two lawyers on retainer who would be willing to take the issue to the Supreme Court if it were challenged.

Louks, during his turn, proceeded to repudiate Reynolds' principle assertion. "No one is 'indicating' that ministers are employees," he said. "It is not that vague. The law says clearly, and several times, that ministers are self employed." He then cited the cases and dates in which Congress had said just that in several different laws. "The law has not been challenged," Louks said, "but you have several clear cases of Congressional intent that would go against any change."

After the problems with Reynolds' plan were pointed out, most ministers agreed with the opinion of Mark Bookhart of Dardanelle. "If there were a legal way to get out, I would," he said. "But I'm not going to take a chance until it's been challenged in court."

Bookhart, in the second year of his first pastorate, is like many ministers facing some hard decisions in light of the proposed changes in the system. "My people provide well for me," he said of his 83 member congregation, "but when these changes come into effect, I'll have to give up something, maybe health insurance, maybe my retirement. I don't know what the priority will be."

"I appreciate the opportunity of paying taxes, and I enjoy riding on the roads and using the services they provide," he said. "But Social Security is a tax for a mandatory retirement program that could be handled better and more profitably by private industry."

Whatever happens, Bookhart said, "I know that God will take care of his people, and I'm not worried. God's economy is not the world's economy, and he will provide a way for the believer."

Baptist reaction varies on ministers' tax change

by Larry Chesser

WASHINGTON (BP) — Without minimizing its financial impact, Southern Baptist ministers are apparently reacting mildly to the recent announcement by the Internal Revenue Service that it will discontinue the double housing tax break enjoyed by clergy under a 1962 revenue ruling.

After June 30, ministers will no longer be allowed an income tax deduction for any mortgage interest or real estate taxes for which they have received a tax-exempt housing allowance.

"It's only fair, it seems to me, that the double deduction be eliminated," said Deryl Fleming, pastor of Ravensworth Church, Annandale, Va. "I guess I'm surprised that it took so long to correct an obviously inappropriate and unfair benefit

to clergy. I can't imagine how the ruling got on the books in the first place."

The 1962 ruling which specifically permitted the double benefit was revoked by an opposite ruling this January in what an IRS spokesman described as an effort to be consistent in its enforcement of the law's ban on double tax breaks.

"It really was an unusual break for ministers," said William C. Storms, pastor of Travis Church, Corpus Christi, Texas, who purchased his first house four months ago. Storms told Baptist Press he had mixed feelings about the change, noting, "It was a great business deal, but at the same time, why should I expect this when nobody else gets it?"

The news of the IRS switch in policy took

most ministers by surprise, according to Jim Dawkins, director of education for Mount Vernon Association in northern Virginia, who broke the news to ministers in his area before it was widely publicized.

Many ministers, Dawkins said, wondered why they had the double benefit, "although they appreciated it." Dawkins and others expressed concern over the financial strain on ministers' budgets caused by the abruptness of the ruling.

While saying that "in terms of tax equity it would seem fair to deny this kind of double exclusion," Everett C. Goodwin, pastor of First Church, Washington, D.C., criticized the lack of time between the announcement and implementation of the change.

Elder to head Sunday School Board

NASHVILLE, Tenn. (BP) — Lloyd Elder, 49, Executive Vice President of Southwestern Baptist Theological Seminary, was elected without opposition as the seventh president of the Southern Baptist Sunday School Board, Feb. 1, to succeed Grady C. Cothen.

Although no negative votes were cast, two trustees abstained. Robert Tenney, pastor of Burkemont Church in Morganton, N.C. and Ned Matthews, pastor of Parkwood Church of Gastonia, N.C., both said, however, that they planned to support Elder.

After he was nominated by Warren Hultgren, vice chairman of the presidential search committee and pastor of the First Church, Tulsa, Okla., Elder outlined his "personal testimony concerning the grace of God in our lives."

He then answered questions from the 82-member board of trustees for more than one hour on questions including leadership style, the Bible and relationships with different groups in the denomination.

Elder is expected to move to Nashville April 1 to begin a 10-month orientation process before assuming the presidency when Cothen retires Feb. 1, 1984.

According to John J. Bryan, chairman of the seven-member search committee, the board's 83 trustees were notified by letter Jan. 17 of the committee's unanimous decision to nominate Elder. Employees of the board were informed in a called chapel meeting Jan. 20.

Bryan, a physician from Bluefield, W. Va., said the committee decided to release

its nomination two weeks before the election "to allow trustees time for prayerful preparation for this significant decision." He added that the committee wanted Southern Baptists to be fully informed about the nominating and election process.

"Our committee has had a spirit of harmony in every step of our search pilgrimage," said Bryan. "We are very conscious that our work has been constantly bathed in the prayers of thousands of Southern Baptists, and we are grateful. Each member of the group has worked diligently and with utmost confidentiality to protect the integrity of the many nominees."

In a brief post-election statement Elder said, "The time for searching has past and a time for commitment has come." He said his commitment is "first and eternally to Jesus Christ" his Saviour and Lord, and then cited his family, the local church, the Bible (God's inspired Holy Word), the masses "lost without Jesus Christ" and the Southern Baptist Convention and its Cooperative Program.

Elder called for a balance of power between the president and the trustees. "I have seen the dangers of trustees moving into administration," said Elder. Elder indicated that he believed it is equally dangerous for the president not to know he guides under the authority of the trustees.

Elder, a native of Texas, holds the B.A. degree from Howard Payne University, and the M.Div. and Th.D. degrees from Southwestern. He has done postgraduate study in

management at Texas Tech University and the University of Michigan.

Before accepting a position with the Texas convention, Elder held pastorates in the state at First Church of Holland, First Church of Princeton, First Church of College Station and Gambrell Street Church in Fort Worth.

Elder and his wife Sue are members of Gambrell Street Church, Fort Worth. They are the parents of two children, Donna Sue (Mrs. Rick Maas), 25, and Philip, 16.

Elder's election culminates five and one half months of work by the search committee elected by the trustees in August, 1982, following Cothen's request for medical retirement.

Cothen said in his request, "The Sunday School Board must have a chief executive officer whose health is robust and who can tolerate extended periods of extreme stress."

Trustees also adopted in August criteria for presidential candidates and procedural guidelines calling for a new president to be presented for election at the February 1983 meeting, if possible. Criteria suggested an age range of 40-55 and spelled out qualifications in five areas: personal, educational-intellectual, experience, denomination and spiritual.

After issuing an invitation to any Southern Baptist to submit a nomination, two members of the committee reported Dec. 10 to board employees in chapel that about 70 nominations had been received and each was being considered.

Baptist, Jewish, seminar lands talk together

IRVING, Texas (BP) — Jewish seminary students from New York, Cincinnati and Philadelphia rubbed shoulders with future Baptist and Methodist preachers and Catholic priests from Texas in a dialogue between young Jewish and Christian seminarians.

The "Seminarium Conference on Jewish and Christian Relations" sponsored by the Council of Southwestern Theological Schools (COSTS), an association of Protestant and Catholic seminaries, and the American Jewish Committee met at Holy Trinity Seminary at the University of Dallas.

"We have really broken new ground here," said Marc H. Tannenbaum, AJC national director of interreligious affairs. "This is the first time seminarians from Roman Catholic, mainline Protestants, Evangelicals, Pentecostals and Jewish communities have come together for dialogue." Professors from Christian seminaries in

the Southwest and from Jewish seminaries in the North and East presented papers on major problems in Jewish-Christian relations. SWBTS professors were Bobby Adams, Boo Heflin and Cecil Roper.

"Most of the Jewish seminarians had never talked to Christian seminarians before," said Tannenbaum. The same could be said of most Christian seminarians in Texas, who never had any meaningful conversations with Jews.

Keynote speaker Carl Van Buren, professor of religion at Temple University, challenged the Christian community to rediscover how Jewish it really was. "Being nice to Jews is not the point," he said, Christians, through seminary teaching and other teaching, needed to become aware of an "amazing reversal that had occurred since Vatican II."

"Both Protestants and Catholics" he said, "have scrapped the old teachings that God has ended his covenant with the Jewish

people and made a new covenant with Christians. Now the main body of Christians believes God's covenant with the Jews is still in effect and will endure forever."

Christian seminaries need to make major curriculum changes to catch up with the new view of the church, he said.

He said Jews too had much to be gained in recognizing that the things that unite the two faith groups were far greater than those that separated them. "It is not a matter of being nice to Christians," Tannenbaum said, echoing the earlier statement by Van Buren.

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Oklahoma City First Church okays women deacons plan

OKLAHOMA CITY (BP) — Members of First Church of Oklahoma City, where Southern Baptist Convention Second Vice President Gene Garrison is pastor, voted 232-167 Jan. 16, to change church bylaws to allow women to serve as deacons.

According to Garrison the vote, which came following a two-hour discussion, makes the Oklahoma City church the first Southern Baptist congregation in the state to allow women to serve as deacons.

The discussion meeting, attended by 600 to 700 persons, culminated a study which began in March 1981. A nine-member committee to study the role of women in the church conducted an intensive study and correspondence with other churches who also have faced the issue before bringing the matter to the business meeting.

After its two-year study, the committee reported it found nothing in the New Testament to prevent women from becoming deacons. It cited New Testament scriptures, as well as the writings of the early church, to indicate there were women deacons in the First Century churches.

In an interview with Baptist Press, Garrison commented: "I was very proud of our people. There was not one bit of ugliness or anger. It was a very sweet spirited meeting. Both sides were ably represented, and all who spoke did so in a spirit of love and unity. Not one angry, emotional word was spoken."

Garrison, who has been pastor of the church for 10 years, succeeding former SBC president Herschel Hobbs, did not participate in the discussion but was moderator during the two hour discussion. In his column in the church newsletter prior to the vote, Garrison wrote: "I am praying for God to reveal his will in the matter of ordaining women as deacons in this church and for him to make it known through the vote . . . However it goes, I could accept that. Can you?"

He added: "I am committed to the principle of the autonomy of the local church. I believe God works through the congregation. I believe the congregation has the right to decide for itself what the policy of the church shall be."

After the vote, Garrison said, "I know from talking to the members that feelings ran very deep on both sides. I think this was done in a spirit of love. I was very proud."

Those who spoke during the discussion spoke nearly as much about Christian love for one another and remaining unified as they did about their opinion on the issue.

Comments by the women opposing the change included: "The Holy Spirit did not just give Paul inspiration to cover the first century."

"It may be old-fashioned, it may not be in keeping with today's world, but it is the law of God."

"The Bible said to pick you out a deacon

and pick you out a man. If God is the same God today as he was yesterday, we don't need to ordain women."

The pastor noted the church does not necessarily need to ordain women as deacons in order to conform to the pattern of the New Testament.

The action did not vote on "any particular woman" but merely set the procedure which will allow women to be elected and ordained. The motion authorizes the present 45 member deacon board to "appoint the necessary committee and recommend the procedure to the church" whereby the action can be implemented, Garrison said.

"The procedure should be set by late summer or early fall," Garrison said, noting the 5,000-member church elects deacons in early October. "The church has the opportunity every year either to elect new people or to reactivate those who have already been ordained. Each year 15 deacons go off the board and 15 go on. In the 10 years I have been here, usually 10 or 12 deacons are reactivated and three to five new persons are elected."

The action of the prestigious church is almost certain to bring negative reaction.

Former SBC President Bailey E. Smith,

pastor of neighboring First Southern Baptist Church of Del City — an Oklahoma City suburb — said: "I stand opposed to the ordination of women as deacons. I believe when a church starts doing those things (ordaining women) it has quit majoring on the main thing . . . evangelism and soul winning."

Smith also said he would be opposed to "disfellowshipping" the church. "I do not think it should be a test of fellowship . . . although it saddens me. You rarely see a dynamic, soul-winning church doing something like this."

The question of withdrawing fellowship from First Church has been mentioned by members of the Capital Association, composed of 127 churches and 137,000 Southern Baptists in the Oklahoma City area. Ernie Perkins, director of missions for the association, said he "imagines someone will try to do something about it," adding he does not expect such an effort to be made prior to the annual meeting of the association next October.

"It is one thing for them to vote they are open to it (ordination of women) and another thing entirely for them to do it," he said, noting the Oklahoma City church may or may not ordain women to the diaconate.

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Polluting space

Jeremiah unhappily spoke of Israel spiritually polluting the land (Jeremiah 3:1a). There is adequate cause for grave concern about the problem of physical pollution. Industries and communities no longer have free reign in dumping waste into the air, streams and bodies of water. The problem of what to do with radioactive and other technological wastes is far from being resolved. Environmentalists have had great impact in substantially reducing material pollution in our country.

There is dire need for yet another type environmentalist. Currently, there are multi-millions of dollars involved in the printing, distribution and purchasing of hard core pornography. Those who would be sorely distressed if raw sewage



Parker

flowed in streets and sidewalks qualify to be the environmentalists needed to stop such moral filth. The religious community, spurred on especially by Christian leadership, ought to lead in the needed clean up!

Satan throws up "smoke-screens" in defense of hard core pornography. A favorite ploy is the first amendment which certainly doesn't cover falsely shouting fire in a crowded assembly. Other demonic tricks include arguing that pornography activates the physical in marriages. Many homes have been ruined by the inability of one or both partners who indulged in pornography to be the person God intended.

The news that that the "X" rated movies are soon to supplement on cable T.V. the present "R" rated films reminds us that truly Satan is prince of the power of the air (Eph. 2:2). — **Bob Parker, director**

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Many of our Baptist people express their thanks on each birthday by giving a birthday offering to hurting children. Last year our agency received \$6,180.24 through birthday offerings. That is a \$404.33 increase over the previous year. That is progress.

Hopefully more and more churches will follow the example and begin receiving a birthday offering for this great ministry. If

every Arkansas Baptist would only give a penny for each year of their age, we would receive at least \$75,000 annually through this means.

If your church would like envelopes to use in receiving the offering, contact me at P.O. Box 552, Little Rock, AR 72203. I will send them without cost to you.

This seems so little to ask. But when all participate, the amount is large. As a result, hundreds of children will be given opportunities to live a full and meaningful life in Christ.

Thank you for your generosity. — **Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services**

Sunday School

Growth opportunities ahead

Normally there are two times in a year when Sunday Schools experience their fastest growth. The fall and spring seasons are two of the best growth periods in most churches.

Obviously we are at midwinter right now. This means a Sunday School has its best growth opportunity just ahead, in the spring season. To help churches do a good job of enrolling new members and increasing average attendance, we have produced "The Way of the Cross," an attendance/enrollment campaign designed for six Sundays starting



Hatfield

campaign designed for six Sundays starting the last Sunday of February and closing on Easter Sunday, April 3. About 265 churches have ordered materials from us to be used in the campaign period. By the time you read this, it will be too late to order and use materials starting Feb. 27. However, the materials are undated and could be used on dates designed by a church to have an attendance campaign. For this reason, you could order materials and use them on other dates than six weeks closing on Easter.

If a church does not use a specific set of campaign materials, a church can and should design its own growth plan. — **Lawson Hatfield, director**

Stewardship Department

Tax Seminar tapes available

Tapes of the tax seminar, conducted Jan. 26 at Geyer Springs First Church, on Social Security participation are available through the Stewardship Department.

Charlie Reynolds of Christian Stewardship Resources is featured on one tape. He presented the possibility of ministers drop-

ping out of the Social Security program.

Tape two features Herbert Louks from the Social Security office in Little Rock. Louks discussed the benefits of Social Security participation and encouraged ministers to stay with the program. — **James A. Walker, director**

Ski trips this spring

Four week long Ski Centrifuge youth camps have been planned for the spring of 1983.

Scheduled for March 14 through April 9,

to coincide with spring breaks for youth, Ski Centrifuge will be held at Singing River Ranch, Evergreen, Colo., with skiing at

Loveland Basin, and Glorieta Baptist Conference Center, Glorieta, N.M., with skiing at the Santa Fe Ski Basin.

International

Observing the Lord's Supper

by Leroy Sisk, Chaplaincy Ministries, Missions Dept., ABSC

Focal passages: Luke 22:1-2, 7-20

Central truth: Observing the Lord's Supper keeps in focus the heart of the gospel that Christ died for our sins.

It has been said that the great truths of Christianity are simple truths but they are not shallow truths. The Lord's Supper is a profound example of that fact.

This ordinance vividly impresses upon us the price Jesus paid for our salvation. When Jesus broke bread and gave it to his disciples, he visually and profoundly communicated to them that his body would be wounded, bruised and broken for the sins of the world. The cup powerfully illustrates his atoning blood was shed for remission of sin. In this life, we can never fully grasp the infinite price Jesus paid for our salvation, and since we cannot, we owe it to our Lord to cherish what he did for us above all other treasures. Our love, devotion and sacrificial service belong to him.

When observing the Lord's Supper, we do it in remembrance of him. Only those who know Christ can remember him and draw upon the knowledge of past experience with him. As Christians, we remember the change he brought in our lives when we met him. We remember that when we were spiritually hungry he was for us the bread of life. When thirsty, he satisfied our thirst. We remember with deep appreciation his sacrificial love and we seek to follow his example. Those who know him not have nothing to recall and would find the Lord's Supper meaningless.

The Lord's Supper unites all Christians in a common fellowship with the Lord regardless of race or nationality. The bread, symbolizing his body, broken for us all, also suggests our dependence on him. The cup symbolizing his blood which cleanses us of sin speaks of a common Savior. We, then, are united in him and related to each other in a precious bond of faith that not even death will sever.

Even though the Supper forecast suffering and death for Jesus, he faced it with intense desire: With desire I have desired to eat this passover with you before I suffer. He then gave thanks for what he was about to accomplish. He willingly and thankfully gave himself that we might be saved. This attitude of ingratitude is an ugly sin. "This do in remembrance of me." The Lord's Supper draws us to our Savior and to each other in a sweet fellowship of love.

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Life and Work

Seek God's righteousness first

by Winfred P. Bridges, First Church of Paragould

Basic passages: Matthew 5:6; 6:25-34; 13:45-46
Focal passages: Matthew 6:25-34; 13:45-46; 5:6

Central truth: The righteousness of God can be a part of our lives now.

We are commanded to seek or pursue with sincere desire the righteousness of God above our pursuit of things, but what is the righteousness of God, how is it to be acquired, and what place does it have in our lives?

1. His righteousness is preceded by being in his Kingdom. The phrase "Kingdom of God" is used in varying ways in Scripture. In some instances it is synonymous with the Kingdom of Heaven. In others it is emblematic of the rule of Christ in our lives.

2. Once in the Kingdom, once under the rule of the King, his righteousness or rightness becomes ours forensically or legally speaking. Our sins are dealt with by the blood of Christ. Positionally speaking, we are never more right with God than the day we are saved. If we die that moment, we are right with God, or justified by Christ's blood. However, there is a "rightness" of those in God's Kingdom that has ethical connotations. This rightness is not mere moral living, though moral living is an absolute in the Christian life. Some lost people are reasonably moral. The Pharisees of Jesus' day were moral beyond comparison. But they did not have the righteousness of God. They rejected the King of the Kingdom and they missed the spirit of Christ. The "rightness of God" in his kingdom rule of our lives requires dispositional or character traits synonymous of the King. The result of Christ's rule in us is a Christian disposition: love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and self control. The character disposition of the unrighteous is just the opposite: hatred, emulations, wrath, strife, factions, jealousy and anger. Jesus possessed none of these, nor should we. This is the earth side of God's righteousness in us. It is a rule of our human spirits.

3. We are to keep on seeking, pursuing, and working at embodying God's righteousness. We are not to concentrate on our needs or worry about anything. Our first desire, the passionate quest of our consumed energy is to allow God's spirit, his righteousness, to be in us.

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Bible Book

God's sovereign choice of Israel

by Francis Chesson, First Church of Camden

Basic passage: Romans 9:1-29
Focal passages: Romans 9:1-8, 13-16, 21-24
Central truth: Because God is supreme, he is sovereign and reigns over all; he is all powerful and has a right to choose whom he wishes.

The Apostle Paul lets us know (v. 1-3) something of how it must hurt the heart of God when one refuses to respond to God's choosing. With this in mind, we know that it would not be God's nature to arbitrarily choose one individual for salvation and cast aside another.

A Christian needs to ask himself if he has the compassion for the lost which Paul expressed for his fellow Jews in these verses.

In choosing Israel, God has given her every opportunity to respond to him (v. 4-5), including his law, his patriarchs, right down to his own Son, Jesus. A Christian has been given by God the privilege of being adopted by God, and is shown the way daily through his Word and his Spirit. How faithful are we as members of his family?

A parent of an adopted child may tell that child that he was chosen to become a member of that family. Those parents had the right to choose — or not to choose — the child. Equally true, as the child grows, he is not forced to live in that household. Even with all the advantages he has been given, he may someday choose to forsake his parents. That is what Israel had done after being chosen by God.

Many church people today try to trace their salvation back to their "inheritance" — the fact they were born into a "Christian home." But that will no more work for them than it did for the Jews in Paul's days (v. 6-8).

Often God is accused of being unfair, as individuals blame all sorts of disasters, accidents, and even wrong choices of man on God. Paul reminds us (v. 15-16) that God is compassionate and merciful. Not only that, but since he owns all, as Creator, he can do with his creation as he wills (v. 21 ff). As sovereign Lord, his love is universal, extending to Jews and Gentiles alike.

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Lucy Hoskins, Consultant, Church Administration Department,
Baptist Sunday School Board

*A Church Administration project
of the Arkansas Baptist State Convention*

Music should promote biblical understanding

NASHVILLE — The message of church music, whatever the musical taste of the church, should be consistent with biblical understanding and sound doctrine, according to two Southern Baptist leaders.

"I am absolutely astonished at some of the music that I have heard sung in our churches," said Gary Cook, director of the Sunday School Board's church and staff support division. "There have been times when songs have been sung that have never mentioned the name of God and only vaguely alluded to faith."

Wesley Forbis, secretary of the board's church music department, agrees that such

music is "a good example of the aesthetic moment superseding the hard call of the gospel. We have let the gift become more important to us than the giver."

In fact, some of today's music "almost reverts to animism — a spirit in the wind, the trees, the grass," Forbis observed. Deism, having no reference to Christ or guilt, sin, redemption or salvation, and pantheism, in which God is believed to save all people, are also found in some church music being used today.

Cook noted that he has "experienced on several occasions hearing persons sing songs that didn't make any pretense of having a Christian message. I think that kind of thing goes on more than we'd like to admit.

"I hear a lot of music that does have reference to God and faith," he added, "but is not in keeping with our (Southern Baptist) understanding of biblical truth."

Responsibility for what is sung in the church lies with the minister of music, Cook believes.

And Forbis concurs that "just as the pastor makes sure he knows the theology of

the person who will fill his pulpit, the minister of music has a duty to be sure that the music sung at worship, funerals and weddings reflects basic Baptist doctrine."

Bad theology shouldn't be sung any more than it should be preached, Cook said. "Worship leaders should try to help persons use music that is theologically, doctrinally sound," he said. "This doesn't imply 'high church' music or 'gospel music.' A good, truthful message should be consistent with biblical understanding, regardless of the musical taste of the congregation.

"In the last 10 to 20 years, there has been a greater emphasis on improving the quality of sound than on improving the message," Cook continued. "This is a cultural problem. We've been concerned with the effects rather than the musical texts."

Cook said he feels the denomination should encourage and challenge "the best text writers among us who are not normally known for writing music to consider writing for hymns.

"For a lot of people, music is the vocabulary of our faith," Cook observed.

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WMU changes address

BIRMINGHAM, Ala. (BP) — Woman's Missionary Union, auxiliary to the Southern Baptist Convention, has announced a change in its mailing address.

The new address is 600 North 20th Street, Post Office Box C-10, Birmingham, AL 35283-0010.

The addition of the post office box in the address is in preparation for WMU's move to its new national headquarters in 1984.

Although the new site is in Shelby County, Ala., 12 miles from WMU's current location, the new headquarters will continue to have a Birmingham mailing address.

Fund raising laws on court's docket

WASHINGTON (BP) — The U.S. Supreme Court will decide if states may impose limits on fees charged by professional fund raisers to charitable groups or if the charities may exceed a percentage limitation in their own efforts to raise money from the public.

In an action announced Jan. 10, the high court agreed to accept an appeal by the Secretary of State of Maryland to review a decision by the state's highest court striking down a law limiting such payments and expenditures to 25 percent of the total amount raised.

Laws in at least 21 states are expected to be affected by the high court ruling.

In its first asking the court to review the case, the state of Maryland argued that its interest in the percentage regulation is to protect the contributing public and charitable beneficiaries from fraud and the charities themselves from "the unscrupulous practices of professional fund raisers."

Maryland's law, the brief continued, is flexible, allowing for exemptions in special cases, particularly where charities demonstrate that their fund-raising abilities would be crippled by the limitation. Further, the argument stated, the Maryland law "is being administered in a careful fashion with attention being paid to the First Amendment rights of advocacy groups."

Failure to reverse the lower ruling, the state declared, "would seriously hinder any reasonable regulation of excessive fees" charged by professional fund raisers.

On the other side, attorneys for the Indi-

ana-based Joseph H. Munson Co. disagreed, arguing that the Maryland law violated the free speech and freedom of association provisions of the First Amendment. The fund-raising company, which for several years has organized entertainment events and done fund raising for several Maryland chapters of the Fraternal Order of Police, filed suit against the state in 1978.

After a trial court ruling upholding the law's validity was affirmed by a state appeals panel, Munson Co. attorneys successfully sought review in Maryland's highest court. That panel in turn struck down the law.

Both sides made repeated references in their legal briefs to a 1980 Supreme Court decision that local municipalities may not forbid charitable organizations from soliciting funds door-to-door. That 8-1 ruling struck down an ordinance in Schaumburg, Ill., requiring charitable groups to obtain permits to solicit and to prove to town officials that 75 percent of the money raised went directly to charity.

Like the decision in Schaumburg, that in the Maryland case will have a direct impact on church-related, as well as secular charities.

Because of an unusually crowded schedule for oral arguments already agreed to for the remainder of its current term, the high court justices will not hear the Maryland case until sometime after the beginning of its 1983-84 term. For that reason, no decision can be forthcoming until late 1983 at the earliest.