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Arkansas Baptist State Convention

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February 17, 1983

Arkansas Baptist

NEWSMAGAZINE



BRINGING OPENING THE WORD TOGETHER



Strengthen Families
See page 2

Strengthening families: Baptists have a plan

Statistics on American families — marriages vs. divorces, single parent household increases, two-income patterns and other data — almost drown the family in a sea of change.

Concerned Christians must face the shockwaves of the future, says J. Clark Hensley, and recognize that "God, who established the family, who initiates change, permits change, welcomes change, and grows us in and through change, will sustain us as we cope with change."

Hensley, recently retired as director for Mississippi Baptists' Christian Action Commission, also recognizes that, while public policy will continue to affect families, the most potent influence will be the church and Christian homes. He also sees church leaders beginning to redirect energies to strengthen families and support them, rather than competing with them.

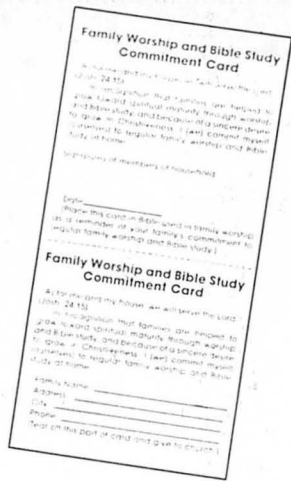
Hensley's hope is undiminished by an emphasis that is part of Southern Baptists' Bold Mission Thrust. For the first time in its history, the Southern Baptist Convention has mandated a denomination-wide emphasis on family. Beginning last year and lasting through 1985, the "Strengthen Families" emphasis centers on the local church and her leadership building an effective, balanced ministry to families in the congregation.

At nine Strengthen Family Workshops around Arkansas March 7, 8 and 10, church and associational leaders will be told that churches do not have to add or change activities on the church calendar to use the plan.

That is because most churches already have established the Christian Home Week observance which will be the vehicle for the family focus through 1985.

Southern Baptist Convention research shows that less than five percent of Southern Baptist families have a regular devotional time. So, one of the goals of the plan is to have one-half million Baptist families commit themselves, over the three year period, to begin a regular family worship time.

Other aspects of the step-by-step plans for 1983 concern family emphasis through



On the cover



APR Photo/Mary Gill

Families of all sizes and ages committing to devotional time is the goal of an emphasis to strengthen the Christian family. The suggested time is Christian Home week this year. Members of one Arkansas church demonstrate how they will register that commitment Sunday, May 8, by bringing cards (available from Materials Services on the undated literature form).

In this issue

8 and 9

A series of articles on what the state convention offers to local churches begins this week with an interview with State Executive Secretary Don Moore and a photo essay on a typical day for a state convention servant.

10 and 11

A proposal to go before the Executive Committee of the Southern Baptist Convention next week would allow churches to exclude certain causes and still have their offerings count toward the Cooperative Program. Reactions from leaders in Arkansas are mixed.

Courts to reconsider private club bill

by Kevin Jones

Around 300 people, many of them Southern Baptists, wearing handmade tags saying "I'm against SB 276" waited in vain for the House Rules Committee to meet Monday morning, Feb. 7.

Senate Bill 276, the controversial Senate-passed measure which would continue to permit private clubs to serve liquor in dry counties, was perhaps put on the back burner in the House by a court decision that morning. A scheduled public hearing on the bill was delayed a week, until Feb. 14. Two days after the decision, its Senate sponsor, John F. Bearden of Blytheville, withdrew the bill, reportedly in the face of fierce opposition in the House. Whether or not there will continue to be private clubs in Arkansas now appears to ride on court action.

The Arkansas Supreme Court sent a case challenging the constitutionality of the existing law back to Pulaski County Circuit Court with instructions that the lower court

Bible study, worship and training. And the Southern Baptist Convention is supporting church leaders in the plan with materials and other resources through the three-year period.

J. Clark Hensley's observations on families and the church in the eighties admit to change, change and more change. But his hope is that the Christian family, aided by the church, will be the model for family life. The Strengthen Families emphasis addresses that challenge. — Betty J. Kennedy

admit evidence it had previously excluded.

Frank Lady, Jonesboro attorney representing a group of Lawrence County residents challenging the law, had tried to introduce evidence about how the clubs actually operate. Judge Perry v. Whitmore had said in Pulaski Circuit Court that such evidence was irrelevant. The Supreme Court in their decision Monday said that the information was necessary in order to tell whether violations of the law actually exist.

Justice George Rose Smith, writing for the majority, said language of the 1969 private club law is too general and unclear, and that information about how the law actually allows clubs to operate is necessary before a determination can be made about the law.

Baptists who attended the Feb. 7 hearing were urged by John Finn, of the Christian Civic Foundation to contact their legislators to let them know their feelings on the law.



The Bible has much to say about false prophets and teaching. Christ warned that they come "in sheep's clothing, but inwardly they are raving wolves" (Matt. 7:15). To counter these contemporary cults we need to do a better job of teaching the Word of God and of helping our people to know how to identify false teachers.

Many people today believe that one religion, especially one that calls itself Christian, is just as good as another. This simply is not true, since the Bible clearly teaches that there is but one way by which sinners can be saved. The Scripture is also clear that, in every area of faith and practice, Christians are to follow the instructions of God. No one would say to a traveler seeking directions from Little Rock to Memphis, "You take just any road you wish. One direction is as good as another."

Fortunately, many of our churches are doing an excellent job in teaching Bible truths. Our Sunday School materials, Church Training curriculum and the opportunities planned by our leadership have never been better. It is essential for our members to understand, however, that if someone presents teachings contrary to the scripture, it is to be rejected.

Perhaps the most crucial question is how a person can identify a cult. Many of these groups make great claims of doctrinal purity. Many of them also claim to do vast amounts of benevolent work. In some instances they seem to have a true interest in the well-being of those whom they are attempting to enlist into their movement.

The first identifying mark of a cult is the way they deal with the Word of God. Many contemporary cults have additional doctrinal books which they claim to be equal with the Bible. Actually, they place their writings above the Bible, since they insist that the scripture must be interpreted by their writings.

Still other cults, though they have no additional writings, wish to redefine hundreds of words in the Bible. One of the principles of interpretation of the Word of God is that the Bible is to be studied as any other piece of good literature. This means that if a person doesn't understand a particular word he should look it up in a dictionary. It also means that the Bible is to be studied in context. A verse is not to be isolated from the verses surrounding it.

A second characteristic of contemporary cults is a dictatorial father figure who stands at the head of the organization and

claims to speak for God. The cult maintains that God can only be reached through this one person. Even after this father (or mother) figure is dead, everyone is expected to adhere to the rigid guidelines which have been left behind. In some instances, a successor or a group of successors is appointed to take the place of the father figure.

One of the basic fallacies in the father figure concept is the clear teaching of the Bible that everyone has direct access to God through Christ. Peter said, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). All true believers are individual priests who have no mediator but Christ to bring them to the Father.

A third characteristic of contemporary cults is their brainwashing techniques. One of their targets is young persons. Once a youth is enlisted, he is programmed to do the bidding of the cult leadership through loss of sleep, inadequate diet, overwork, severe isolation and psychological domination. Once a person is brainwashed, it is difficult to re-establish his personal decision making.

Once a person is caught in the grips of a contemporary cult, it is difficult for him to escape. Many times, all of a person's money and possessions are signed over to the cult. Those within the cult are taught to fear persons on the outside as corrupting the cult's cause, or as a source of persecution. Relatives and former friends are considered major threats to the cause of the cult.

A final characteristic of many contemporary cults is a visible, earthly headquarters which is supposed to have both spiritual and material significance. These cult leaders may live here in absolute luxury, while their workers are living in dire poverty.

The foregoing list of characteristics is not intended to be exhaustive but to provide some insight into the dangers of contemporary cults. Christians need to be informed on cults. There are new ones developing regularly. Many of these cults are very aggressive and may come to your home at any time. Their approach is to prey on insecure, untrained or unwary church members.

For help in combating cults, information can be obtained from Pete Petty, Baptist Building, P.O. Box 552, Little Rock, Ark. 72203. Petty works in cooperation with the Department of Interfaith Witness of the Home Mission Board.

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One layman's opinion

Daniel R. Grant/President, OBU

The Christian mainstream at Christian colleges

Occasionally I run the risk of getting in trouble with my faculty at Ouachita Baptist University by hinting that student influence on students may be even more important than faculty influence on students. It really is not necessary to choose between the two, because both are extremely important in making a Christian college what it claims to be. There is no guarantee that a Christian college will produce dedicated Christian graduates, but there is a strong statistical case for claiming that a "Christian mainstream" within the student body produces a mainstream of dedicated Christian graduates.

The American Council on Education recently shed some light on this claim by Christian colleges, when it reported on its annual survey of characteristics and attitudes of entering college students in the United States. Each year it surveys everything from parents' income, occupation, and education, to the students' political, social, and moral attitudes. Then they compare student attitudes in various kinds of colleges, including public and private, and it compares students in the various private

colleges in three categories — nonsectarian, Protestant and Catholic. It reported the percentage of students who favor legalized abortion, believe that "couples should live together before marriage," that "it is all right for people who like each other to have sex," "marijuana should be legalized," and that "homosexual relations should not be prohibited."

Results of the attitude survey make it clear that students at both Protestant and Catholic colleges are significantly stronger in their opposition to legalized abortion, premarital sex, legalized marijuana, and permissiveness in homosexual relations, than students in colleges without Christian orientation. It is perhaps even more significant that students at Protestant colleges are more conservative on these issues than students at Catholic colleges, with the exception of abortion, and that students at the private, nonsectarian, colleges are more liberal on all of these issues than students at public, Protestant, or Catholic colleges. Students at private colleges that espouse no religious connection or purposes were clearly more favorable to pre-

marital sex (69 percent higher), to extramarital sex (55 percent higher), to legalized marijuana (70 percent higher), to legalized homosexual relations (32 percent higher), and to legalized abortion (32 percent higher), than students in Protestant colleges.

I am convinced the contrast would be even more dramatic if the survey could report student attitudes at those colleges that take their Christian commitment seriously, as distinguished from those having only a nominal religious commitment. But the evidence is impressive even when so-called Protestant colleges are lumped together.

The moral mainstream at Christian colleges is a matter of documented truth. It is not just glib propaganda, even though no Christian college is perfect. It makes a significant difference in roommates, classmates, dating partners, and life companions. Few things are more important in the long-term decisions and growth of young people.

Daniel R. Grant is president of Ouachita Baptist University.



Woman's viewpoint

Henri E. Walker

And let us not be weary . . .

Do you ever get discouraged? If so, you'll understand what I'm going to say. Each Sunday night I teach church training for fourth, fifth and sixth graders. I think it's important for children to have every opportunity to learn more about Jesus and being a Christian. So I study carefully and attend faithfully every week.

For several months after I began teaching, however, only two or three came. And those two or three didn't seem very interested in what I was teaching. Here I was spending hours each week preparing something that wasn't reaching anyone. I began to feel I was wasting my time. And I became more and more discouraged.

But I hung in there, continuing to pray God would reach these children through me. Then one Sunday night there were six in church training instead of two. I began as usual with prayer, involved them in some

activities and then started teaching the lesson.

A hand shot up. "Miss Henri," Jan said, "may I ask a question?" Surprised, I quickly said yes. (When I first started teaching, no one wanted to ask or answer a question.) She asked, "Would it be all right if I memorize a scripture verse for next week?"

That question really stung. I had gotten so used to no one wanting to memorize scripture that I just skipped over that part. I had stopped challenging anyone to learn the Bible. Because I hadn't seen instant results, I had stopped expecting any results. I had let discouragement take over.

"O ye of little faith" I heard within me. Silently I prayed, "Lord, forgive me." After I said, "Jan, I'd love for you to do that," she asked if she could memorize a verse for each week of the month! This same girl entered the first Bible drill our church has

had in years and became a champion in the state Bible drill.

Jan has encouraged others and inspired me. And she has unknowingly taught me a lesson. Never let discouragement replace faith. "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

A homemaker, Henri E. Walker is the wife of First Church, Prescott, pastor Drew Walker. She teaches a Sunday School class for young women and a primary church training class. Her hobbies are writing, singing and needlework. She is currently working on a book of devotions.

Her husband, who was an attorney prior to entering the ministry, has been pastor at Prescott since being graduated from Southwestern Baptist Theological Seminary in the summer of 1980. They are both natives of North Carolina.

State Lottie Moon giving increases

by Kevin Jones

Giving in Arkansas for the annual Lottie Moon Christmas offering for Foreign Missions is up nearly \$100,000 over this time last year.

Totals at the end of January of 1983 were \$1,434,123.28, while in 1982 \$1,334,733.64 had been received. The total received last year when the offering was closed out in the late fall was \$1,686,430.50.

The top five churches, in terms of total dollars in offering, were First Church of Fort Smith, with a state record total of \$100,686.12. Next was Immanuel in Little Rock, with \$54,038.55, followed by First Church of El Dorado with \$45,362.16, Grand Avenue of Ft. Smith with \$43,892.96 and First Church of Springdale with \$40,641.69. Nearly 20 percent of the state's total Lottie Moon Offering as of January came from those five churches. Approximately 300 churches gave nothing to Lottie Moon during 1981-82, and preliminary indications are a similar number will abstain this year.

Bill Bennett, pastor of First Church of Fort Smith, attributed his church's unprecedented giving to several factors, including a missions saving club, in which each member is encouraged to give weekly to the Lottie Moon offering. Since the Savings Club was instituted in 1981, the Lottie Moon Offering has doubled at the church, according to Bennett.

The church also has a White Christmas celebration, when every member of the Sunday School is asked to contribute to Lottie Moon. On the Friday evening prior to the White Christmas Sunday, a dozen Southern Baptist missionaries come to the church and share their testimonies and set up a booth at a mission fair run by the church.

Prayer day chosen

May 5, 1983, has been proclaimed a National Day of Prayer by President Reagan.

In his proclamation, the president called upon "every citizen . . . to gather together . . . to pray for unity of the hearts of all mankind."

You'll be glad to know . . .

. . . Don Moore's column will return next week

Letters to the editor

Concerned on licensing

The stand that some Southern Baptists have taken favoring the suspension of Social Services licensing by church related child care facilities concerns me. Suspension of licensing, I feel, would prove tragic for countless innocent children.

As the director of a church related child care facility, I am well aware of the time and expense involved in securing and maintaining a license and in operating a center under the guidelines of Social Services regulations. But consider the alternatives — consider the children. Tragically, even with licensing there is much non-compliance with Social Services regulations. It is frightening to think about the situation in the event there was no screening, no licensing at all.

I'm concerned, and I'm confused. Those opposing licensing on the grounds of the separation of church and state are, in many cases, the very ones who have demanded the legalization of prayer in public schools. This seems a basic inconsistency. I too believe in the separation of church and state, but, in this situation, when I weigh this viewpoint against the welfare of our precious children, I find myself strongly in favor of licensing.

As a child care center director, I will continue to seek licensing and to operate within the guidelines set forth by the Social Services Department. I would like to challenge the many others who share this viewpoint to stand up and speak out with the same vigor as those who oppose it.

It is my prayer that the child care facilities operated by Southern Baptists will be "pleasing in thy sight". — Linda Whalley, director, FBC child learning center, El Dorado

Against licensing

To make sure that people have all the news, I would like to answer paragraph three, page 8, of the *Arkansas Baptist News Magazine* Jan. 27, 1983. Not all local churches are squarely on the side of the people who desire licensing. I could go into many reasons as to why we oppose licensing, but I shall not. If the people at Park Hill Church in North Little Rock want licensing, I think they ought to have the privilege of getting it. But if the State actually wants us to do the job that needs to be done and that we can do best, I think they ought to let us do it without interfering. The paragraph that begins "A similar law" hits the nail on the head. I believe that the parents are responsible for the total wellbeing of the child. In the statement by Kevin Jones that begins, "All they could do was remove their child or talk to the Center Director," is the total issue. Parents need to be responsible. This is a free country. If they don't like it, take them out. That's why we have, in a free

society, a freedom to put and to place children where we want them to be.

Having been involved in daycare centers for some 10 years, I think I am at least a quotable authority. The truth of the matter is, most of the children kept by daycares are there simply because people are trying to keep up with someone else. I know I may catch flack, but I have been told if you can't stand the heat, get out of the kitchen. I'll stand on what I've said. — Bill Sutton, Fort Smith

Take cue from conference

I have attended the State Evangelism Conference for several years. Arkansas Baptists well can take a cue from the recent Evangelism Conference Jan. 24 and 25 in Little Rock. The performance of speakers prove the wisdom of their selection. The conference pointed out and stressed over and over that Baptists be about our father's business — we are witnesses.

There came to my office a few days ahead of the conference a so called journal that identifies with a position. One man and his institutions were represented on almost every page. Its pages were 'off repeated slanders against Southern Baptists and Southern Baptist Agencies. While at the conference, I picked up a copy of the *Arkansas Baptist Magazine* and read Cothen calls for emphasis on democracy soul competency. In the article quote "Despite the problems," Cothen said allegations by some that this denomination is drifting toward liberalism "are not substantiated by the facts." Baptists must make the choice to stay confused by heresy and gossip or listen to leaders in position to know.

Grady Cothen is in position to know. He is former pastor, State Executive Director, college and seminary president, and president of Southern Baptist Convention Sunday School Board.

Arkansas Baptists do well to love the brethren and get on with our responsibility and privilege of making known the unsearchable riches of our Savior and Lord. My father owned and worked strong mules and horses. He knew first hand "kicking mules seldom pull and pulling mules never kick." Our job is too big to permit kicking each other. We will influence the lost community as we pull together. — John Ashcraft, 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.

by Millie Gill/ABN staff writer

Charles Mageothin

is serving the Dollarway Church in Pine Bluff as minister of music. He and his wife, Peggy, have three children.

Jack Porter

has accepted the call to serve as pastor of the Paris Mission Church at Paris, going there from the Floral Church.

Doug Martin

is serving as pastor of the Fellowship Church at Batesville, going there from a church in Rocky Bayou Association. He attended Pacific Coast Baptist Bible College and Grace Bible Institute in California before coming to Arkansas.

Forrest City Second Church

recently honored Forrest McKinney for 53 years of service as an active deacon. He was presented a plaque by Dan Minton, pastor.

Lavaca First Church

held a service Feb. 20 to ordain Leon Meyer, Ralph Newman and Arnold Sexton as deacons.

East Side Church

in Fort Smith recently honored Rev. and Mrs. Clyde Jones for their seven years of service with the church. They were presented with a 1983 stationwagon.

Van Buren First Church

Senior Adults held an organizational meeting Jan. 25, voting to meet the second Thursday of each month at 1 p.m. Elected

Bill Volner

has been called to serve as pastor of the Anderson Tully Church at Trumann.

Larry Pendegrift

has resigned as pastor of the Lebanon Church at Harrisburg.

Gary Brown

begin serving Feb. 3 as pastor of the Pleasant Grove Church near Harrisburg.

Larry Vernich

joined the staff of Mount Carmel Church in Cabot Feb. 14 as associate pastor in charge of extension ministries. He is a graduate of Arkansas State University at Jonesboro with 20 years of experience in the ministry. He and his wife, Jean, have three children.

briefly

as officers were Mrs. Clem Dotson, president; Faye Marie Taylor, vice-president; Freida Wolford, treasurer/records; and Mr. and Mrs. O. B. Wade, activities/program co-directors.

Elliott Church

at Camden ordained one of its members, Paul King, to the ministry Jan. 30. He and his wife, Stephanie, are students at Ouachita Baptist University.

Waldo Memorial Church

men met Jan. 22 for a fellowship breakfast as part of a weekend of promotional activities. Waldo First Church men and their pastor, Roy Tilley, were guests. Tilley was devotional speaker. Memorial Church men led Sunday, Jan. 23, services in observance of Baptist Men's Day.

Cabot First Church

youth choir will be in Pine Bluff Feb. 19 to minister at the Youth Services Center there. They will witness to the boys ages 13 to 18. Chaplain Benny McCracken coordinates religious activities at the Pine Bluff center.

Indiana update

The North Oaks Chapel in Bluffton is now meeting in a new building on a choice piece of property as the result of the Arkansas-Indiana Linkup. Park Hill Church in North Little Rock, for the past three years, has sponsored this Indiana work.

North Paluski Association has voted to give \$8,000 toward the purchase of a new building in New Haven, Ind., and allocated \$250 per month for support of the property. Chapel Hill Church in Jacksonville has budgeted \$2,400 to help the New Haven work. Lee Lawson is pastor of the Jacksonville church and is chairman of the North Paluski Association missions committee.

Other Arkansas associations voting to assist with new linkup work are Mississippi County and Arkansas Valley. Hughes First Church is assisting with the First Church of Shipshewana, Ind.

Chambliss named OBU dean

ARKADELPHIA — Charles Chambliss, professor of education at Ouachita Baptist University, will assume the office of Dean of the Graduate School and Chairman of the Division of Education at OBU, effective immediately, according to Daniel R. Grant, president of Ouachita. He succeeds Dewey Chapel who retired on Feb. 1 after 19 years in the position.



Chambliss

Dr. Grant said the appointment of Chambliss to succeed Chapel is a "natural," because of his "outstanding reputation among educators in the state and region, as well as within our own faculty." Tom Turner, vice president for academic affairs, expressed great pleasure in the appointment and confidence that "Dr. Chambliss will lead the Graduate School to new levels of strength."

Chambliss is a native of Bearden and in 1960, graduated from Ouachita with a B.A. degree in mathematics. In 1963, he graduated from Texas A & M University with a master's of education degree in natural sciences education, and in 1970, graduated from the University of Arkansas in Fayetteville with a doctorate of education degree in higher education.



Sunday School Board trustee Don Fuller (second from right), a businessman from Brinkley, Ark., and his wife visited briefly with Dr. and Mrs. Lloyd Elder at a reception following Elder's election as the seventh president of the Sunday School Board.

Baptist Men receive by giving during disaster

by Kevin Jones

Despite its damage to hundreds of homes and the loss it caused businesses throughout the state, the recent floods may have brought a lasting benefit to Baptist Men in Arkansas.

The help that more than a thousand Baptist Men volunteered has made a difference in many lives throughout the stricken area. "Though many do not know our Jesus, they are aware that they have participated in his loving care," said Wayne Ferguson, a lay volunteer from Amboy Church in North Little Rock who is disaster relief coordinator for Arkansas Baptist Men.

The Baptist Men themselves have also been blessed by their service almost as much as those they aided. "The work we did during the flood, using something like 1,500 volunteers, has been a help to us; it will be a real boost to the program of Baptist Men in this state," said State Brotherhood Director Neal Guthrie.

"I've never seen Baptist Men's units excited like this about any service before," he

said. "We've never had as many men involved in a ministry in this state, to my knowledge."

To some, like the Mayor of flood-devastated Jacksonport, the activity of Baptist Men was a revelation. "I wasn't even aware of Baptist Men," he said, "but I am now — and I'm a Baptist. We didn't think we had any help until the Baptist Men showed up." For weeks, Baptist Men fed flood victims and ran a warehouse where grocery vouchers and items of clothing, furniture and even appliances were given out. They also assisted in the cleanup efforts.

"We hope to see some strengthening of our statewide organization through this," Guthrie said. "It will bind the men of the state closer together and get some men involved, who had never been active before."

"There are a lot of men in Arkansas who are excited about the Lord who are looking for some place to serve," he went on, "and if we don't provide them an opportunity to be active, they will get with another group.

One of those men who has found a way to be useful through Baptist Men is Ozzie Berryhill, a member of Levy Church in North Little Rock. Though blind, he manned the radio in the Baptist Men's disaster relief bus for three days during the worst of the flooding, providing vital information on location of victims and availability of aid.

It took a lot of encouragement and acceptance from Baptist Men for Berryhill to reach his present point of being almost a full-time volunteer. For a few years after he lost his sight, in 1977, Ozzie Berryhill didn't do much. "I just thought, 'what's the use,'" he said. "I felt unaccepted by people. I had lost one eye back in the 40's, so I was aware of how people treated blind people — pretty shabby. When I lost my other eye in an accident, well, I'd be at church and I'd hear people talking about me, saying, 'there's old Ozzie. I just don't know what to say to him anymore', acting like I couldn't hear either. I started looking for a (new) church home, and when I came to Levy, I felt accepted. There are a lot of handicapped people who go to our church and people treated me like a person."

Along with his church, Guthrie and Baptist Men went a step further; they asked him to get involved again. "I think they were just being nice at first," Berryhill recalled. "I don't think they really thought I could do it. I didn't either. But I told the Lord 'surely you aren't through with me yet.' And I told them I would help."

Since then, his volunteer efforts have run from finding a place to park the Disaster Relief Bus to regularly leading training sessions for Royal Ambassador leaders. "Some men have come to the workshops and haven't been sure they could lead RA's," Berryhill said. "But then they see me doing it being blind. And they say 'if you can do it, so can I.'"

It has gotten to the point where Berryhill can be thankful for what he used to consider a handicap. "I don't regret the loss of my sight," he said. "I used to only be able to do this when I had time, but now I can give it full time."

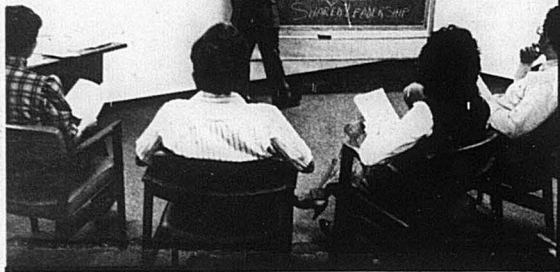
It has been through the help provided by Baptist men and others that Berryhill has reached that place of acceptance. "If the men didn't encourage me when I do the training sessions or when I help on something like the disaster, I might slow down or even stop," he said. "But they say to me that it does something for me to be along, that my example encourages them and that helps me."

For Berryhill, and some 1,500 other Baptist Men all over the state, the flood was a time when they could serve the Lord together by helping others, and like him, they may have received as much as they gave.



ABN photo by Kevin Jones

Ozzie Berryhill, an RA leader at Levy Church in North Little Rock who is blind, goes over some denominational material printed in Braille.



APRIL 1980/Photo: Melissa Gill

State convention helpers are not clock punchers

Pick a day, any day in the year, and chances are at least one person from the Baptist Building will be on their way to serve local churches and associations. Executive Board Department personnel and agency staff travel hundreds of thousands of miles a year collectively to assist and encourage local ministries. It can mean nights away from home, or drives before sunrise and near midnight.

Bringing practical assistance for local church programs always involves making preparation and more preparation, then packing up materials and taking the information to the four corners of the state.

And those Baptist Building people also preach the gospel on Sunday, lead Bible, study courses and often lend a friendly ear to distressed fellow workers in ministry. Even Saturdays may find them at work helping whether it's supervising disaster relief or overseeing a conference for single adults.

Their work extends far beyond an 8 to 5, Monday to Friday office job, much like the local pastor or church staff member. But they also are active, with their families, in local churches, teaching, singing and worshipping with fellow Baptist people.



Vignettes from the day-to-day ministry of state workers: (clockwise from top left) Pat Ratton, Sunday School preschool consultant, totes those necessary materials at the beginning of another trip; Pat Glascock, WMU's Mission Friends/Girls in Action director,

studies; staying overnight at a conference site, Gerald Jackson of the Church Training Department takes a break to call home; and Bill Falkner leads a conference in his area, youth Church Training.



Executive Secretary Don Moore contemplates his goals and hopes for Arkansas Baptists.

Laborers together is Executive Secretary's goal

by Betty J. Kennedy

Six months into his service as Executive Secretary/Treasurer for the Arkansas Baptist State Convention, Don Moore has some very definite ideas about who serves who and how.

Coming to the position from the pastorate of Grand Avenue Church in Fort Smith, he understands the pastor/staff member/layperson view of the Baptist Building.

And he is anxious to sharpen what he sees as that fuzzy image.

Moore thinks people draw the conclusion that they are to serve the state convention and he feels the reason is that they do not know what Executive Board departments and the agencies have to offer. Nor do they know about the price, he thinks.

"A lot of people in our churches do not realize we are able to come at no cost to the church," he says. And he is concerned that many Arkansas Baptists do not know what Convention employees can do to aid the local church.

Moore sees two facets to the ministries being carried on from the Baptist Building. "First, we can assist churches with ideas and training to strengthen their program organizations," he notes, "and then we have ministries to individuals and can also help churches to help individuals."

The Executive Secretary explains the difference by citing examples: Sunday School, Church Training, evangelism and music personnel might conduct statewide or association level training sessions for leadership. They also could help a local church adapt a new concept to their needs.

Arkansas Baptists, Moore thinks, may not be as aware of the ministries to individuals. For example, while language mis-

sions work directly to spread the Gospel to migrants through the Baptists' center at Hope, Arkansas Baptist Family and Child Care Services provides counseling and residential care to hurting families and children. Arkansas Baptist Foundation aids individuals, many of whom want to make Baptist causes beneficiaries of their estates, and simultaneously undergirds the other agencies, institutions and programs.

Besides making Arkansas Baptists aware of what's available for the asking, he says he wants to assure that the personnel plan and provide according to the needs of the local church.

*"People being saved
is the reason
behind all we do"*

His view is that state convention staff must tailor what's provided to meet needs of both the single staff member church and multiple staff member congregation.

"The different needs of small and large churches also must be considered," he notes, "and we need to adapt," Moore concludes.

Providing for recognized needs is Moore's plan and he wants to get to the heart of the matter in doing it. "Spiritually speaking, we can't just have meetings," he is convinced. "People being saved is the reason behind all we do," he emphasizes. "And," he explains, "we need to communicate that to the people."

He firmly believes that churches viewing state convention workers as partners in the work and those workers seeing church staff and members the same way would create a stronger fellowship and bond.

The Executive Secretary is enthusiastic about creating a stronger sense of fellowship among Arkansas Baptists, but it's a goal he acknowledges will take some work. He wants to help "us to love and trust each other" because he's seen a lot of mistrust and suspicion between "factions" among Southern Baptists all over.

He characterizes some of the fighters as "fundamentalists," adding that he sees himself as a fundamentalist but not a "fundamentalist."

Don Moore points out that Baptists have different spiritual gifts, but he sees some emphasizing one gift or ministry to the exclusion of others. "We begin to conclude that, since you don't emphasize the same gift or ministry that I do (or have a different vocabulary on spiritual matters), that you can't be as dedicated as I am."

Communicating is a start on a solution to that problem, the Executive Secretary feels. He's anxious that Arkansas Baptist people see each other as fellow laborers, working toward bringing persons to Jesus Christ.

As a means to that end, the *Arkansas Baptist Newsmagazine* begins this week a series of features on State Convention work and workers. These are scheduled for twice monthly to inform Arkansas Baptists about all Executive Board departments and agencies.

Betty J. Kennedy is Managing Editor of the *Arkansas Baptist Newsmagazine*.

Proposal would change Cooperative Program

by Kevin Jones

Reaction in Arkansas is mixed to a proposal that would allow churches to "exclude certain causes" and still have their gifts considered as Cooperative Program contributions.

The report will be made to the Executive Committee of the Southern Baptist Convention next week by the 25-member Cooperative Program Study Committee, appointed by the Executive Committee last year. The Executive Committee can make recommendations to the SBC annual meeting in Pittsburgh in June.

The "negative designation", if passed, would be the first major change in the Cooperative Program since it was instituted in 1925. Presently, all gifts to the Cooperative Program are divided among all SBC agencies according to a budget approved by messengers to the annual SBC meeting.

A group within the denomination concerned about what they feel is a trend toward liberal theology has protested being "forced," by the present Cooperative Program setup, to support seminaries and agencies they do not agree with. Others maintain that tampering with the Cooperative Program will wreck the mission support program, possibly damaging the support of those ministries and agencies that do not have popular appeal.

Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, was one of the early proponents of the idea, having delivered it as part of a paper he presented at a November, 1982, meeting in Texas of 40 Southern Baptist leaders called by SBC President James Draper.

Evangelism: third in a series

The value of evangelistic meetings

by Paul Jackson

Though some perhaps would like to, there is really no realistic room for questioning the value of local church evangelistic meetings. It has been my privilege for 10 years to travel America preaching in such meetings, and not only have I seen hundreds, even thousands of people saved, but I have witnessed the testimony of literally untold thousands of people who received the Lord through "church revival meetings."

Let's establish a clear purpose for revival meetings. In essence, it's to unify the



Jackson

Executive Secretary's reaction

"I contend that this proposal, if enacted, will wreck the Cooperative Program. In that way, I am with the group labeled moderate, but I am not a moderate theologically as I understand their use of the term," said Arkansas Baptist State Convention Executive Secretary Don Moore. "I am not identified with either group, but this, along with the special offerings, will bring about the demise of the Cooperative Program. This is a step back into the past where each agency and institution will have to sell its program. Lots of programs do not have the emotional or sentimental appeal that others do, and they could have problems with support."

"This will allow people to protest over every little thing that comes up, and if they are unhappy, to withhold their money."

"It will destroy the planning process," Moore went on, "since institutions will not be able to anticipate their support in advance."

"It [negative designation] will also alienate people instead of unifying people," he said. "I can visualize people gathering in camps around certain institutions or causes."

"Yet there are some good things that could come from this," he added. "It's an open acknowledgement that a real theological problem exists, that some theological positions are untenable to some people. Some people have tried to ignore it, but now an official organization of the convention is trying to deal with it."

Moore also said that the proposal would put pressure on institutions to "perform or conform." "There would be no pressure on, say, Southeastern or Southern Seminary to maintain a conservative style," he said.

"saints" in an intensified harvest effort. The scripture likens the work of evangelism to bringing in a harvest. I grew up in a small rural town. I also had the opportunity as a boy to work on the farm with family members. I discovered that the only time a crop could be harvested was when the crop was ready. And when it was ready, in order for the harvest to be completed, it had the priority of the laborers.

It was not uncommon to notice boys and girls missing from my school classes during harvest time. Parents required their children to miss school in order to get the harvest in. I'm convinced one of the reasons we don't see the harvest that we ought to see in many revival meetings is because we are unwilling to make the harvest such a priority that we change our schedules and

"They could target their funding efforts at a particular group and cater to them; it might make it hard for the seminaries to work together."

"Some programs might even fail," Moore predicted. "And it will cheapen the motivation of the leadership of agencies. Rather than conforming out of conviction, they will be conforming to maintain support. It's shameful that it has to be dealt with by material standards instead of being resolved spiritually," he said. He added that he did not see any other way to resolve the issue outside of divine intervention.

James Walker, director of the state convention's Stewardship Department, said, "I'm skeptical of the recommendation. I think it's an overreaction. We should not ask the convention to do something that we would not promote in our local churches."

How it works

In Virginia, one of the few state conventions which has adopted a negative designation plan, a church can exclude any item on the state budget and can exclude as many as they want as long as one state budget item is left and still have their gift counted toward the state total, according to Tom Miller, associate editor of the *Religious Herald*, the state Baptist paper.

Though giving has increased since the plan was passed last November, it had already been increasing steadily before the change. In the two-plus months that the plan has been in effect, there has been no significant change in giving, according to Miller.

So far in Virginia, only two items have been negatively designated: the University

our plans in order to get the harvest in when the crop is ready. This must be done in order to have a successful revival meeting.

God's Word has a promise for the harvest. The Scripture says, "They that sow in tears shall reap in joy." The promise is clear. If we're willing to pay the price, to agonize over the souls of men and women, to weep in diligent prayer, and to sow the Gospel seed, we will have a reaping time of joy.

The greatest problem to the harvest was clearly expressed by Jesus in the Gospel of Matthew. He said, "The harvest truly is plenteous, but the laborers are few." Things have not changed too much since Jesus made that statement. Since we have so few



of Richmond, because of a policy which allows students to drink alcohol, and Virginia Baptist Hospital, because it performs abortions for the sake of the mental well-being of the mother. The state convention in Virginia supports a \$25,000 a year chaplaincy program at the hospital. "Funding will definitely be cut for the chaplaincy program," Miller said, "but only by the percent of the total budget it gets from each church's gift. For instance, if a church gives \$1,000 and the hospital was designated one percent, the hospital would lose \$10." The state convention will not make up the difference in the amount lost due to negative designation, the chaplaincy budget will simply be cut by whatever figure the negative designation amounts to.

In order to negatively designate, a church has to vote and send a dated notice of its action to the state office.

Pastors' reactions

Tommy Hinson, pastor of First Church of West Memphis, said, "We are going to have this (negative designation) or lose some churches entirely. There are churches here in Arkansas who believe that having a man on the faculty who teaches that you can fall from grace is sufficient reason to withhold funds to that seminary. If that is the position that a church holds, it is stupid not to recognize it.

"I think some denominational people, in seminaries and agencies, only understand economic language," Hinson went on. "If their pockets are hurting, you get their at-

ention. I would like them to be honest, not to take Baptist money and deny Baptist teaching. I can respect a man who becomes a Methodist more than a man who stays and tries to make a Baptist church semi-Methodist."

Don Harbuck, pastor of El Dorado First Church, said, "When this principle is applied to a local church, it undermines the vigor, force and unity of the congregation. If I can't subordinate my will to the collective judgment of the group, then I need to find a group I can fellowship with."

W. O. Vaught, pastor of Emmanuel Church in Little Rock, said, "This is a dangerous recommendation and it opens the door for the destruction of the Cooperative Program. This is a step toward the division of the Southern Baptist Convention because the Cooperative Program has been one of the biggest things that has bound us together."

William L. Bennett, pastor of First Church of Fort Smith, said, "The Cooperative Program is the Cooperative Program and not the coercive program. I understand this to mean that churches can choose to give or not to give and exclude certain agencies in what they give. I say this as one who has liberally supported the Cooperative Program and never excluded anyone.

"I believe agencies that are excluded should become more sensitive to the norm of Baptist faith and practice. If they do not, they must bear much of the blame for

churches excluding them from their Cooperative Program budget. Let us not forget that agencies exist to serve the churches and not churches to serve the agencies."

Emil Williams, pastor of First Church of Jonesboro, said, "It undermines the purpose of the Cooperative Program. Anyone to the left of Attila the Hun, who is involved in some social concern will be cut off. If an agency is involved in something that is not in the mainstream of conservative Baptist theology, they will be excluded. There will be no end to it; it could be carried to the local state convention, excluding particular agencies. If someone disagrees with someone, they can respond, 'I'll fix you — I'll exclude you from the Cooperative Program.' This proposal is like breaking a law; once it's broken, it can be broken easier at any point. And this proposal is an encouragement to do this.

Jerry Warmath, pastor of Pulaski Heights Church in Little Rock, said, "I'm against it. It could get into personalities. I know it would be awful on the local church level."

Glendon Grober, Southern Baptist missionary to Brazil on furlough in Little Rock, said, "I think it could bring the total program down the drain. I see our program as part of a total program and if an agency is getting out of line, it should be dealt with through its board rather than through financial strangling.

"Any agency could make a mistake, and it could be publicized and they could lose their funding for a few months. It could happen to the Home Mission Board; it could happen to the Foreign Mission Board. I have some sympathy for people who want to see things corrected, but I hate to see it done this way."

Kevin Jones, a student at Southwestern Baptist Theological Seminary at Fort Worth, is an intern with the "Arkansas Baptist News-magazine."

laborers, we've discovered that a revival meeting is a great opportunity for a "little to do a lot."

The following is a simple strategy for effectiveness in evangelistic meetings.

1. Get the people there. Every effort must be made to get the lost in the services. Every ethical tool should be considered. Many churches make only a token effort in this area. Anything within the bounds of honesty and Christian morality should be used. The key word here is effectiveness. Do what works.

2. Give them the Gospel. The most annotated and effective preacher should be secured for this type of meeting. There are many great Bible teachers that lead our congregations in effective Bible study.

However, in this type of meeting, a proven evangelist will be the most effective communicator of the Gospel.

3. Generate liberty in the power of the Holy Spirit. This will be done when the people of God meet together with unified hearts and a burden for the lost. The greatest way to bring God's people together is to get them stirred up for the cause of winning the lost. When our people come to a crusade service with lost friends and neighbors with them, they will be burdened and the spirit of God will move.

Paul Jackson is Executive Director of the Paul Jackson Evangelistic Association. He and his wife, Kathy, and their two children live in Little Rock where they are active in Olivet Church.

HMB notes increase in missionary force

ATLANTA (BP) — The Southern Baptist Home Mission Board noted an increase of 23 percent over the previous high for missions appointments during 1982, boosting the number of home missionaries to 3,424, reported Irvin Dawson, director of the HMB's missionary personnel department.

The HMB appointed 693 missions workers in 1982, surpassing the previous record of 563 missions appointments set in 1980. The 1982 total also represented a 38 percent increase over 1981 missions appointments, said Dawson.

During 1982, the board appointed 77 missionaries, 118 missionary associates and 41 US-2 missionaries and approved 385 persons for church pastoral assistance and 72 persons for language pastoral assistance.



The building committee of Lake Ouachita Baptist Church gathered outside their new 3,500 square foot educational building, which was built almost entirely with church labor. The committee members are (left to right) Eddie Clark, chairman, Odell Philpot, Earl Emery, Hubert Forga and pastor Ed Sudbery. Not present was Murray Saunders.



Eddie Clark, Sunday School Board President

Baptist Bookstore moves west

Saving that Baptist Bookstores had considered the accessibility and convenience of their Little Rock store in changing the location, Jimmy D. Edwards (left photo) helped dedicate the new site in West Little Rock last month. Edwards, vice president of the Office of Publication and Distribution for Baptist Book Stores, joined Arkansas Executive Secretary Don Moore (below, second from left) and Pulaski County Association Director of Missions Glenn Hickey (below, left) in the ceremonies. Robert Barnett, (right) is manager of the store, now open at West Markham and Barrow Road. The store has expanded business hours, according to Barnett, and is open from 9 a.m. to 6 p.m. six days a week.

Crucial Questions for Christians

by Glen D. McGriff

Dr. McGriff, is it wrong or selfish for a Christian to want some time for themselves?

People differ in their unique personality and the conditions that helps to form individual structures. It is difficult for any person to gain an accurate perspective of another. It is also easy to convey to another an assignment of "wrong" for the differences that are obvious.



McGriff

The person who has gained affirmation for being assertive, outgoing and social may assume that this is the "right" way to behave. One who experiences approval by significant others (usually parents and or siblings) for such behavior may become conditioned for that response. It is the response that results in the feeling of being loved. The comfort of that feeling can cause one to reconstruct the behavior. If the reward is again received, a positive reinforcement is made and the process will likely be repeated.

The conditioning by reinforcement is not implied as necessarily bad or negative. It can be when it is contradictory of one's basic personality and becomes a performance to gain acceptance. Such experience may lead to intolerance and criticism of those who differ in their behavioral response.

To be very direct in response to your question, NO — it is neither wrong or selfish for one to desire time alone. It is both natural and healthy. Persons are both unique and relational. Each one is a whole person in their solitariness. They are also capable of contributing and receiving enrichment in relationships. Perhaps a beauty of balance is a significant factor and a goal to achieve.

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



RTVC trustees okay ACTS launch strategy

by Greg Warner

FORT WORTH, Texas (BP) — Trustees of the Radio and Television Commission (RTVC) have unanimously approved a comprehensive strategy launching the American Christian Television System (ACTS) in March 1984.

In other board action during its Jan. 24-25 meeting, the trustees announced James Landes, retired director of the Baptist General Convention of Texas, would serve as development consultant to the commission, approved a policy for handling controversy and thanked comedian Jerry Clower for his ten-year association with "Country Crossroads."

"There comes a time when every vision must be transformed into reality," said RTVC President Jimmy R. Allen in introducing the ACTS strategy. "That time is crucial. That time is now." The plan, which was the product of a five-month study by a staff task force, included a tentative program schedule for 16 hours of daily broadcast. The majority of the programming would be produced by the RTVC, while some would be purchased from outside producers.

ACTS plans to broadcast six hours of new programming each day and repeat other programs for 10 hours. No programs will be repeated on the same day or at the same time of day, however. The cost of acquiring and producing the programming was estimated at \$3.3 million dollars for the first year.

Although ACTS will be non-commercial and make no appeals for money on the air, it will provide revenue through direct mail, commercial recognition (similar to those used in public broadcasting) and from a

system of sharing the satellite delivery costs. "From the very beginning, we expected to receive approximately \$162,000 per month," said Ron Dixon, RTVC vice president of media services.

Participating churches and TV stations will be asked to share the delivery costs on a proportionate basis. Each low-power TV station will pay \$500 per month. Full-power stations will be charged \$1,000 per month. Churches using ACTS on cable TV will be asked to share the costs at a rate of 10 cents per month for each resident member.

The satellite to be used to deliver ACTS programming to the stations and churches will cost the RTVC \$175,000 per month.

The task force, chaired by RTVC's Executive Vice President Luke Williams, also presented a strategy for counseling viewers who respond by telephone to ACTS broadcasts, a plan to enlarge and improve RTVC production facilities and a schedule for building the "uplink," or satellite transmitter unit.

The RTVC has asked the Executive Committee of the Southern Baptist Convention for \$6.4 million to meet capital needs during 1984-88, while committing to raise \$2.6 million on its own.

After kneeling in prayer, the trustees unanimously adopted the report. Board Chairman John Hughes of Independence, Mo., called the action "a milestone and a step of faith."

Landes, who retired as head of Texas Baptists in December, will assume his role as consultant to the RTVC immediately. Allen said the commission is still seeking a

vice president of development.

Admitting controversy is inevitable for a national TV network, the trustees adopted the guidelines for the RTVC management in handling conflicts that arise through the ACTS network. The policy states ACTS will adhere to the broadcast industry standards of the Fairness Doctrine and Television Code of the National Association of Broadcasters. While maintaining the "freedom of the pulpit," ACTS will draw on the Baptist Faith and Message Statement as a guide to doctrinal integrity.

In a special appreciation luncheon Jan. 25, the trustee board named Clower "Ambassador at Large" for the RTVC. The entertainer has donated his time to co-host the weekly "Country Crossroads" radio program since 1972. Testimonials at the luncheon came from several "Crossroads" listeners who had received spiritual help from the program.

Other board action allocated \$1.3 million in 1982-83 Bold Mission Thrust advance funds to acquisition and production of programming for ACTS. Last year the trustees requested and received the 20 percent share of the advance funds, the money given to the Cooperative Program in excess of its budget.

Trustees also agreed to spend up to \$50,000, to be raised through special gifts, for occasional broadcasts on an existing satellite network later this year. The air time will be used to promote the 1984 launch of the network. The board also asked the commission staff to study the possibility of using and marketing a series of TV spot announcements.

High Court rejects religious garb case

WASHINGTON (BP) — The U.S. Supreme Court announced Jan. 17 it will not decide if Orthodox Jewish high school basketball players have a constitutional right to wear yarmulkes, or skull caps, in competition.

Over the objections of justices Thurgood Marshall and Harry A. Blackmun, the court majority turned aside a challenge by two Orthodox Jewish schools and five parents of student athletes to rules by national and state high school athletic associations forbidding any headwear except sweat bands.

The schools and parents, from the Chicago area, argued in papers filed with the high court that the rules violated the students' free exercise of religion. All Orthodox Jewish males are required, out of respect to God, to wear their yarmulkes nearly all the time.

Both the Illinois High School Association

and the National Federation of State High School Associations, on the other hand, defended the rules against headwear, saying that the bobby pins and clips used to secure the skull caps pose a danger to the athletes.

In lower court proceedings, a federal district court held in late 1981 that because the associations failed to present a single instance of injury caused by a yarmulke's slippage, the free exercise of religious claims prevailed.

But the Seventh Circuit Court of Appeals reversed that ruling, holding that the students had "no constitutional right" to wear yarmulkes "insecurely fastened by bobby pins." It ordered the case sent back to the district court and asked the parties to work out an alternative means of securing the skull caps.

The Supreme Court's refusal to hear the case leaves that order in place.

California editor announces retirement

FRESNO, Calif. (BP) — Elmer L. Gray, editor of the *California Southern Baptist* since January of 1974, has announced his retirement, effective July 31, 1983.

In announcing the decision, Gray said he would continue working for the executive board — of which the newsjournal is a part — until a replacement is employed and "until the board operations committee replaces me."

Gray, who will be 65 in March, came to the editorship of the 27,000 circulation newspaper from Golden Gate Baptist Theological Seminary in Mill Valley, Calif., where he had been academic dean. He held the dean's post from 1970 to 1974. Previously, he was manager of the Sunday School department at the Baptist Sunday School Board in Nashville for three years, professor of church administration at CGBTs for eight years, and pastor of three Southern Baptist churches in California.

International Suffering crucifixion

by Leroy Sisk, Chaplaincy Ministries, ABSC
Luke 23:32-46

Central truth: The crucifixion of Jesus reveals both sin in its most heinous expression and also the infinite depth of God's love, mercy and forgiveness.

In the crucifixion, we see the age-old enemy against God by the fallen human race. Jesus was crucified not because he was bad but because he was good. Those who crucified him did so because they were unwilling to receive him for who he was, the Messiah. He was a threat to their self-willed plans. Because sin is spiritually blinding, this often is done in ignorance and even in the name of religion.

In this cruel incident, Jesus revealed God's mercy and grace. He willingly submitted to death on the cross in order to be the savior. Some mocked him and hurled ridicule at him with the cynical remark, "He saved others; let him save himself, if he be Christ, the chosen one of God." As God often does, he took the ridicule hurled at Jesus and turned it into a glorious truth. He did save others! He could not save himself and still be the Lamb of God who takes away the sins of the world. In this act, God shows his infinite love for us all.

On the cross, Jesus demonstrated to those who follow him the grace of forgiveness. While his life's blood was dripping from him he prayed for forgiveness for those who placed him there! He is the supreme example! There is nothing so beautiful as Christian forgiveness and nothing more important! An unforgiving spirit soon turns the heart to bitterness. There is a truth in the saying that the one who cannot forgive others breaks the bridge over which he must pass himself.

The fact that Jesus was crucified between two thieves has its own significance. The one reviled Jesus with harsh, abusive language while the other expressed the attitude of repentance. Jesus assured that one a place in paradise. This incident shows that it is never too late to turn to Jesus. It also shows the danger that salvation constantly rejected may harden the heart. What a tragedy that is in light of what God did on the cross to save us!

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GOD'S CHALLENGE FOR OUR LAND

Week of Prayer for Home Missions
March 6-13, 1983

Annie Armstrong Easter Offering
National Goal: \$25,000,000

Life and Work The possibility with God

by Winfred P. Bridges, First Church, Paragould

Basic passage: Matthew 19:13-30

Focal passage: Matthew 19:16-26

Central truth: The power of the Gospel is able to save anyone.

The encounter of Jesus with the rich young ruler is recorded in the synoptic Gospels with little variance. While the Gospel addresses itself to those who seem to be deep in sin, (John 4:18, John 8:1 ff) it also speaks to the respectable whose lives to the open eye are beyond reproach, but to God are not so. The Gospel says to any sinner, "come," even to the one who called himself the Chief of Sinners that invitation was extended. But the Gospel with equal affection and demand invites those, though offending God in seemingly small areas, to come and receive him. These passages clearly teach several things.

1. A good man can be a lost man. The religion of the young man was impeccable, without flaw. He was the kind of dedicated person that might add grace to any church. But down in his heart lay the flaw beyond all that of God himself. His God was religion and materialism, not Jehovah God.

2. A good man is a craving, unsettled man. One might think that with all his resources and dedication, he could satisfy the desire for what Rudolph Otto calls the "wholly other" in his life. But like another rich and resourceful man, Nicodemus, he could not. Nor could anyone else. If our desire for God is not satisfied by God, it will go athirst, forever.

3. A good man can become a saved man, not by taking on another good work. Quite to the contrary. By announcing his own goodness as trash before God's eyes and letting Jesus atone for all.

Who then can be saved? Anyone willing to meet God on his terms, confessing self as sinful along with its pride, and receiving Jesus. But who will be saved? Often, the affluent religious church members will not be for the same reason the young man in consideration would not.

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Bible Book Israel's rejection of God's message

by Francis Chesson, First Church, Camden

Basic passage: Romans 9:30-11

Focal passages: Romans 9:30-32a; 10:4-13,

19, 21

Central truth: God's plan of salvation includes all who respond to him in faith. God gives every person the choice to reject or accept him; Israel chose to reject his message.

Paul reminds the Jews that Gentiles have found the way of God's salvation — through faith. Israel was missing this because they were trying to achieve salvation by works (keeping the law). So too, some "church people" today are prone to fall into this same sort of trap, as they seek salvation through something other than faith in Christ, God's only provision.

In our day of self-made people, it's easy for "salvation by works" theology to creep into the thinking of church goers. For some, this may take the form of baptism, or church membership, or claiming a "Christian home." Paul would consider this just as much a rejection of God's message as the attempts of the Jews.

The Jews in Paul's day tried to do the work of God; indeed, their presumption bordered on trying to improve on God's plan. Paul was bold in pointing out to the Jews of his day that God's salvation was available to anyone. The only "works" involved on man's part is in his response to what God has already done through Christ. This is a "bold" statement, for the Jews considered themselves God's favorites and far superior to Gentiles.

Today we may have different groups of individuals "co-existing" with each other. With this comes the prevalence of prejudice and unchristian "labeling." A Christian needs to examine his thinking. Do I really accept and live out this teaching of verse 12 that "there is no difference ... since all have the same Lord"?

Paul may use strong words in the gospel message, but they are always tempered with God's love. Often he reminds his hearers of God's patient love, in spite of the people's rejection and rebellion.

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Disabled accepted at Florida church

by Janice Trusty

JACKSONVILLE, Fla. (BP) — "Acceptance," declared Pastor J. W. Wynn, "is why the handicapped come to Hogan."

Wynn and his congregation are among the growing number of Southern Baptists who have become aware of their responsibilities to the nation's 30.1 million disabled persons. Realizing most churches remain gracious turn-of-the-century bastions whose narrow corridors and unscalable stairways bar entries to the disabled, Hogan Baptist began a concerted effort to make its facilities accessible.

Their sprawling, mostly ground-level buildings needed only slight alterations such as ramps and enlarged rest rooms. Teenagers and adults volunteered to stand ready to push a wheelchair or hold a door.

Volunteer Becky Hill, 19, believes helping the disabled is one of the best things that has happened to her. "I love working with these people," she said. "It means a lot to them and I have learned the impor-

ance of caring for others."

Wynn has discovered that ministry to the disabled by the able-bodied is good for both. "Most people who join a church want to work," he pointed out, "and the disabled program is an ideal outlet."

Each person entering Hogan's doors is encouraged to serve. Brenda Broach, 31, who suffered brain damage at birth, sings in the choir despite a slight speech impediment. Jack Mincey, a paraplegic since an automobile accident, is a favorite with the children in the nursery. Other disabled persons work in Sunday School, Church Training or in the sign language ministry.

The project has expanded to include braille hymnbooks, interpreters for the deaf and audio system outlets throughout the sanctuary to aid persons with hearing disabilities. Two vans equipped with hydraulic lifts were purchased to transport wheelchair users and elderly members who have difficulty entering and exiting regular auto-

mobiles.

"What most people fail to realize," Wynn commented, "is that anything helpful to the disabled is just as useful for the elderly and doesn't hinder the able-bodied."

Wynn is one of Southern Baptists' best-informed pastors on work with the disabled. But, he admitted, the knowledge was forced upon him. When Stan Carter was paralyzed in an automobile accident at age 19, his family came to Wynn.

"I felt it was all over," remembered Carter. "But the preacher visited me from the very beginning. He faithfully appeared at the hospital with a smile, a prayer and cassette tapes of Sunday services."

Knowing Carter wasn't a Christian, Wynn asked him to critique the sermons. "He had to listen, and listening meant he heard the gospel," Wynn smiled. Carter became a Christian.

After leaving the hospital Carter re-entered college. Today he runs his own business equipping vans for the disabled and works as director of disabled youth education at Florida Junior College.

Through his attempts to minister to Carter, Wynn discovered another critical need of the disabled — fellowship. The answer was the Bethesda Club — a fraternity for the disabled, begun by Wynn with Carter as the lone member. But the club grew rapidly. Volunteers took the group on shopping trips, to the zoo and to athletic events. For many, these trips were the first time they had participated in such outings since being disabled.

Recreational facilities also were nonexistent for disabled persons until 50 wooded acres were donated to the church for a park for the disabled. Financially unable to develop the land, the church gave it to the city and served as a consultant to the project.

Completed, the park provides cabins, restrooms and other facilities accessible to both the disabled and the able-bodied. Trails, winding through wooded terrain and around the well-stocked lake, accept wheelchair users. "It's shocking how these people have been deprived of so many things for such a long time," emphasized Wynn.

Appalled at the lack of educational opportunities for the disabled, Wynn approached Florida Junior College on behalf of Bethesda Club members. The college established a mini-high school at the church; many club members have since earned high school diplomas.

Wynn knows well the frustration of a lack of education. "I always thought I was just stupid," said Wynn. "Once the doctors identified my problem as dyslexia, it was a relief."

Adapted from Missions USA, Nov./Dec. 1982



HMI photo by Janice Trusty

Disability no handicap — Members of Hogan Church in Jacksonville, Fla., have found that ministry to the disabled complements ministry to the able-bodied. O. M. Koons helps Jack Mincey from the church van using a special hydraulic lift. Mincey, a paraplegic since an auto accident, is a favorite with the children in the nursery.

Your state convention at work

Sunday School

Teach, Win, Develop Clinic

If our Sunday School classes do not have lost persons enrolled and attending then we have ceased to be fishers of men and have become keepers of the aquarium. Every class should be seeking to enroll the lost. If we are to make an impact for Christ in our community we must make enrolling the lost our number one priority. If our Sunday Schools are merely "swapping fish from bowl to bowl" then we are not fulfilling the Great Commission no matter how good the numbers look.



Pike

How do you develop a climate for evangelism in a Sunday School class? How do you make Sunday morning conducive for evangelism? How do you equip leaders and members for evangelism? Answering these three questions will be the focus of the Teach, Win, Develop Clinic, April 9, at Life Line Church in Little Rock. The clinic is sponsored by the state Sunday School Department and the Baptist Sunday School Board. Conferences will be conducted for all age group workers as well as general officers. All Sunday School workers should plan to attend this Saturday clinic. The clinic is from 9 a.m.-3 p.m. Bring a sack lunch.

— Freddie Pike, assistant director

Stewardship

Giving through the churches

Arkansas Baptists weren't the only givers who gave beyond the inflation rate. In a report recently issued by the National Council of Churches, church members increased their 1981 giving by 13.2 percent. This topped the 8.9 inflation rate.

Southern Baptist churches received more than any major evangelical denomination with the total reaching \$2.8 billion. We were, however, near the bottom in per capita giving with \$201.70 reported. Southern Baptists ranked 36 out of the 40 denominations listed.

Seventh-Day Adventists claim almost 600,000 members with per capita gifts reaching \$732.20. The Adventists place a strong

emphasis upon tithing.

The \$25.4 billion given for religious and welfare purposes looks small compared with expenditures for non-essentials. Americans spent \$46.2 billion on alcoholic beverages and \$23.1 billion on tobacco.

An official with the National Council said real giving, after inflation, had increased only 14.3 percent since 1967.

Southern Baptists encourage the "grace of giving" through budget promotion programs available through the Stewardship Department. — James A. Walker, director

Missions

Deaf ministry training available

As of Jan. 1, 1983, Shirley Herald is the Deaf Ministries Field Consultant serving on a part-time basis under the Language Missions Division of the Department of Missions. Shirley's responsibilities entail assisting the ministry to the Deaf at Immanuel Church in Little Rock and leading in training seminars across the state relative to deaf ministry and consulting with the Director of Language Missions with regard to needs and trends among the Deaf Community. Shirley is available to any Arkansas Southern Baptist Church desiring guidance and training in deaf work, with particular emphasis on developing interpreter, ministry and coordinative

planning skills.

Shirley is employed full-time by the Arkansas Judicial Department as an interpreter. She possesses a Comprehensive Skills Certificate in interpreting as well as a Legal Specialist Certificate in interpreting, both granted by the National Registry of Interpreters for the Deaf.

It is hoped that Arkansas churches will feel free to contact Shirley for those services deemed appropriate and/or needed. She can be contacted at 227-6341 (home) or 371-2295 (work). — Randy Cash, language missions associate

Woman's Missionary Union

Acteens Encounter

Steve Wanje, an international student from Kenya, East Africa, and Teddy Reynolds, son of Marvin and Beth Reynolds, former missionaries to Botswana, will lead Acteens in a fellowship time during the Acteens Encounter at Southern Baptist College, Feb. 25-26. Both young men are students at Southern Baptist College and are experienced in this type activity which includes music and testimonies.



Wanje



Reynolds

The Encounter, which will begin at 7:30 p.m. on Friday, features Gwen Williams, a home missionary from New Orleans. Conferences to help teenage girls adopt mission life styles will be held during the day Saturday. These are: "I can live without it" — Mrs. Boyd Margason, Mountain Home; "Fun with no funds" — Jeff Main, SBC, Walnut Ridge; "How to have time for missions" — Mrs. Steve Weidman, Blytheville; "Making your church youth program missionary" — Pat Glascock, Little Rock; and "Peer Ministry" — Debbie Harless, Jonesboro. There will also be a conference for associational Acteens officers led by Mrs. Gordon O'Bryan of Little Rock.

A luncheon planned for Saturday noon in the North Dining Room at the college will honor girls working on Stuediact, Acteens Individual Achievement Plan. — Betty Jo Lacy

Evangelism

Continuing witness training worked for us

Joe Atchison, pastor at South Side Church in Pine Bluff, gave a personal testimony relating his church's involvement in CWT (Continuing Witness Training) during the 1983 Evangelism Conference. We are confident that his personal testimony will relate to many pastors across our state as they consider their church's involvement in CWT. The March 1983 seminar is already filled, but pastors could write and request enrollment information for the Sept. 26-29 seminar to be held at Mt. Olive, Crossett.

CWT has done many positive things for our church. CWT has put evangelism on center-stage of our church. I have 40 people in my church who can lead a person to Christ as well as anyone. There is excitement in our church. People are talking in the halls about witnessing and scripture memory. CWT is improving the fellowship.

CWT has increased the number of our prospects. Our secretary has to have 60 new prospects every week for visitation. We



Kent

found only a dozen lost adults on the Sunday School roll and 250 adults not enrolled who were on our church roll. After making a CWT presentation we enrolled them. Many became active and some were won to Christ.

The results of CWT, as far as large numbers of baptisms in the first year, have been slow. We have seen about 30 adults and 15 young people baptized since we started. (Spring, 1982-January, 1983) We now have prospects in every worship service. CWT's thoroughness in its presentation leaves the door open for further witnessing like no other presentation I have seen. I think another strength of the program is that the people are involved for 26 weeks which begins to set a lifestyle thing with them.

There have been several surprises in CWT. One is those who will get into it. Many talk a good game, but don't show up for training. Some of our quiet and "in the shadows" people go into CWT and get hold. They begin to discipline themselves.

CWT is more adapted to Southern Baptist life than many long-term witnessing programs. It's hard work, it's discipline, it's worth it! — **Wes Kent, Pre-College Associate**

Pastors experience renewal retreat

by Celeste Pennington

MYRTLE BEACH, S.C. (BP) — "This is where the egg hits the pan," said Ira Craft to 63 South Carolina pastors and spouses. "How many of you can say you've heard the Christian witness of each of your deacons — and they have heard yours?"

Craft, a layman, looked out over the gathering, a "pilot" spiritual renewal retreat for pastors. No one raised a hand.

Spiritual renewal in the SBC — for a decade geared toward laypersons — is moving to the pulpit. The aim is to familiarize the pastor with renewal experienced by church members; to better prepare the pastor as an equiper for these newly-motivated saints and to offer a renewal "jour-

ney" tailor-made for the clergy.

"Pastors kept asking us, 'Where is our place in lay renewal?'" explained Reid Hardin, director of the Home Mission Board evangelism support department, which guides lay renewal programs. "We learned pastors and their wives have the same need for spiritual renewal as the laity."

The S.C. retreat — the first projected for five states in 1983 — was patterned after lay renewal meetings held in about 3,000 churches in the past 10 years.

Ralph W. Neighbor Jr., director of Touch ministries, a Houston-based effort to train churches how to equip laity, spoke pastor-to-pastor.

"Why do pastors run so hard for office in the SBC?" he asked. Why are pastors so dependent on the size of the church, the number of baptisms, the expansion of the Sunday School for a sense of worth, he continued. "How many of the laity today get their significance from their control of the budget or a piece of the program?" Laity often take their cues from the pastor, he insisted. "We have some values very unlike the one we serve."

Bill Mackey, director of evangelism for South Carolina, said, "It is important for us to help our (church) people be more effective in their sharing ... in their serving Christ."

Mackey will help prepare the South Carolina pastors and their spouses for a three-year renewal journey through "sharing groups" organized by geographic areas. Their meetings and study will revolve around the three-year ministry of Christ, he said.

The pilot retreat was a "good start," Hardin believes. "The pastors and their wives met with colleagues and experienced renewal in the same way laity experience it in local churches."

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Baptist support urged for hunger resolution

WASHINGTON (BP) — A bipartisan group of House members has introduced a resolution opposing budget cuts in federal nutrition programs for fiscal year 1984.

Primary sponsors of the "Preventing Hunger at Home" resolution are Reps. Leon E. Panetta, D-Calif.; Carl D. Perkins, D-Ky.; James M. Jeffords, R-Vt.; George Miller, D-Calif., and Claudine Schneider, R-R.I. It is being pushed by Bread for the World, a non-profit organization that seeks to eliminate hunger.

The resolution expresses the sense of Congress that federal food programs be excluded from budget cuts so that government may respond to citizens suffering from unemployment and high food prices.

There are reports that the president's fiscal year 1984 budget will seek up to \$1.5 billion in child nutrition and food stamp cutbacks on top of the \$12 billion reductions enacted in the 97th Congress, Panetta said at a press conference announcing the

introduction of the resolution.

"Churches and agencies have been unable to keep up with the increasing demand for food," he said. "Our national conscience demands that we must respond."

A similar resolution will be introduced in the Senate by Sens. Rudy Boschwitz, R-Minn., and John C. Danforth, R-Mo., Panetta said.

In his statement, Miller said that at one time hunger in America had been eradicated. "Now the clock is being turned back. Hunger and malnutrition are returning to America."

Miller cited a recently released evaluation by the Harvard School of Public Health concluding that every dollar invested in the Special Supplemental Feeding Program for Women, Infants and Children (WIC) saves \$3 in immediate hospitalization costs. Freezing the WIC program at the 1982 level will force 115,000 high-risk participants out of the program — 23,000 of them pregnant

women, he said.

Schneider included a report by the Food Research and Action Center in her statement showing that the infant mortality rate has increased in eight states over the last year. The study attributed a great majority of these deaths to the lack of basic foods and health care for both mother and child, she said.

At the 1982 Southern Baptist Convention, messengers passed a resolution on hunger "encouraging our elected representatives to place a high priority on the responsibility of using our God-given bounty to alleviate hunger both in the United States and abroad."

"Baptists should support this resolution 100 percent because it will have a national span addressing one of the most serious problems we are having now," said Nathan Porter, Home Mission Board national consultant for disaster relief and domestic hunger.

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Immanuel Baptist Church	74.33
Lambrook First Baptist Church	29.00
Leola Baptist Church	493.25
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North Side Baptist Church	25.00
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Turner Baptist Church	247.70
West Helena Baptist Church	70.00
West Helena Second Baptist Church	5,822.22
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Crossett First Baptist Church	1,089.61
Crossett Second Baptist Church	170.00
Eden Baptist Church	274.00
Fellowship Baptist Church	50.00
Fountain Hill First Baptist Church	401.56
Gardner Baptist Church	200.00
Jarvis Chapel Baptist Church	2,029.94
Magnolia Baptist Church	55.00
Marionville Baptist Church	28.00
Mereditian Baptist Church	197.43
Mt. Olive Baptist Church	369.57
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Sarda Baptist Church	55.00
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Ebenezer Baptist Church	95.88
Enon Baptist Church	156.23
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Macedonia Baptist Church	200.00
Monticello First Baptist Church	788.00
Monticello Second Baptist Church	36.74
Old Union Baptist Church	61.26
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Wilmar Baptist Church	142.79
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Central Ave Baptist Church	73.19
Decatur First Baptist Church	146.55
Faith Baptist Church	38.54
Garfield First Baptist Church	221.29
Gentry First Baptist Church	1,237.29
Greaves First Baptist Church	68.39
Gum Springs Baptist Church	81.00
Highfill First Baptist Church	200.75
Immanuel Baptist Church	295.94
Lakeside Baptist Church	456.11
Mason Valley Baptist Church	74.96
North Hill Baptist Church	151.81
North Side Baptist Church	326.13
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Old Austin Baptist Church	100.00
Pleasant Hill Baptist Church	194.00
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	\$ 10,887.80

CENTENNIAL BAPTIST ASSOCIATION

Aberdeen First Baptist Church	\$ 75.00
Almyra First Baptist Church	612.20
Dawitt First Baptist Church	620.00
East Side Baptist Church	180.60
Faith Baptist Church	165.32
Gillett First Baptist Church	85.00
North Maple Baptist Church	85.00
Reydlall Baptist Church	307.00
South Side Baptist Church	40.00

Stuttgart First Baptist Church
Tichner Baptist Church

1,019.00
1,019.00

Westside Baptist Church
Winder Park Baptist Church

44.98
120.00
\$ 11,000.88

FALLUNER COUNTY BAPTIST ASSN

CENTRAL BAPTIST ASSOCIATION

Barcelona Road Baptist Church
Benton First Baptist Church
Calvary Baptist Church
Central Baptist Church
Gravel Hill Baptist Church
Highland Heights Baptist Church
Hillsboro Baptist Church
Lake Hamilton Baptist Church
Lakeshore Heights Baptist Church
Leland Baptist Church
Lee Chapel Baptist Church
Lonsdale Baptist Church
Mapnet Cove Baptist Church
Malvern Third Baptist Church
Meadowdale Baptist Church
Memorial Baptist Church
North Main Baptist Church
Old Union Baptist Church
Georgetown Baptist Church
Percy Baptist Church
Piney Baptist Church
Pleasant Hill Baptist Church
Ridgeway Baptist Church
Salaw Baptist Church
Salem Hill Baptist Church
Tangle Baptist Church
Trinity Baptist Church
Walnut Valley Baptist Church

240.00
1,700.00
250.00
750.00
70.72
250.00
350.00
855.35
229.61
242.99
542.99
25.00
460.00
193.40
91.62
45.00
55.35
52.00
460.00
103.99
135.95
100.00
182.00
325.00
25.95
138.00
30.00
588.89

CONWAY-PERRY BAPTIST ASSOCIATION

Blislow Baptist Church
Cameo First Baptist Church
Carnegie Baptist Church
Houston Baptist Church
Morrilton First Baptist Church
Minord Baptist Church
Oxford Baptist Church
Perry Baptist Church
Perryville First Baptist Church
Pleasant Grove Baptist Church
Plumerville First Baptist Church
Rushmore Baptist Church
Union Valley Baptist Church

238.10
162.14
176.20
133.16
480.00
195.00
18.00
200.00
867.87
222.00
61.13
100.00
2,879.13

CURRENT-GAINS BAPTIST ASSOCIATION

Antioch Baptist Church
Biggers Baptist Church
Calvary Baptist Church
Columbia Street Baptist Church
Corning First Baptist Church
Greenway First Baptist Church
Harmony Baptist Church
Holly Island Baptist Church
Hosely Baptist Church
Mt Pleasant Baptist Church
New Hope Baptist Church
New Hope Baptist Church
Piggott First Baptist Church
Pine Grove Baptist Church
Pocahontas First Baptist Church
Raymond Springs First Baptist Church
Rector's First Baptist Church
Reynolds Baptist Church
Shannon Baptist Church
Shiloh Baptist Church
St Francis Baptist Church
Success First Baptist Church
Tipton Baptist Church
Witt's Chapel Baptist Church

34.00
77.71
400.55
191.90
1,714.05
365.92
230.00
265.00
127.55
278.00
151.98
277.65
53.12
93.87
113.13
1,081.90
1.00
343.00
330.00
1,219.57
183.86
101.04
7,622.67

DARD-RUSS BAPTIST ASSOCIATION

Albino First Baptist Church
Bluffton Baptist Church
Calvary Baptist Mission
Cantleville Baptist Church
Ganville First Baptist Church
Dardanelle First Baptist Church
Dover Baptist Church
East Point Baptist Church
Fair Park Baptist Church
Grace Baptist Church
Havana Baptist Church
Hector First Baptist Church
Hoswell Baptist Church
Jennalua Baptist Church
Kelleys Heights Baptist Church
Knoxville First Baptist Church
London First Baptist Church
New Hope Baptist Church
Ola First Baptist Church
Pittsburg Baptist Church
Plainview First Baptist Church
Pleasant View Baptist Church
Rattlesville Baptist Church
Rover Baptist Church
Russellville Second Baptist Church
Scranton First Baptist Church

106.00
61.00
53.03
111.00
130.00
5.00
320.05
45.00
10.00
249.65
30.00
27.75
176.00
81.00
307.29
83.50
70.00
30.00
194.00
19.00
256.50
143.78
100.00
61.00
317.10
3,967.88

DELTA BAPTIST ASSOCIATION

Arkansas City Baptist Church
Bauw Mason Baptist Church
Bellair Baptist Church
Boydell Baptist Church
Chickawa Baptist Church
Collins Baptist Church
Ibernet Baptist Church
Ludra Baptist Church
Mendenham Baptist Church
Walling Baptist Church
Haley Baptist Church
McNahan First Baptist Church
Kelo Baptist Church
Lake Village Baptist Church
McNahan First Baptist Church
Montrose Baptist Church
New Hope Baptist Church
North Side Baptist Church
Paradise Baptist Church
Parway Baptist Church
Pettibone Baptist Church
Richland Baptist Church
Shiloh Baptist Church
South McNethe Baptist Church
Tilton First Baptist Church
Waller Baptist Church
Witt Baptist Church

10.00
112.00
584.05
30.00
113.10
75.00
452.12
250.00
67.00
60.00
40.95
188.71
310.00
307.00
188.71
204.56
344.00
100.00
100.00
55.31
301.12
60.15
19.00
365.00
232.40
188.50
5,390.92

Beryl Baptist Church
Bridg Baptist Church
Canaan Baptist Church
Cannon Ridge Baptist Church
Conway First Baptist Church
Cottonwood Baptist Church
Emmanuel Baptist Church
Friendwood Baptist Church
Harpur Hollow Baptist Church
Harrison Park Baptist Church
Hickory Baptist Church
Holladay Baptist Church
Huffman First Baptist Church
Mt Vernon Baptist Church
Mt Zion Baptist Church
Newark Baptist Church
Pickett Gap Baptist Church
Pleasant Grove Baptist Church
Pittsill Baptist Church
South Side Baptist Church
Woodsier First Baptist Church

189.92
86.73
101.63
218.68
1,283.18
101.55
100.00
131.16
50.00
215.50
1,154.83
650.00
534.51
1,171.67
262.00
19.50
1,010.03
595.67
570.00
175.03
200.00
212.22
8,590.45

GARLAND COUNTY BAPTIST ASSOCIATION

Antioch Baptist Church
Brent Glades Baptist Church
Emanuel Baptist Church
Fairdale Baptist Church
Harrison Chapel Baptist Church
Jennett Baptist Church
Mill Creek Baptist Church
Mountaineer First Baptist Church
Mountain Valley Baptist Church
Park Place Baptist Church
Rector Heights Baptist Church
Vista Heights Baptist Church

54.00
455.00
155.78
49.51
238.75
181.00
88.00
181.00
7.00
122.27
1,710.48

GREENE COUNTY BAPTIST ASSOCIATION

Alexander Baptist Church
Beech Grove Baptist Church
Big Creek Baptist Church
Brighton Baptist Church
Brooks' Chapel Baptist Church
Center Hill Baptist Church
Clarks Chapel Baptist Church
Delatonia Baptist Church
Fairview Baptist Church
Finch Baptist Church
Immanuel Baptist Church
Lake Street Baptist Church
Light Baptist Church
Marquardt First Baptist Church
New Friendship Baptist Church
Grace Liberty Baptist Church
Nuttys Chapel Baptist Church
Oak Grove Baptist Church
Paradise First Baptist Church
Pleasant Valley Baptist Church
Robbs Chapel Baptist Church
Rosedale Baptist Church
Stanton Baptist Church
Unity Baptist Church
Vesta Baptist Church
Walcott Baptist Church
West View Baptist Church

117.56
78.00
58.00
28.30
314.68
278.00
113.13
75.00
181.04
181.04
14.87
231.07
320.91
85.00
650.00
134.61
205.00
205.00
150.00
459.85
155.78
148.00
2,822.11

HARMONY BAPTIST ASSOCIATION

Altshamer First Baptist Church
Anderson Chapel Baptist Church
Central Baptist Church
Crows Road Baptist Church
Dollaway Baptist Church
Douglas Baptist Church
Dunes First Baptist Church
East Side Baptist Church
Forestry Park Baptist Church
Goodall First Baptist Church
Grady First Baptist Church
Green Meadows Baptist Church
Harden Baptist Church
Hickory Grove Baptist Church
Humphreys Baptist Church
Immanuel Baptist Church
Kingsfield First Baptist Church
Lee Memorial Baptist Church
Linnwood Baptist Church
Maitland Baptist Church
Oak Grove Baptist Church
Pine Bluff First Baptist Church
Pine Bluff Second Baptist Church
Pine Bayou Baptist Church
Rankin Chapel Baptist Church
Reno Baptist Church
Shannon Road Baptist Church
Shepherd Hill Baptist Church
South Side Baptist Church
Star City First Baptist Church
Watson Chapel Baptist Church
Witt Baptist Church

305.31
184.00
71.00
338.22
338.22
33.34
232.55
77.25
450.00
914.90
1,728.00
1,943.10
54.00
788.00
537.15
430.00
200.00
131.00
202.01
200.00
88.00
8,001.18
132.00
88.79
250.00
250.00
1,511.59
39.00
1,400.00
21,037.94

CLEAR CREEK BAPTIST ASSOCIATION

Alta First Baptist Church
Altus First Baptist Church
Balsam Baptist Church
Bedfordville Baptist Church
Clarksville Baptist Church
Clarksville Second Baptist Church
Clear Creek Southern Baptist Church
Coal Hill First Baptist Church
Cleveland Baptist Church
Dyer First Baptist Church
East Mt Zion Baptist Church
Horton First Baptist Church
Kibler Baptist Church
Lamar Baptist Church
New Hope First Baptist Church
Oak Grove Baptist Church
Oark First Baptist Church
Pleasant Baptist Church
Shiloh Baptist Church
Trinity Baptist Church
Union Grove Baptist Church
Uniontown Baptist Church
Van Buren First Baptist Church
Vine Prairie Baptist Church
Webb City Baptist Church
Woodland Baptist Church

204.86
36.00
95.00
79.85
597.18
131.00
440.50
104.34
101.04
123.60
214.46
65.20
145.60
311.80
403.00
637.72
617.94
37.50
50.36
225.00
101.46
6.35
856.58
305.36
25.75
126.00
8,530.09

CONCORD BAPTIST ASSOCIATION

Barling First Baptist Church
Beech Baptist Church
Blowzer Baptist Church
Bluff Ave Baptist Church
Burlington First Baptist Church
Carr Baptist Church
Calvary Baptist Church
Central First Baptist Church
Delaware Baptist Church
East Side Baptist Church
Hoswell Baptist Church
Knoxville Baptist Church
Mt Zion Baptist Church
Mt Vernon Baptist Church
New Hope Baptist Church
Nevada Baptist Church
Grand Avenue Baptist Church
Hackett Baptist Church
Haven Heights Baptist Church
Immanuel Baptist Church
Jenny Lind Baptist Church
Levaca First Baptist Church
Mt Palestine First Baptist Church
Memorial Baptist Church
Mixon Baptist Church
Mt Vernon Baptist Church
Mt Zion Baptist Church
New Hope Baptist Church
North Side Baptist Church
Oak Cliff Baptist Church
Palmdale Baptist Church
Paris First Baptist Church
Phoenia Village Baptist Church
Pittsburg Baptist Church
Rattlesville Baptist Church
Rossville Baptist Church
Salem Hill Baptist Church
South Side Baptist Church
South Side Baptist Church
Spartan Baptist Church
Tomball Baptist Church
Trinity Baptist Church
Union Hill Baptist Church

97.50
100.00
50.00
202.55
178.00
170.10
274.25
181.85
80.00
255.00
12.41
136.81
378.50
176.50
50.00
305.00
75.11
1,153.50
120.00
109.72
276.80
143.54
70.44
181.85
173.80
50.00
285.71
290.21
327.55
216.00
589.55
327.55
153.78
127.00
188.44
185.88
967.35
113.95
127.85
232.40
139.78
50.00

INDEPENDENCE BAPTIST ASSOCIATION

Arbana Baptist Church	\$ 32.00
Batesville First Baptist Church	115.00
Calvary Baptist Church	798.25
Calvary Baptist Church	50.00
Card Baptist Church	56.00
Canaan Baptist Church	276.00
Desha First Baptist Church	205.00
Eastside Baptist Church	127.00
Emmanuel Baptist Church	253.68
Floral Baptist Church	67.81
Marcella Baptist Church	83.00
New Southern Baptist Church	115.85
Northside Baptist Church	127.00
Pilgrim Rest Baptist Church	17.00
Plains Baptist Church	154.05
Rehobeth Baptist Church	239.70
Rosie Baptist Church	210.00
Stanton Hill Baptist Church	908.50
Sulphur Rock Baptist Church	120.00
West Baptist Church	5.00
White River Baptist Church	5,029.55

LIBERTY BAPTIST ASSOCIATION

Caledonia Baptist Church	\$ 200.00
Calion Baptist Church	379.17
Caden First Baptist Church	1,175.00
Camden Second Baptist Church	60.20
Chloeater Baptist Church	122.00
Cross Roads Baptist Church	205.00
East Leslie Baptist Church	734.00
East Main Baptist Church	498.22
Ebenezer Baptist Church	315.75
El Dorado First Baptist Church	927.25
El Dorado Second Baptist Church	1,083.00
Elliott Baptist Church	91.00
Galilee Baptist Church	358.00
Galilee Baptist Church	500.00
Galilee Baptist Church	330.88
Galilee Baptist Church	135.25
Hillside Baptist Church	567.50
Huttig First Baptist Church	120.00
Immanuel Baptist Church	1,781.42
Junction City First Baptist Church	400.00
Knolls Baptist Church	60.00
Labile Baptist Church	241.89
Lawson Baptist Church	311.10
Liberty Baptist Church	172.14
Lubbock Baptist Church	328.82
Mable Avenue Baptist Church	519.23
Marrable Hill Baptist Church	236.65
Midea Baptist Church	1,758.76
Northside Baptist Church	127.17
Parvish First Baptist Church	382.18
Parvish Baptist Church	495.77
Philadelphia Baptist Church	31.80
Salem Baptist Church	1,288.00
Shackover First Baptist Church	800.00
St Stephens First Baptist Church	181.31
Strong First Baptist Church	262.98
Temple Baptist Church	321.00
Temple Baptist Church	715.00
Three Creeks Baptist Church	112.50
Trinity Baptist Church	320.00
Union Baptist Church	1,300.00
Victory Baptist Church	300.00
Village Baptist Church	33,175.71
Wagon Baptist Church	
West Side Baptist Church	
Wildwood Baptist Church	

LITTLE RED RIVER BAPTIST ASN

Brownsville Baptist Church	\$ 384.25
Center Ridge Baptist Church	141.00
Concord First Baptist Church	206.43
Green Springs First Baptist Church	1.87
Lone Star Baptist Church	201.40
Mt Olive Baptist Church	250.00
New Bethel Baptist Church	41.50
New Bethel Baptist Church	75.00
Palmetto Baptist Church	91.20
Palmetto Baptist Church	320.00
Pleasant Ridge Baptist Church	46.00
Pleasant Valley Baptist Church	110.10
Rock Oak Baptist Church	51.00
Quitman Baptist Church	282.57
South Side Baptist Church	890.00
South Side Baptist Church	822.00
Woodrow Baptist Church	238.69
	\$ 5,420.41

LITTLE RIVER BAPTIST ASSOCIATION

Aandson First Baptist Church	\$ 908.73
Ben Lomond First Baptist Church	138.00
Brownstown Baptist Church	135.00
Central Baptist Church	1,322.88
Chapel Hill Baptist Church	991.07
Columbus Baptist Church	137.00
Cross Roads First Baptist Church	822.00
Foreman First Baptist Church	876.45
Hicks First Baptist Church	255.00
Hickie First Baptist Church	262.88
Hern Heights Baptist Church	103.75
Lakeside Baptist Church	53.12
Lockesburg First Baptist Church	252.00
Long Oak Baptist Church	110.00

Murfreesboro First Baptist Church	\$ 480.50
Nashville First Baptist Church	120.00
Ogden Baptist Church	193.08
Rock Hill Baptist Church	100.00
Sible Line Baptist Church	293.57
Washington Baptist Church	135.00
Wilson First Baptist Church	54.00
Winthrop First Baptist Church	7,079.84

MISSISSIPPI COUNTY BAPTIST ASN

Armorel Baptist Church	\$ 114.61
Bethany Baptist Church	77.55
Blytheville First Baptist Church	1,486.68
Bryndley Baptist Church	125.00
Brown Chapel Baptist Church	125.00
Calvary Baptist Church	135.66
Calvary Baptist Church	233.82
Central Baptist Church	136.44
Clear Lake Baptist Church	339.00
Clear Ridge Baptist Church	50.74
Crossroads Baptist Church	142.10
Deil Baptist Church	296.41
Emmanuel Baptist Church	165.00
Gonnell Baptist Church	2.00
Joiner Baptist Church	115.00
Kaiser First Baptist Church	212.25
Leachville First Baptist Church	293.00
Leachville Second Baptist Church	267.52
Luxora First Baptist Church	63.32
Manila First Baptist Church	576.70
Marys Chapel Baptist Church	46.73
New Harmony Baptist Church	85.00
New Liberty Baptist Church	687.30
Number Nine Baptist Church	119.19
Osceola First Baptist Church	927.25
Ridgeway Baptist Church	145.00
Trinity Baptist Church	105.89
Wardell Baptist Church	181.00
Westside Baptist Church	191.00
Whitten Baptist Church	133.44
Wilson First Baptist Church	100.00
Woodland Grove Baptist Church	116.83
Yarbo Baptist Church	638.60
	\$ 7,980.97

MT ZION BAPTIST ASSOCIATION

Alsop Baptist Church	\$ 19.80
Bethabara Baptist Church	179.00
Black Oak Baptist Church	36.00
Bone First Baptist Church	22.90
Bowman Baptist Church	210.61
Brookland Baptist Church	45.00
Caraway Baptist Church	387.74
Central Baptist Church	125.00
Chilcote Baptist Church	127.17
Fisher Street Baptist Church	359.95
Friendly Home Baptist Church	201.58
Honors Baptist Church	160.00
Lake City First Baptist Church	69.45
Monette First Baptist Church	20.00
Mountain View Baptist Church	125.00
Mt Zion Baptist Church	446.47
Needham Baptist Church	173.89
Nettelton Baptist Church	17.84
New Antioch Baptist Church	17.84
New Hope Baptist Church	158.00
New Hope Baptist Church	82.00
Providence Baptist Church	90.36
Roma's Chapel Baptist Church	55.00
Steepletop Baptist Church	43.26
Union Baptist Church	42.00
Walnut Street Baptist Church	190.00
Westvale Baptist Church	119.75
Woodsprings Baptist Church	232.82
	\$ 5,714.00

NORTH ARKANSAS BAPTIST ASSOCIATION

Alanna First Baptist Church	\$ 582.07
Batawa Baptist Church	165.00
Bear Creek Springs Baptist Church	82.50
Bellefonte Baptist Church	375.00
Berryville First Baptist Church	155.00
Blue Eye First Baptist Church	133.08
Boxley Baptist Church	78.00
Burlington Baptist Church	209.71
Carver Baptist Church	125.00
Deer Baptist Church	209.51
Castle Baptist Church	702.50
Elwood Baptist Church	209.51
Emmanuel Baptist Church	120.74
Eureka Springs First Baptist Church	25.00
Everett Baptist Church	20.00
Freeman Heights Baptist Church	29.87
Galther Baptist Church	35.00
Grandview First Baptist Church	37.00
Green Forest First Baptist Church	562.39
Grubb Springs Baptist Church	81.97
Harrison First Baptist Church	307.50
Howell Baptist Church	100.00
Jawyer First Baptist Church	218.00
Lakeland Baptist Church	218.00
Lead Hill First Baptist Church	105.00
Marble Falls Baptist Church	83.00
Marshall Baptist Church	218.00
New Hope Baptist Church	218.00
Northvale Baptist Church	304.10
Osage First Baptist Church	218.00
Oregon Flat Baptist Church	685.00

Osage Baptist Church	\$ 250.00
Partnership Baptist Church	4.55
Rock Springs Baptist Church	544.93
Rudd Baptist Church	191.46
Shelby Baptist Church	98.97
South Side Baptist Church	189.08
St Jon First Baptist Church	126.15
Trinity Baptist Church	126.15
Union Baptist Church	55.00
Valley Springs Baptist Church	553.10
Waterside Baptist Church	70.59
Woodland Heights Baptist Church	253.76
	\$ 11,792.76

NORTH CENTRAL BAPTIST ASSOCIATION

Bea Branch Baptist Church	\$ 262.07
Bellevue Baptist Church	60.75
Burnt Ridge Baptist Church	120.00
Clinton First Baptist Church	339.00
Clinton First Baptist Church	282.07
Forsosa Baptist Church	106.50
Friendship Baptist Church	505.17
Friendship Baptist Church	5.00
Immanuel Baptist Church	60.00
Leslie First Baptist Church	364.58
Lexington Baptist Church	150.00
New Hope's Baptist Church	70.00
Pea Dee Baptist Church	130.00
Pleasant Valley Baptist Church	113.74
Ruber Baptist Church	257.63
Scotland Baptist Church	576.16
Shady Grove Baptist Church	102.35
Trinity Baptist Church	25.00
Zion Baptist Church	\$ 3,561.99

NORTH PULASKI BAPTIST ASSOCIATION

Amboy Baptist Church	\$ 307.89
Baring Cross Baptist Church	30.00
Bavou Metz Baptist Church	1,342.47
Berea Baptist Church	43.53
Bethany Baptist Church	209.00
Brava Baptist Church	650.00
Cedar Heights Baptist Church	450.00
Central Baptist Church	130.00
Chapel Hill Baptist Church	1,220.24
Crown Valley Baptist Church	1,078.93
Forty-Seventh Street Baptist Church	106.95
Gethsemane Baptist Church	315.50
Grace Baptist Church	92.00
Gravel Ridge Baptist Church	2,444.00
Graves Memorial Baptist Church	1,479.41
Hammond Baptist Church	1,479.41
Indian Hills Baptist Church	313.00
Indianhead Lake Baptist Church	47.76
Jacksonville First Baptist Church	1,663.00
Jacksonville Second Baptist Church	630.00
Levy Baptist Church	160.00
Maumelle Baptist Church	189.00
Harrison Chapel Baptist Church	798.88
No Little Rock First Baptist Church	163.90
Oakwood Baptist Church	483.00
Park Hill Baptist Church	826.60
Pike Ave Baptist Church	402.87
Reunited Baptist Church	483.00
Hunyan First Baptist Church	92.94
Sherwood First Baptist Church	167.00
Sixteenth Street Baptist Church	147.00
Sylvan Hills Baptist Church	1,066.00
Zion Hill Baptist Church	129.71
	\$ 15,486.18

OTHER CHURCHS

All Souls Church	\$ 110.00
Community Chapel Baptist Church	58.00
Faith Community Baptist Church	100.00
Grace Fellowship Baptist Church	878.85
New Life Baptist Church	100.00
Round Hill Mission	100.00
Russellville First Baptist Church	\$ 3,000.00
	\$ 4,286.24

GUADALUPE BAPTIST ASSOCIATION

Board Camp Baptist Church	\$ 85.00
Calvary Baptist Church	150.00
Cherry Hill Baptist Church	100.00
Concord Baptist Church	45.00
Cove First Baptist Church	215.32
Deanna Avenue Baptist Church	282.08
DeQueen First Baptist Church	710.00
Gilham Baptist Church	150.00
Grandview Baptist Church	208.03
Hatfield First Baptist Church	146.95
Hutton Baptist Church	504.17
Mana First Baptist Church	1,093.00
New Hope Baptist Church	82.50
Salem Baptist Church	66.15
Top Hill Baptist Church	91.50
Vandersport First Baptist Church	92.06
Hicks First Baptist Church	414.58
Tocana Baptist Church	\$ 150.00
	\$ 4,589.63

PULASKI COUNTY BAPTIST ASSOCIATION

Alexander First Baptist Church	\$ 84.93
Archview Baptist Church	444.00

Barnett Memorial Baptist Church	100.00	Highland Hills Baptist Church	78.17	Providence Baptist Church	93.97
Bryant First Southern Baptist Church	565.40	Hove First Baptist Church	1,478.20	Ridgewood Baptist Church	189.98
Calvary Baptist Church	1,083.29	Immanuel Baptist Church	311.71	Rolling Hills Baptist Church	355.00
Church Road Baptist Church	100.00	Louisville First Baptist Church	132.00	Sang Avenue Baptist Church	200.00
Douglasville First Baptist Church	29.00	Macdonalds Baptist Church	131.22	Silent Grove Baptist Church	75.00
East End Baptist Church	19.22	Maneville Baptist Church	311.95	Seneca Baptist Church	120.10
Farewell Home Baptist Church	311.21	Memorial Baptist Church	156.00	Southside Baptist Church	45.70
Furset Tower Baptist Church	22.55	Met Zion Baptist Church	179.60	Spring Valley Baptist Church	940.11
Garden Homes Baptist Church	67.00	North East Baptist Church	10.00	Springsdale First Baptist Church	1,374.00
Geyer Springs First Baptist Church	4,243.13	Piney Grove Baptist Church	50.00	University Baptist Church	125.00
Green Memorial Baptist Church	107.50	Red River Baptist Church	104.00	West Fork First Baptist Church	243.50
Hebron Baptist Church	100.36	St. Texas Arkansas Baptist Church	54.68	Winslow First Baptist Church	205.00
Holly Springs Baptist Church	325.00	Springhill Baptist Church	140.00		\$ 9,395.03
Immanuel Baptist Church	2,782.00	Stamps First Baptist Church	104.00		
Indian Springs Baptist Church	155.00	Sulzer Baptist Church	74.00		
Ironport Baptist Church	211.02	Tennessee Baptist Church	263.26		
Lakeshore Drive Baptist Church	179.60	Trinity Baptist Church	287.30		
Life Line Baptist Church	145.71	Westlake Baptist Church	523.83		
Little Rock First Baptist Church	1,419.96		523.83		
Little Rock Second Baptist Church	45.00		\$ 12,555.70		

TRIMOUNTAIN BAPTIST ASSOCIATION

Antioch Baptist Church	70.27	Arkana Baptist Church	121.10
Barton Baptist Chapel	55.45	Big Flat Baptist Mission	83.30
Beesoper Baptist Church	100.00	Bruno Baptist Church	72.23
Calvary Baptist Church	100.00	Hull Shoals First Baptist Church	295.05
Coit Baptist Church	155.00	Cotter First Baptist Church	499.70
Crawfordville First Baptist	25.00	Eastside Baptist Church	255.00
Earle Baptist Church	83.00	Flippan First Baptist Church	261.27
Fair Oaks Baptist Church	234.65	Gasville Baptist Church	181.59
Faith Baptist Church	10.00	Henderson First Baptist Church	80.15
Fitzgerald Baptist Church	27.60	Mill Top Baptist Church	38.00
Forest City First Baptist Church	811.38	Hopewell Baptist Church	87.50
Forrest City Second Baptist Church	361.10	Meadow Baptist Church	199.95
Harris Baptist Church	92.00	Moundal Home First Baptist Church	1,587.23
Immanuel Baptist Church	159.73	New Hope Baptist Church	49.11
Ingram Boulevard Baptist Church	321.00	Peel First Baptist Church	127.60
Madison First Baptist Church	78.00	Pilgrimage West Baptist Church	172.00
Marion Baptist Church	774.50	Pyatt Baptist Church	100.00
Midway Baptist Church	53.60	Ray Valley Baptist Church	209.55
Palatine First Baptist Church	235.00	Sunkist Baptist Church	94.37
Parlin First Baptist Church	490.00	Tomahawk Baptist Church	88.82
Pleasant Hill Baptist Church	45.00	Whiteville Baptist Church	101.84
Shell Lake Baptist Church	58.83	Yellville First Baptist Church	331.89
Tilton Baptist Church	50.00		\$ 5,985.38
Togo Baptist Church	49.71		\$342,435.00
Union Ave Baptist Church	272.08		
Vandale Baptist Church	81.88		
West Memphis First Baptist Church	3,050.49		
West Memphis Second Baptist Church	261.21		
Wheatland Baptist Church	100.00		
Widener Baptist Church	170.00		
Wynne Baptist Church	1,138.25		
	\$ 9,804.27		

TRINITY BAPTIST ASSOCIATION

Anderson Tully Baptist Church	44.72	Black Oak Baptist Church	73.30
Black Oak Baptist Church	120.00	Calvary Baptist Church	128.72
Calvary Baptist Church	128.72	Central Baptist Church	140.00
Central Baptist Church	140.00	Corners Chapel Baptist Church	452.40
Corners Chapel Baptist Church	452.40	Eastside Baptist Church	50.00
Eastside Baptist Church	50.00	Faith Baptist Church	140.00
Faith Baptist Church	140.00	Fisher First Baptist Church	210.00
Fisher First Baptist Church	210.00	Greenfield Baptist Church	188.25
Greenfield Baptist Church	188.25	Harrisburg Baptist Church	37.50
Harrisburg Baptist Church	37.50	Lebanon Baptist Church	195.00
Lebanon Baptist Church	195.00	Leopato First Baptist Church	130.66
Leopato First Baptist Church	130.66	Maple Grove Baptist Church	127.00
Maple Grove Baptist Church	127.00	Marked Tree First Baptist Church	283.06
Marked Tree First Baptist Church	283.06	McCorrick Baptist Church	15.00
McCorrick Baptist Church	15.00	Neiswander Baptist Church	125.00
Neiswander Baptist Church	125.00	Pleasant Grove Baptist Church	100.00
Pleasant Grove Baptist Church	100.00	Pleasant Hill Baptist Church	100.00
Pleasant Hill Baptist Church	100.00	Pleasant Valley Baptist Church	713.52
Pleasant Valley Baptist Church	713.52	Providence Baptist Church	93.97
Providence Baptist Church	93.97	Red Oak Baptist Church	123.87
Red Oak Baptist Church	123.87	Riverdale Baptist Church	102.39
Riverdale Baptist Church	102.39	Trinity Baptist Church	78.00
Trinity Baptist Church	78.00	Truman First Baptist Church	265.00
Truman First Baptist Church	265.00	Tyromann First Baptist Church	218.00
Tyromann First Baptist Church	218.00	Valley View Baptist Church	281.00
Valley View Baptist Church	281.00	Walden Baptist Church	33.00
Walden Baptist Church	33.00	Weiner First Baptist Church	206.00
Weiner First Baptist Church	206.00	West Hedge Baptist Church	195.00
West Hedge Baptist Church	195.00		\$ 8,873.63

WASHINGTON-HADISON BAPTIST ASSN

Berry Street Baptist Church	140.00	Black Oak Baptist Church	150.00
Black Oak Baptist Church	150.00	Brush Creek Baptist Church	46.13
Brush Creek Baptist Church	46.13	Calvary Baptist Church	6.40
Calvary Baptist Church	6.40	Caulle Ave Baptist Church	492.22
Caulle Ave Baptist Church	492.22	College Avenue Baptist Church	60.00
College Avenue Baptist Church	60.00	Colts Baptist Church	161.00
Colts Baptist Church	161.00	Elkins Baptist Church	161.00
Elkins Baptist Church	161.00	Elkins First Baptist Church	79.00
Elkins First Baptist Church	79.00	Eldorado Baptist Church	749.15
Eldorado Baptist Church	749.15	Farrington First Baptist Church	391.78
Farrington First Baptist Church	391.78	Fayetteville First Baptist Church	531.80
Fayetteville First Baptist Church	531.80	Friendship Baptist Church	130.50
Friendship Baptist Church	130.50	Greenland First Baptist Church	45.24
Greenland First Baptist Church	45.24	Hinsville Baptist Church	622.54
Hinsville Baptist Church	622.54	Immanuel Baptist Church	121.00
Immanuel Baptist Church	121.00	Johnson Baptist Church	112.00
Johnson Baptist Church	112.00	KingstonFirstSouthernBaptistChurch	321.02
KingstonFirstSouthernBaptistChurch	321.02	Liberty Baptist Church	25.00
Liberty Baptist Church	25.00	Lincoln First Baptist Church	180.00
Lincoln First Baptist Church	180.00	Northeast Southern Baptist Mission	33.19
Northeast Southern Baptist Mission	33.19	Prairie Grove First Baptist Church	675.77
Prairie Grove First Baptist Church	675.77		

SOUTHWEST ARKANSAS BAPTIST ASSN

Anderson Baptist Church	90.26
Arabella Heights Baptist Church	87.04
Beech Street First Baptist Church	1,574.89
Beulah Baptist Church	288.25
Calvary Baptist Church	33.00
Calvary Baptist Church	33.00
Central Baptist Church	724.14
Central Baptist Church	2,677.10
Faith Baptist Church	41.41
Fulton Baptist Church	203.00
Garland Baptist Church	203.00
Genoa First Baptist Church	79.10
Guernsey Baptist Church	200.00
Harmony Grove Baptist Church	195.95
Hickory Street Baptist Church	

WHITE RIVER BAPTIST ASSOCIATION

Arkana Baptist Church	121.10
Big Flat Baptist Mission	83.30
Bruno Baptist Church	72.23
Hull Shoals First Baptist Church	295.05
Cotter First Baptist Church	499.70
Eastside Baptist Church	255.00
Flippan First Baptist Church	261.27
Gasville Baptist Church	181.59
Henderson First Baptist Church	80.15
Mill Top Baptist Church	38.00
Hopewell Baptist Church	87.50
Meadow Baptist Church	199.95
Moundal Home First Baptist Church	1,587.23
New Hope Baptist Church	49.11
Peel First Baptist Church	127.60
Pilgrimage West Baptist Church	172.00
Pyatt Baptist Church	100.00
Ray Valley Baptist Church	209.55
Sunkist Baptist Church	94.37
Tomahawk Baptist Church	88.82
Whiteville Baptist Church	101.84
Yellville First Baptist Church	331.89
	\$ 5,985.38
	\$342,435.00

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Reagan's social revolution barely alive

by Stan Haste

WASHINGTON (BP) — At midpoint in his term of office, President Reagan's social revolution is all but dead.

Elected just over two years ago and aided by a new majority in the U.S. Senate and a decidedly more conservative House of Representatives, the president was expected not only to push an economic package through Congress but also to go all out for his social agenda by seeking a ban on abortion, reinstatement of group prayer in public schools and enactment of tuition tax credits.

But while this key economic package of domestic budget cuts accompanied by tax reductions sailed through Congress after in-

action on any of the "big three" issues of abortion, school prayer and tuition tax credits.

Contrary to the oft-repeated claim of the New Right, Ronald Reagan was elected primarily because he offered a different economic philosophy, not because the American people were ready for a social revolution. Many political observers are convinced that Jimmy Carter's campaign was doomed by persistently stubborn economic indicators such as rampant inflation and interest rates, along with the perception that the United States had been brought low by the captivity of the hostages in Iran.

Despite those two overriding reasons for Reagan's election, his most rabid supporters insisted he had been given a mandate to pursue basic social changes.

Knowing of their longstanding devotion and importance to his political career, Reagan repeatedly asked leaders of the New Right such as Richard Viguerie, Paul Weyrich and Howard Phillips to be patient, to give him time to implement his economic revolution before turning to their social issues.

Analysis

But they are now realizing that just as his predecessor was plagued by intractable economic difficulties, Ronald Reagan too has had to keep fiscal questions front and center, not to mention increasingly urgent foreign policy considerations also long delayed.

Rather than rallying around the man they supported for 20 long years before he captured the presidency, leaders of the movement have turned on him. Indeed a good case can be made that from the very first month of his term, when the carping began, these zealots have been Reagan's worst enemies.

At the heart of their misperceptions is a bloated view of their own importance to the president and to the movement he represents. In spite of major pollsters' findings that the 1980 Reagan landslide owed far more to fiscal considerations than to "moral" issues, the New Right leadership often reminded the president and everyone else that they put him in office.

To a certain degree the president encouraged that view by giving them enough visibility at White House functions to lead them on. A perfect example was the May 6, 1982, Rose Garden ceremony when Reagan announced his intention to send a constitutional amendment on school prayer to Capitol Hill. He and Mrs. Reagan were surrounded by religious leaders such as Jerry Falwell, Edward E. McAteer and a host of other figures from the Religious Right. These people believed the president

when he told them he would fight for their causes. He will not, not because he is not committed to them, but because he, better than they, knows their issues cannot win in Congress.

Descriptions on Capitol Hill of the chances for passage of anti-abortion and pro-school prayer and tuition tax credit measures now range from "not good" to "not a chance." This owes mainly to the political reality that members of Congress read election results like no others.

In the House the chances for the social revolution were never very promising. Committees and subcommittees kept all New Right social causes bottled up throughout the 97th Congress. But in the Senate expectations ran high.

Just the same, only two of the big three made it past the committee stage. Neither of these, an anti-abortion constitutional amendment and a tuition tax credit bill, reached a vote on the floor. In the new Senate, while Republicans kept their eight-vote margin over Democrats by breaking even in the 1982 elections, chances for significant movement toward passage of any of the three have all but been extinguished.

One of the primary reasons is that New Right standard bearer Sen. Jesse Helms, R-N.C., suffered a series of costly embarrassments at the polls. All five of the North Carolina congressional candidates he supported with big dollars from his Congressional Club war chest were beaten. Helms now faces an uphill battle for his own reelection in 1984.

Helms will have much less leverage on the Senate leadership this time around. Majority leader Howard H. Baker Jr., R-Tenn., who announced recently he has had enough of the increasingly hostile environment in the "world's most exclusive club" and will not seek reelection in 1984, will be able to direct floor proceedings from a position of strength. He will not have to cut deals with Helms or other New Right senators, a number of whom also must face the voters two years from now.

Along with other powerful Senate leaders, including Sen. Robert Dole, R-Kan., and the venerable dean of conservatives Sen. Barry Goldwater, R-Ariz., Baker will insure that congressional Republican leadership is once again dominated by more moderate thinking.

Finally, politicians from various points along the political spectrum are beginning to realize that on the questions of abortion, school prayer and tuition tax credits, Americans in fact want to get government off their backs. Members of Congress, never hesitant to duck the tough calls, will be perfectly happy to oblige by leaving such issues alone.

Stan Haste is chief of the Washington (D.C.) bureau of Baptist Press.

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tense White House lobbying, the social issues did not move significantly. Congressional insiders consider their chances in the new Congress even worse.

Among the reasons:

— Economic problems have necessarily dominated the president's agenda;

— The strength of the New Right, including the Religious Right, has been vastly overstated;

— Traditionally conservative Republicans, upstaged in Reagan's election by the New Right, are beginning to regain dominance in their party; and

— Politicians of many persuasions are catching on that the people do not want

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