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Arkansas Baptist State Convention

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Friendship House:
caring about people
page 8

February 16, 1984
Arkansas Baptist
NEWSMAGAZINE

On the cover



ABN photo / Mark Koby

Woman's Missionary Union teaches that doing missions is as important as learning about it. This week is WMU Focus Week in Arkansas Baptist churches. All across the state, women are reaching out to others in the name of Christ through programs like Friendship House, a ministry of Southside Church, Fort Smith. Above, Friendship House children's coordinator Debbie Hedrick assists young Jason Khilling with a project while she talks to him about being loved (see article, page 8).

Dayspring registration deadline extended

The registration deadline for Dayspring, a regional women's conference on evangelism, has been extended to March 1, according to Laura Allen, national evangelism consultant for the SBC Home Mission Board.

The regional conference, scheduled for April 12-14 at Travis Avenue Church in Fort Worth, is jointly sponsored by the Home

and Foreign Mission Boards and the Woman's Missionary Union. A record 2,750 women overflowed Ridgecrest Baptist Conference Center last fall for the first Dayspring conference.

Women may send their \$15 registration fee to Dayspring; Home Mission Board, SBC; 1350 Spring St., NW; Atlanta, GA 30367.

Priest, bishop win battle over cemetery association

WASHINGTON (BP)—A long-simmering dispute between an Indiana Roman Catholic priest and his parish's cemetery association was finally settled here when the Supreme Court upheld a state court decision favoring the priest and his bishop.

St. Paul's Parish, Valparaiso, Ind., chartered a cemetery association in 1903 and for 70 years all went well. But in 1974 the association set up a permanent trust for the cemetery's perpetual care under separate incorporation papers. The parish priest, automatically a member of the cemetery association, was excluded from membership on the new board.

After six years of internal disputes in which trustees refused to include the priest, Bishop

Andrew G. Grutka of the diocese of Gary, Ind., filed a complaint in federal court, asking the trust be dissolved and the endowment funds accumulated be turned over to the priest.

Although a trial court ruled against the bishop, a state appeals panel overturned that decision, holding that, in an hierarchical church, property in dispute belongs to the mother church, not to the local congregation.

Under the so-called "neutral principles of law" theory, the court held further, secular courts may settle property disputes without violating the Constitution's ban on an establishment of religion (83-736, Clifford v. Grutka).

African Baptist body takes another step toward future

HARARE, Zimbabwe (BP)—Representatives from nine African nations took the second step toward making "the miracle of an Africa-wide cooperation" come true at the first assembly of the All Africa Baptist Fellowship in Harare, Zimbabwe, Jan. 17-22.

The group's general secretary-treasurer, S.T. Ola Akande of Nigeria, said the 134-year-old Baptist work in Nigeria has grown into a strong, stable convention, the strong-

est in Africa, because of the efforts of Southern Baptist missionaries in providing education and emphasizing stewardship training, the willingness of missionaries to let Nigerians move into positions of responsibility and the willingness of Nigerian Baptists "to be selfless in educating leaders for tomorrow."

The fellowship was constituted and elected officers in July 1982 during the general council of the Baptist World Alliance.

In this issue

9 a place to begin

Ron Sisk, of the SBC Christian Life Commission, believes the Presidential Commission on Drunk Driving has taken a step toward solving this country's drunk driving problem. However, it will take the involvement of concerned Southern Baptists to put the recommendations into practice, Sisk says.

10 second thoughts

Approval of program funds and the confirmation of an ambassador to the Vatican have been temporarily delayed to allow time for public input on the matter. Sen. Jesse Helms says there is still time to sidetrack President Reagan's plans.

Baptist pastor receives national home study award

WASHINGTON (BP)—Thirty years after dropping out of high school, a Tennessee pastor has been named a "graduate of the year" among correspondence students.

Jack H. Dewees, Jr., pastor of First Church in Westmoreland, Tenn., has been selected by the National Home Study Council as one of America's outstanding home study graduates for 1982.

Dewees earned a diploma in pastoral ministries from the Seminary Extension Independent Study Institute in 1982. Royce A. Rose, director of the Institute, then nominated him for the NHSC's "Graduate of the Year" competition. Judges met in late December 1983, and selected Dewees as one of the twelve finalists. Judging was based on the students' academic record and the level and quality of their contributions to their chosen fields.

A high school dropout when he entered the U.S. Air Force in 1954, Dewees passed

the high school equivalency exam (GED). Also during his years in the military he felt called to the ministry. He assumed his first pastorate in 1975 upon his retirement from military service.

Service in two churches convinced him of his need for training in this new field. He enrolled for correspondence study through seminary extension partly because he did not think he could succeed in college. Positive experiences with the institute, however, persuaded him to enter a degree program at Belmont College in Nashville, Tenn. He received a bachelor of arts in religion from Belmont in December 1983.

Seminary Extension is a ministry education system of the six Southern Baptist seminaries, operated through their Seminary External Education Division in Nashville. The NHSC is an association of accredited home study programs with a combined enrollment of more than one million students.

The importance of public worship

The editor's page

J. Everett Sneed



There are many who, by their actions, say they have no need for worship. Some who claim to be Christians say, "I can worship just as well at home watching T. V." or "I can worship God just as well fishing as I can at church." Both the Bible and practical experience refute the validity of these statements. The fact is that public worship is essential for the well-being of any Christian.

The writer of Hebrews admonishes, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: so much the more, as you see the day approaching" (Heb. 10:25). Obviously, there were some to whom the author of the book of Hebrews was writing who had abandoned the habit of worshipping together. These people considered themselves to be Christian, and yet they no longer met with God's people on God's day.

There are three reasons which could cause a person to abandon public worship. The first may be fear. He might be ashamed for people with whom he lives and works to see him joining with other Christians in worship. His loyalty to Christ might be so weak that he cannot withstand the jeers, laughter and contempt of a friend. Even if the sermons are poor and the worship experience inadequate, attending church still gives the person the best opportunity to show men that we are on God's side.

A person might fail to attend church because he deems himself superior to others in the church. He might be in a church where the social status of the membership has come down. Since there is the influence of "common people" he might no longer attend. We must remember that there is no such thing as a "common" man in the sight of God. Christ died for all men.

Finally, he may believe and say that he does not need the church. As bad as social snobbery is, spiritual snobbery and foolishness is far worse. There is no person who can live a victorious life without the corporate worship experience. In worship, we not only receive the blessings of God, but we can also contribute our lives to him.

The impact of worship is illustrated by an experience told by D. L. Moody who attempted to persuade a leading citizen of Chicago to accept Christ. They were seated in the man's parlor. The man insisted that he could be just as good a Christian outside the church as in it. Moody made no response but stepped to the fireplace, took the tongs, picked up a blazing

coal from the fire and set it off by itself. In the silence the two men watched it smolder and go out. "I see," said the man.

Every Christian needs the fellowship which is available in the corporate worship experience. The word "fellowship" carries with it the idea of "partnership." The partnership is a two-way relationship with God and with one's fellow Christians.

Worship, also, is important to encourage one another. If we are to accomplish what God would have us to do, it is essential that there be comrades in the church who will provide inspiration and hope when things seem to be dragging. Individuals with this type of positive attitude can mean much in the life of a church.

Many are defeated in the Christian life, because they have abandoned the assembling, where they can see the shining examples of dedicated men and women who hold fast to their faith and live their life in the splendor and courage of Christ himself. Corporate worship allows for individuals to have opportunity to know what God is doing in the lives of others.

An essential of the public worship experience is the "proclamation of the Word of God." It is necessary for a Christian to hear the ageless message God provides for him. As one hears, believes and depends on the Word of God, he prepares for the problems which confront him in day-by-day living. Corporate worship provides for this experience.

Our motivation for Christian service will always be found in the inspiration of worship. We have yet to see a great supporter of missions and evangelism who fails to participate regularly in public worship. Much of a Christian's strength will always be found in the corporate worship experience.

The final appeal for the necessity of corporate worship is found in the phrase, "As you see the day approaching." Obviously, the writer of Hebrews is referring to the Second Coming of Christ. He is reminding his readers that everyone will ultimately be evaluated for his service here on earth. The lost man will be eternally separated because of his failure to accept Christ. The saved individual will be rewarded for his service or lack of service during his earthly lifetime.

The church, as well as the individual, finds purpose through the ministry of Christ, which is discovered in worship. Christ said, "... but whosoever will be great among you, let him be your minister" (Matt. 20:26). In public worship we can discover how to minister and, thus, give true greatness to our lives.

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Woman's viewpoint

Betty Golden

Dealing with frustration

Adversity seems to be no respecter of persons. The question isn't, "Will I have adversity?", but "How will I react when problems come?" One can get in a rut of despair, boredom, or feeling sorry for oneself in the difficulties of living. Who has time for these draining emotions? Perhaps you don't, but countless others are bogged down in these self-defeating feelings. Sometimes the cure can be very simple. It might be just reflecting upon the sensitive or humorous things that happen in our daily lives, while the burdens remain upon us.

Children can be so helpful in establishing proper perspective for an adult. Recently a pupil in my third grade Sunday School Class remarked, "You sure look good today, even though your hair is gray!" There were many ways I could have interpreted that statement, but I chose to savor the compliment

and the humor. If you're taking yourself too seriously, listen to the children around you.

Senior citizens, who have felt so much of life's offerings, can add a sparkle to your day. A senior church member called our home one day to report he injured his back in his bathtub. While sympathizing with him, I reminded him that he should put some rubber mats in his tub. He chuckled, "I already have some. Maybe I should get a rubber tub!" I knew that he would be alright.

Occasionally we may need to retreat from a job undertaken, graciously admit defeat, and positively approach a new task in order to get out of the doldrums. A few years ago I watched a little squirrel enact a scene I have not forgotten. He had found an old, discarded string mop still attached to its handle on our patio. He must have thought, "What a comfortable addition that would

make to my den." He tugged until he had the mop almost to the base of his tree. At that point the mop got snagged on an embankment. Finally, the squirrel gave up, and so far as I know lived a fulfilled life after that. I know the illustration breaks down, but why can't we know when it's time to quit and search elsewhere?

"Heaviness in the heart of man maketh it stoop but a good word maketh it glad" (Prov. 12:25). Paul reminds us in Phillipians to think only on positive, wholesome activities.

Betty Golden taught school for 16 years. A mother and grandmother, she is married to Oscar Golden, pastor of Calvary Church, Benton. She teaches a third grade Sunday School class and assists a class of preschoolers three days a week.



One layman's opinion

Daniel R. Grant

How important is a church sign?

An attractive sign on the outside of a church building has always seemed to be a rather important part of good public relations for a church. At least that is the way I felt about it until my recent trip to Mexico with the singing group, the Ouachi-Tones. They were scheduled to sing at the Sunday morning service of the Gethsemane Baptist Church in Mexico City, at 1220 Ptepelias Street. Our bus driver took us to the 1200 block of that street, but we looked in vain for an identifying sign for the church. Finally we found a building entrance with the numbers 1220 over the doorway, and entered cautiously. It was, in fact, the church we were looking for (Iglesia Bautista Getsemani), and Sunday School was in progress.

We met Pastor Ernesto Uriegas, along with Southern Baptist representatives (missionaries) James and Jurhee Philpot, and the warm fellowship and Christian sharing that followed proved to be one of the high points of the entire trip. I learned that this church baptized more than 60 new Christian con-

verts during 1983, even though it had only a total of 200 members. That is an enviable soul-winning record for almost any Southern Baptist church.

My curiosity about the absence of a sign outside the church building finally got the best of me. I asked Pastor Uriegas and James Philpot, speaking to them separately, why there was no sign. Each gave me the same answer: There is no law against Protestant churches having identification signs, but there is some question whether the existence of a sign might attract neighborhood vandalism. The church members have actually discussed the possibility of having a sign, but recently voted to buy much-needed nursery equipment instead of a church sign. As a result, it is not easy to find the Gethsemane Baptist Church in Mexico City. Nonmembers must seek it out for some reason other than an attractive, inviting, market-tested technicolor sign.

Wouldn't it be interesting if all Christian churches were to try a one-year experiment and operate without benefit of a formal ex-

ternal label telling the world that a Christian congregation meets inside a particular building? We members would be forced to make that information known by word of mouth, and that unusual responsibility just might have a healthy effect on us.

It is reminiscent of the ground rule for Baptist churches in Russia where the Moscow Baptist Church, as I recall, had no identification sign visible from the street, when I visited it some years ago. And then there were the catacombs in Rome, where the early Christians met for worship. The absence of an identification sign was a source of personal safety in time of persecution.

I'm not ready to give up our attractive church signs, nor am I ready to move my church membership to Mexico City, Moscow, or the Roman catacombs. Even so, we can learn a lot from those churches about how to be the light of the world, even in dark places.

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

You'll be glad to know...

Don Moore

Our pastors have a friend! It is true they have been called to do an impossible task and they feel the pressure of unreasonable expectations. Scrutinized constantly and criticized often, they just are not able to escape the hard cold fact that they have not reached God-hood. Even if they had, that would be no guarantee they would be free of the condemnation of some. It was the practicing "members" who insisted on the death of Jesus.

If he could just walk on financial water and be omnipresent, this would be fantastic. If he could get a little closer to omniscience so that he knew all, he would never fail to know of sick and needy, and would never lack wisdom about what to do in any situation. His omnipresence would enable him to be everywhere he is needed all of the time. And if he could just make the troublesome teenagers straight for mom and dad, and could charm the crowds and please the community leaders, we would have us some kind of good pastor. Recently in reviewing two file folders full of resumes, I couldn't find a single man close to qualifying. But, this is the type of expectations many have of their pastor.

The pastor needs a friend! The pastor has a friend. This friend likely figured prominently in his conversion. The friend made college and seminary education available at considerably less than actual cost. This friend conducts pastor's retreats, pastor's conferences, training seminars, stress conferences. This friend even has a full-time counselor available to help pastors and their families. A wealth of supportive articles, materials, books and personal assistance is available. This friend offers consultations on taxes, Social Security and retirement matters, usually free of charge. This friend knows the pastor needs someone readily accessible to him for encouragement and understanding, and so there are nearly 40 directors of missions scattered over the state.

After Jesus, "the friend who sticketh closer than a brother," and one's family, the denomination may be the pastor's best friend. Southern Baptists want their pastors to succeed. Pastors and churches have a way of succeeding or failing together. This is the reason for providing so much support. Don Moore is executive director of the Arkansas Baptist State Convention.



Moore

A new error

It is beyond comprehension that the President of the United States would establish diplomatic relationships with the Vatican on 10 Jan., 1984. Here is another blow to a basic principle of Baptists and of all Americans: the separation of church and state. For nearly 116 years, the Constitution's first amendment was acknowledged. In one swoop, Mr. Reagan enters us into a new error of diplomatic relationships.

While Baptists are divided over many issues, here is one we may face together. The issue is not bigotry or anti-catholicism. Baptists and Catholics stand as Christian friends on many issues. The issue is constitutional fairness.

Malachi Martin, a Roman Catholic expert, implied on ABC's Night Line Jan. 10 that (paraphrasing) "... when some of the rest of you have 437 million members and the power we (Catholics) do, then our government ought to establish relationships with you."

There are some things you and I can do. (1) Support our Baptist Joint Committee on Public Affairs and Dr. James Dunn as he fights this relationship. An administration spokesman representing the President said that this move does not confer special status on the Roman Catholic Church. Dunn replied, "For the administration to pretend that the naming of an ambassador to a church has nothing to do with religion is a ludicrous leap of logic smacking of Orwell's 1984." The BJCPA is prepared to join Americans United for Separation of Church and State in fighting this issue in court should Congress fail to act. (2) Call the White House (202-456-1414) and express your feelings. (3) Write your congressmen in Washington, or better yet, President Reagan.

Dr. Keith Parks, president of our Foreign Mission Board says this action of Vatican diplomacy could seriously hinder our missionary witness overseas. Will you express your concern?—Doug Dickens, Hot Springs.

Arkansas student receives Southern Seminary award

Lisa Nevin, of Cabot, has been named a Rice-Judson Scholar Award recipient by The Southern Baptist Theological Seminary.

The \$500 scholarships, awarded yearly to incoming students who demonstrate outstanding leadership, scholarship and

commitment to ministry, were presented to 18 persons from 12 states.

Nevin, who will be a spring graduate of Ouachita Baptist University, is the daughter of Mr. and Mrs. Robert Nevin of Cabot. She plans to attend Southern Seminary in the fall.

OBU workshop features pianists in concert

Stephen Nielson and Ovid Young, Christian piano duo, will appear in concert Thursday, Feb. 23, at 7:30 p.m. in the recital hall of the Mabee Fine Arts Center at Ouachita Baptist University.

The concert, part of the 15th annual Church Music Workshop, will feature piano

and sacred classics, hymns and contemporary gospel songs. Nielson and Young will be joined by the Ouachita Singers performing their newest composition, "Song of Thanksgiving."

The public is invited to attend. There will be no admission charge.

Letters to the editor

'She will do us no harm'

"Ordaining" or "not ordaining" women seems to be the big thing now going on among Southern Baptists, Roman Catholics, plus a few other groups. The whole idea is simply this: "Let's keep them women in their places." This seems to have started in the Garden of Eden. In Genesis 3:15, God spoke of the "enmity between woman and the serpent". Did not this enmity show up in man?

In every culture, woman is enslaved by man. In every religion, it is the same. Only where Christianity prevails, is it better for women. Man, we find, in "putting women in their place" or "keeping her out of the ministry", has been able to use the Scriptures to his advantage. I guess, since what happened in the Garden, man hasn't been willing to trust woman anymore.

However the case may be, Jesus, upon his arrival, seems to have taken care of every thing and restored woman to her rightful place. The Gospels bear this out.

Now we must remember that Paul, in his writings and interpretations of the scriptures, wrote under the influence of the Jewish culture of his day. We must keep this in mind as we interpret the Scriptures regarding women and their role in the ministry.

The easy way is to go to the Gospels, see what Jesus said and did relative to both women and children and follow women all the way from the resurrection to this present age. And we find women turning the world upside down, even today (Acts 2:18).

The Holy Spirit is our commander-in-chief. I'm for letting God run the show and for staying out of the way. I just can't wait to see what God is going to be doing with the women of our churches, in our government, in our schools, in our homes.

She has received her freedom in Christ. I welcome her aboard. She will do us no harm, only good.—Ottis Denney, Norton, Ohio.

by Millie Gill / ABN staff writer

Jay D. Tolleson

will observe his 50th year of ordination Feb. 26 with a celebration in the fellowship hall of Trinity Church in El Dorado. Tolleson, ordained by the Berney Points Church in Birmingham, Ala., is a native of Alabama. He is a graduate of Howard College (now Samford University) and Southern Baptist Theological Seminary. He has pastored churches in Alabama, Kentucky and Indiana. He and his wife, the former Elizabeth Miller, are parents of two sons and a daughter.



Tolleson



Fitzhugh

Bill Fitzhugh

has been named staff evangelist of the Immanuel Church in Pine Bluff where he and his family are active members.

Paul Hammond

is serving as interim minister of music at Pulaski Heights Church in Little Rock. Dr. Hammond is chairman of the Church Music Department at Ouachita Baptist University.

Tommy Dame

is serving the Hensley East End Church as part-time music director.

Gary Demmitt

has joined the staff of Martindale Church in Little Rock as youth director. He is a senior at the University of Arkansas in Little Rock.

Dwayne Chappell

has joined the staff of Lavaca First Church,

going there from the Olivet Church in Little Rock. He is serving the Lavaca church as minister of music and youth.

Steve Acklin

has joined the staff of Parkway Place Church in Little Rock as minister of youth. He is a student at the University of Arkansas in Little Rock.

Wally Hinson

is serving as part-time music director at the Plainview Church in Little Rock. He is a student at the University of Central Arkansas in Conway.

Boyd Tannehill

is serving as pastor of the Parthenon Church in North Arkansas Association.

William Gullick

received his master of divinity degree in December from Mid-America Baptist

Theological Seminary. He is pastor of the Clear Lake Church near Blytheville.

Mark Evans

is serving as minister of youth at the Natural Steps Church at Roland. He is a sophomore at the University of Arkansas at Little Rock and has attended Ouachita Baptist University. Evans was the 1983 summer minister of youth at Parkway Place Church in Little Rock. He is the son of Mr. and Mrs. David Evans of Little Rock.

Johna Gaddis

has been named director of childhood education at Fort Smith First Church, promoted from children's assistant.

Ruth Ann Wade

has been chosen as the adult specialist consultant for a literature clinic Feb. 17-26 at the Hickory Grove Church in Green Cone Springs, Fla. She is instructor of home economics at Ouachita Baptist University.

Louis Criswell

will be honored Feb. 19 by Baring Cross Church in Little Rock in recognition of his eight years of service as minister of music.

Pat Glascock

has been selected for inclusion in the 1983 edition of *Outstanding Young Women of America*. She is *Girls in Action/Mission Friends* director for Arkansas Woman's Missionary Union.

briefly

Calvary Church

in Batesville are assisting with the organization of a mission, Grace Chapel, at Strawberry through working with the educational program, worship services and community surveys.

Freeman Heights Church

is expanding its missions education program through the organization of both a Brotherhood and Royal Ambassadors chapter.

England First Church

will host a Lay Renewal Weekend Feb. 17-19. Bob Fisher of Portland will be director of weekend activities which will include share groups for both youth and adults. He will be assisted by 25 lay leaders from Arkansas and surrounding states.

Northvale Church

at Harrison ordained Fred Brown, Moscoe Cash and Ken Johnson as deacons Feb. 11.

Matthews Memorial Church

in Pine Bluff ordained Ray Edmonson to the

ministry Feb. 5. Edmonson, who has served the Pine Bluff church as associate pastor for the past two years, has been called to serve as pastor of the Keo Church.

Pulaski County Association

will sponsor an evangelism clinic Feb. 27 at the Sunset Lane Church in Little Rock. Director of Missions Glenn E. Hickey will direct the clinic. James F. Eaves, professor of evangelism at Southwestern Baptist Theological Seminary and interim pastor of Immanuel Church in Little Rock, will be featured speaker. Conference leaders will include Clyde Glazener, Sidney Carswell, Paul Parker, Rick Caldwell, David Hanning and Milton Cowling.

Fort Smith First Church

recently held deacon ordination services for John Aven, Dwayne Bell, Johnnie Butler, Charles Chapman, Jerald Clark, Jimmy Crawford, Herb Davis, Danny Glover, Glenn Headley, Randy Hobson, A. L. Malone, George Merrick, Tommy Roberts, Bill Satterfield, Bill Spilman, Lonnie Strawser, Robert Stringer, Jack Swink, Rex Terry, Bill

Thomas and Harry White, Jr.

Trinity Church

in Fort Smith will celebrate its 61st anniversary Feb. 19.

Brookwood First Church

in Little Rock will hold an "8.5 by '85" growth campaign March 10-15, one of 15 Pulaski County Association joint effort campaigns supported by the Sunday School Board, Sunday School Department of the Arkansas Baptist State Convention and local church. Don Sheffield, education/music director at Cooper Avenue Church in Yuba City, Calif., will be leader.

Little Rock Second Church

will observe homecoming April 15. Dale Cowling, a former pastor of 25 years, will be speaker.

Baring Cross Church

in North Little Rock will host a 6:30 p. m. concert Feb. 22 of "The Liberated Wailing Wall," representing the Jews for Jesus movement.

Church being 'gradually homogenized' into world, Havner says

by J. Everett Sneed

Vance Havner, whose ministry has been in full-time Bible conference and revival work for 40 years, was the featured speaker at this year's Evangelism Conference, Jan. 30-31, at Immanuel Church, Little Rock. Havner has written 31 books. "I have never advertised nor been on drugs," he said, "and yet I have always had all the speaking engagements I could handle."

In a personal interview, Havner offered his evaluation of the Southern Baptist Convention. "We have more educated preachers today than ever before," he said, "and we are growing, for whatever that's worth."

Havner believes the solution to the problems of the SBC is to place Christ first. He said, "Before the great Welsh revival some of the preachers were involved in the study of higher criticism. When they got saved, this cured their problems. When Christ is more important than anything else, these differences will always disappear."

Although Havner is completely committed to every legitimate method of seeking the lost, he believes it will be impossible to reach the world for Christ. "The disciples asked Jesus, 'What will things be like when you come again?' Jesus replied, 'Watch out for the buzzards.'"

Havner sees a great acceptance of sin today. He said, "We accept it, we embrace it and we practice it."

Havner said, "Sin is like going into a dark

restaurant. We get used to it. We are gradually being homogenized into the world. What used to sadden and amaze us now amuses us. Billy Graham said that he now finds himself laughing at things which used to embarrass him."

Havner feels that there has been a definite decline in the morals in America during his own lifetime. He said, "I used to say we are going to the dogs, but I have stopped saying this out of respect for dogs."

Havner feels that revival can only come when there is "true confession of sin." "All too often we don't know the difference between evangelism and revival," he said. "Revival is when God's people begin to commit themselves to the work of God. Evangelism is the preaching of the gospel to the lost."

Havner is convinced that another deterrent to revival is the fact that contemporary revivals are so short. "We have quickie revivals," he said, "four days at the most. We don't have time to wait for the Holy Spirit to do his work."

Havner believes that one of the problems in our churches is the "sub-normal" Christian. "We are so sub-normal in our Christianity, if we met a normal Christian we would think he was abnormal."

Havner compares the average Christian to the way malaria affects a person. "The average Christian has a period of fever," he



ABSN photo / J. Everett Sneed

"The preacher," Vance Havner, accompanied by John Finn, steps to the platform during the ABCS Evangelism Conference Jan. 30 - Feb. 1.

said, "and then a long period of chills."

Havner believes that there is a considerable number of church members who have never had an experience with Christ. He said, "The devil's main business is to get people to join our churches who have never been saved. This will really play havoc with the Lord's work."

Havner shows his concern for young preachers by pleading, "If you are discouraged, remember that God can give you the desire of your heart. Take courage and keep your chin up."

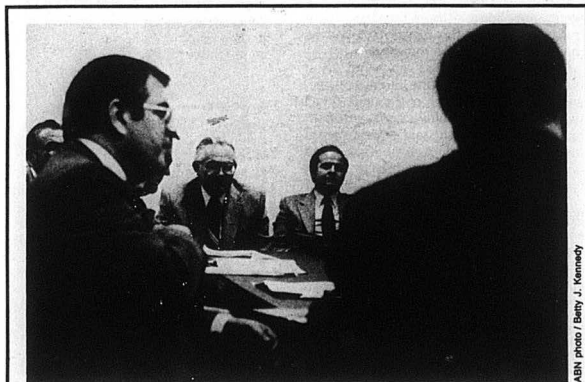
Havner believes there are two keys to great preaching. He said, "We need more prophetic preaching, in the sense of forthtelling God's Word."

The second ingredient Havner discussed was "balance." He said, "If you get over-balanced you have problems. Even as important as discipline is, if a person goes to seed on it, he will become a wooden soldier."

Havner's greatest personal problem at the present is loneliness. However, he believes that God has used this to help others. He said, "The death of my wife is the greatest problem I've ever faced. The loneliness doesn't get any better. But this experience has enabled me to write my best and most helpful book, *Though I Walk Through the Valley*."

Havner, who prefers to be known simply as "the preacher," said, "I'm still going strong. I have more invitations than I can possibly fill. I would never have imagined that people would still be wanting me at my age." He is almost 83.

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



ABSN photo / Barry J. Kennedy

When Southern Baptists adopted a Bold Mission Thrust plan at their annual meeting in 1978, one of three major goals was to increase Southern Baptists' giving to support the bold growing and bold going to be done by the year 2000. Now the SBC has more specific goals, such as annual undesignated local church receipts of \$20 billion and receipts to the Cooperative Program of \$2.5 billion. Arkansas' 15-member Taskforce on Planned Growth in Giving met recently in Little Rock to get an overview of plans to be introduced at a key leader meeting April 30 and explained at area conferences in 1985. Arkansas Stewardship Director James Walker says that goals will be set and suggested programs for the local church outlined by the taskforce.

Apartment blaze opens door to friendship, ministry

by Mark Kelly

A half-dozen children rummage through heart-shaped pieces of construction paper, scattering them everywhere, looking for that just-right piece to complete their Valentine's project. Scissors snip with child-like precision; glue is dabbed with stern concentration.

Above the giggles and chatter, Debbie Hedrick's voice rises, "What does 'love' mean?"

A thoughtful silence. "Peace," comes one quick reply. "Who loves you?" she asks, and a conversation about the love of God ensues.

For two years, Wade Tucker, pastor of Southside Church in Fort Smith, had negotiated with the new management of a 225-unit eastside apartment complex for the privilege of beginning ministries with the

'We need to say to our people, 'Hey, you're a minister. We're called to do the will of God, whatever it is.' "

tenants. Twice the door seemed to close.

Then, in August 1983, 16 apartments burned to the ground. Church volunteers helped residents sort through the ruins for salvageable items. A plea went out through the congregation for clothes, bedding, furniture and food.

"When the units burned and management saw the time and effort we were willing to invest, they opened the door," recalled Jim Tiefel, Southside's associate pastor. "They saw the kind of benefits a church's ministry can bring."

Tucker presented the idea of an apartment ministry to the congregation and announced a meeting for interested persons. Thirty of the church's 250 "active resident members" attended. On Oct. 9, 1983, Friendship House opened its doors in the Beverly Hills of Fort Smith apartments.

Housed in a two-bedroom apartment donated by the complex and furnished by church members, they began with a Wednesday afternoon children's hour, offering crafts, games, story times and refreshments. Acteans in the church made nametags. A dentist and three nurses in the congregation staffed dental, blood sugar and blood pressure clinics. A local printer—now awaiting baptism—provided printing and silkscreening services.

"We began with two or three basic programs and tried to get them ironed out and

going before we started any others," explained Betty Clement, Friendship House coordinator. She begins a ministry—like the children's hour—and turns it over when someone surfaces with an interest in leading it.

And people do surface. Like Debbie Hedrick, an experienced day care supervisor who "just walked in off the street one day, looking for a place to serve," according to Tiefel.

The children's hour averages 20 each week, with about 60 registered, Clement said. About 60 church members are involved in Friendship House, all on a volunteer basis, including Clement and her associate coordinator Becky Crowell. In one recent month, they were open 17 days, with volunteers donating a total of 63 working hours. Workers share responsibilities through a rotation system, which keeps interest high and fatigue low.

The ministry has expanded. In varying degrees, Friendship House also offers youth and singles ministries, counseling, new tenant services, child care, transportation, job placement, a crisis closet and occasional seminars dealing with topics ranging from drugs to divorce.

Management has responded, too. With incidents of vandalism decreasing and tenant morale on the rise, they have begun to buy into the project, helping financially with Christmas parties and t-shirts for the youngsters. Soon, a three-bedroom apartment adjacent to the playground will be made available for the ministry.

Clement sees needs on every hand. "Most of these kids have only one parent at home, and they're alone much of the time. Of all the kids we've met, only one is with both his natural parents," she said. Another apartment burned, providing an opportunity to minister. A woman attempted suicide. "That opened a whole world of needs."

"The church is becoming more aware that there is a world out there, and we can have an affect on it," noted Tiefel. "Friendship House has had as much an effect on us as a congregation as on the people in the apartments."

Clement agrees. "We're just giving people an opportunity to plug in with their gifts," she said. "As they can give anything to the ministry—time, talent or materials—they see the results and want to get involved. We need to say to our people, 'Hey, you're a minister. We're called to do the will of God, whatever it is.'"

"This has been a three-way ministry," she continued. "We minister to each other in the church, encouraging each other. We minister to management and their problems with vandalism and unpaid rents. And we minister to the tenants as well.

"We're keeping the program low-key, earning the right to be heard," she added.

"There's no high pressure to get them to attend church. We're just here to minister. There are plenty of opportunities to explain to people that I'm here because God changed my life.

"Jesus cared about people. That's why he died. I want more for these people than they're finding."

Mark Kelly is an intern with the Arkansas Baptist Newsmagazine.



A weekly children's hour draws an average of 20 kids to Friendship House—a ministry of Southside Church, Fort Smith—for crafts, games, stories and refreshments. Above, Friendship House coordinator Betty Clement pauses to visit with one of her young guests, Tasha Hicks. Below, Nicole Ensey, age 7, applies the finishing touches to her project.

Crucial Questions for Christians

Glen D. McGriff

Dr. McGriff, What has happened to make so many people need so much help with problems and stress?

Your question is both broad and complex. Volumes have been written on this very subject. In the scope of this column, one could only expect to list some factors and touch the surface.

One significant factor is the changes brought on by the modern technological advances. It is easy to forget that America was predominantly rural until the 1920's. In such an environment life was confined to family and community. The community served as a kind of extended family of similar work, beliefs, and life style. While life may have been difficult, it was stable and predictable. Life today is complex, fragmented and unpredictable. People today have a feeling of living in a world that doesn't quite exist. Who can know the rules for that emerging world?

Another important factor is that people today have time to consider their problems and pleasures. The struggle for survival has demanded the full attention of most people for most of human history. That is no longer true for a large number of Americans. How happy one is, or how one feels about themselves are not very important to people who struggle to sustain life.

A third factor relative to your question is the disappointment in the value of great expectations. People in American have perhaps held higher expectations than any in history. Americans not only consider any goal attainable, but quickly. Another strong assumption held by many is that contentment is a by-product of prosperity. Many really believe that if they have more money all will simply be better. However, many have discovered that bigger, better and nicer is not the same as happier.

A final factor to point out is the shift in what is right and wrong. To believe everything is to erode a sense of support and security. When a society accepts everything, it supports nothing. An increasing number of people consider any behavior to be permissible as long as others are not injured. This loss of meaning, faith, and stability has left an emptiness that is quite intolerable.

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



McGriff

Issue analysis

Drunk driving: a problem ripe for solving

by Ronald D. Sisk

Two years of increasing public attention and heightening societal outrage have made drunk driving an issue ripe for public solution. Twenty-five thousand deaths and hundreds of thousands of injuries a year have at last brought home to the American people the necessity of doing something about drunk driving. Now the final report of the Presidential Commission on Drunk Driving provides a framework within which a solution can be constructed.

It will not be easy. The report calls for sweeping reforms in six areas of public interaction with those who drink and drive. Yet almost without exception the Commission's recommendations can and should be supported by Southern Baptists. Here is a summary of the report's most important elements:

Prevention—Broad efforts should be made to increase public awareness of problems associated with drinking and driving. Both the dangers associated with alcohol use and the facts concerning legal penalties for drunk driving should be highlighted. Special attention should be paid to youth education. Special responsibility for education should rest on those who make and sell alcohol and automobiles.

Southern Baptists, of course, will educate for abstinence which remains the only foolproof way to prevent drunk driving. At the same time the report calls for three primary prevention measures which deserve support. It recommends a national minimum legal drinking age of twenty-one. The commissioners urge "dram shop" laws in every state which make the person who serves liquor to a drunk liable for personal and property damage the drunk causes. They also call for long overdue "open container" laws prohibiting any occupant of a motor vehicle from having an open alcohol can or bottle.

Local community focus—Efforts to create a new public ethic concerning drunk driving should focus on the local community. The print and broadcast media, educational institutions, and churches should make alcohol education a regular part of their efforts. All responsible units of society should work together to communicate the message that drunk driving is irresponsible, dangerous, and unacceptable. Only a fundamental change in public attitudes will ultimately control the problem.

A systems approach—Because efforts to control drunk driving involve so many different agencies of government, they should be coordinated at both the state and national levels. At the national level, efforts will be overseen by an ongoing, privately-funded commission operating under the National Safety Council. Every state should have its own anti-drunk driving umbrella agency to coordinate efforts of the police departments,

courts, and licensing agencies. States should join the Drivers License Compact, which shares ticketing information, and the National Driver Register, which keeps track of revoked and suspended licenses. Adequate mandatory treatment for the high percentage of problem drinkers and alcoholics involved in drunk driving should be an integral part of the system.

Deterrents—Punishment for drunk driving should be swift, certain, and severe. The commission recommends a series of measures to build a fence around those who drink and drive. Blood alcohol content laws should be standardized. BAC's of .08 should be positive evidence of intoxication. Concentrations of .10 should be illegal whether the person acts drunk or not.

First offenders should be fined, have their licenses suspended, and be assigned either community service or jail terms. Penalties for second and subsequent offenses should be much stiffer. License suspensions should be mandatory and immediate for anyone who flunks or refuses to take an alcohol concentration test.

There should be no plea bargaining and no judicial reduction of drunk driving sentences. No one should be allowed to escape conviction by going to traffic school. Causing death or serious injury by drunk driving should be a felony, and victims or their surviving relatives should be entitled to compensation.

Grassroots involvement—The report encourages the continued involvement of grass-roots public organizations in monitoring drunk driving legislation and enforcement. Southern Baptists have already moved to implement this part of the recommendation through publication of the Christian Life Commission action/awareness guide titled *Drunk Driving: A National Disgrace and What To Do About It*. The guide helps individuals and local churches get involved in opposing drunk driving.

Funding—Finally, the report recommends that all of these programs be funded by state and local legislation designating offended fines and fees to cover the cost. The report does not recommend a general increase in alcohol taxes, although there is good reason for Baptists to support such an increase.

All the above add up to a comprehensive framework for a societal attack on drunk driving. The Presidential Commission has done the hard work of providing recommendations for basic standards. What remains for concerned citizens, including Southern Baptists, to stop drunk driving by working with other concerned citizens to put these recommendations into practice.

Ronald D. Sisk is director of program development for the Christian Life Commission of the Southern Baptist Convention.

Senate panel to reconsider Vatican funding approval

WASHINGTON (BP)—A Senate appropriations panel will take a second look at its earlier approval of a State Department request to reprogram funds to establish full diplomatic ties with the Vatican.

According to spokesmen for the Subcommittee on Commerce, Justice, State and the Judiciary, the panel's chairman, Sen. Paul Laxalt, R-Nev., has asked the State Department to hold off reassignment of fiscal 1984 funds it requested for the Vatican mission. Laxalt earlier had given his go-ahead on the \$351,000 reprogramming request, but withdrew it after fellow Republican panel members Mark O. Hatfield of Oregon and Lowell P. Weicker of Connecticut requested the chairman to reconsider the action.

Reconsideration of the Vatican funding question is expected to occur at a March 28 hearing of the subcommittee, according to a panel spokesman. On that date, Secretary of State George P. Shultz is scheduled to testify on the State Department's fiscal 1985 budget. In addition, a spokesman said the panel will look at the reprogramming request and also is expected to hear from groups opposed to establishment of diplomatic ties to the Holy See.

The Senate appropriations committee's House counterpart was scheduled to take up the reprogramming request at a Feb. 9 hearing.

Opponents of sending an ambassador to the Vatican viewed the decision by Laxalt's

subcommittee to reconsider the reprogramming request as further evidence the issue is more controversial than indicated by Congress' almost unnoticed passage last year of a measure repealing the 116-year-old ban on diplomatic relations with the Holy See.

In addition to the debate now occurring on funding for a full Vatican mission the confirmation of President Reagan's nominee as ambassador, William A. Wilson, has been temporarily delayed in the Senate Foreign Relations Committee by Sen. Jesse Helms, R-N.C. Helms announced his intention to delay the process at a recent hearing on Wilson's confirmation in order to give opponents of the issue a chance to have their view aired.

Helms says Baptists, others can affect Vatican outcome

WASHINGTON (BP)—The fate of William A. Wilson's nomination as ambassador to the Vatican may depend on what Southern Baptists and other groups opposed to the action do in the next few weeks, Sen. Jesse Helms, R-N.C., told Baptist Press.

Helms, a Southern Baptist, announced his plans to slow down the Senate confirmation process during a hearing where representatives of U.S. Protestant denominations, including the Southern Baptist Convention, charged the Vatican issue was moving on a fast track in the Senate without opportunity for public input.

His action, Helms said, has already resulted in calls from the White House urging him not to delay the confirmation. But Helms insisted it was "a mistake" for the administration to make the nomination and there is "no urgency" to speed the matter through the Senate without hearing from opponents of the move.

SBC President Jimmy Draper and Baptist Joint Committee on Public Affairs Executive Director James Dunn joined representatives of virtually every U.S. Protestant group, as well as the American Civil Liberties Union and Americans United for Separation of Church and State, in presenting a unified front against full diplomatic ties with the Vatican.

Draper told the panel there "are few issues on which Southern Baptists are so unified as this one," saying they are "disturbed that a particular church will have a special relationship with our government, that a representative from one denomination will have access to the President in a way that no other religious body does."

Draper and Dunn expressed concern over the fast pace of congressional action on the Vatican issue. The Senate, Dunn charged, "has behaved in a manner unworthy of its sacred trust in its hurry to appoint an ambassador to the Pope."

"We've never had a more clear-cut challenge to the principle of separation of church and state," Dunn said. "Only if hundreds of thousands of citizens phone and write their Senators and Congressmen will we have a chance to stop this flagrant violation."

In September the Senate passed an amendment to a State Department authorization bill sponsored by Sen. Richard G. Lugar, R-Ind. repealing an 1867 ban on

diplomatic ties to the Vatican. The House of Representatives took no action on the Lugar language. But it remained in the final bill after being accepted by a House-Senate conference committee.

Opponents of the action have a point, Helms said, in protesting the way the issue was handled. Although he repeatedly emphasized he is in no way critical of Lugar's handling of the situation, Helms said that, because of busy schedules that had kept them from the Senate floor, he and other senators were unaware of the repeal.

The "bottom line," Helms said, is "I am going to try to give them (opponents of full diplomatic ties with the Vatican) enough time" to have their constituency contact elected officials.

If Baptists and other opponents communicate their views well, Helms suggested, members of the Senate may approach the confirmation vote saying, "Bill Wilson's a great guy, but . . ."

"It depends on the work" that opponents do in the interim, he concluded.

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Elder installed as president of Baptist Sunday School Board

NASHVILLE, Tenn. (BP)—Lloyd Elder pledged at his installation as the seventh president of the Southern Baptist Sunday School Board that the board will give top priority to assisting churches in winning a lost world to Jesus Christ.

"It is not the responsibility of local churches to serve the institutional needs of the board," said Elder. "It is rather the task of the board to serve the teaching, ministering, worshipping, evangelizing, discipling needs of the churches."

Elder, 50, was elected in February 1983 to succeed Grady C. Cothen at his retirement in 1984. He recently completed 10 months of orientation as president-elect.

The work of the board must be focused on the Bible, evangelism, Sunday school, developing leaders and meeting the diverse and changing needs of Southern Baptists, Elder emphasized.

"Unapologetically the board continues to acknowledge its ownership by the convention," Elder said. "As we seek to fulfill our purpose, we will manage our affairs prudently, earn our support by our own endeavors and contribute to the support of our convention."

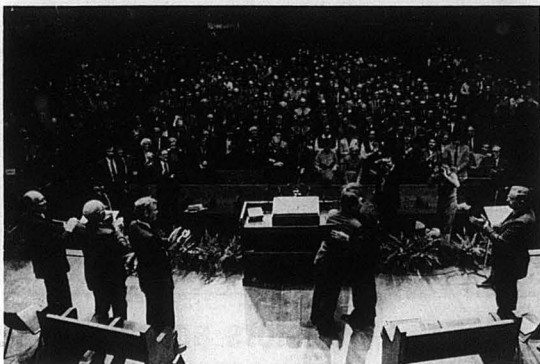
He emphasized the Bible has been at the heart of the 93-year ministry of the board.

"We are now seeking to develop a far-reaching strategy for publication and national distribution of Holy Scripture so Southern Baptists will have still another effective way of telling the story of Christ to everyone in the world by the end of this century," he said.

"This board will seek to saturate its excellent teaching/training efforts with outreach, witness, growth and discipleship," Elder said. "There will be in our spirit and in our deeds a gospel appeal to the unsav-

ed masses of our nation."

Elder said his goal is to lead the board "to give new life to the founding dreams and magnificent heritage of our forebearers; to be shaken to our bones by spiritual awakening and dynamic doctrinal confession; to reclaim the pattern of servant leadership practiced by our Lord, and to work together as God's people in such a way that Bold Mission Thrust leaps off the pages of our documents and is written down in history in the lifeblood of a people called Baptists."



BSSB photo / David Rogers

After giving Lloyd Elder a scroll, a Bible and a medallion as symbols of his new office, former BSSB president Grady Cothen also gave Elder a hug of congratulations.



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Baker says Senate will consider Reagan's 'social agenda'

WASHINGTON (BP)—President Reagan's early-year push for legislation dealing with school prayer, tuition tax credits and abortion got a boost from Senate majority leader Howard H. Baker Jr. when the Tennessee Republican told reporters Jan. 30 all of these issues will come to the floor during this session of Congress.

On the heels of President Reagan's support of these issues in his State of the Union address, Baker told reporters the prayer amendment will be the first of a list of measures requested by the White House to be considered by the full Senate, probably late this spring. Abortion, tuition tax credits and line item veto measures asked for by Reagan also will come to the Senate floor, Baker indicated, but not in succession.

With two constitutional amendments on school prayer on the Senate calendar, it is unclear what shape that debate will take. Pending is a measure (S.J. Res. 73) pushed by President Reagan to allow state-sponsored oral prayer in public schools, along with a milder version (S.J. Res. 212) sponsored by Sen. Orrin G. Hatch, R-Utah, permitting periods of silence and equal access for students wishing to meet voluntarily for religious purposes.

Both houses cleared the Senate Judiciary Committee last July in a compromise move

which sent them to the floor without a recommendation from the panel.

The school prayer picture was further complicated when on Jan. 27 Baker introduced a third proposal (S.J. Res. 218). His measure would protect "the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

Baker said he had "no quarrel" with the other proposals and said one may be the "vehicle for the debate and the vehicle we send to the House." He added, "It is my hope one of these constitutional amend-

ments will be passed by both bodies this year and submitted to the states to begin the ratification process."

Tuition tax credit and abortion proposals were strongly rejected by the Senate last year. Reagan's proposal on tuition tax credits was defeated 59-38. It remains on the Senate calendar as S.528.

Baker did not specify what abortion proposal will be considered. Last year, a constitutional amendment sponsored by Hatch declaring the right to abortion is not secured by the Constitution fell one vote shy of a simple majority and 18 votes short of the two-thirds majority necessary for passage.

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Total cost of the seminar is \$30 per couple. Scholarships are available if you do not have any part or all of the fee.

To register, or for additional information, contact Betty Baker, pastor's secretary, First Baptist Church, 210 E. Broadway, Broken Arrow, OK 74012. Or phone Betty Baker at (918)258-4575.

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BROADMAN

BSSB trustees elect Williams, Godwin

NASHVILLE, Tenn. (BP)—Trustees of the Baptist Sunday School Board have elected James D. Williams of Southwestern Baptist Theological Seminary to a newly created position as associate to the president, office of planning and research.

Also elected was Johnnie C. Godwin, manager of the BSSB Broadman department, who will direct the Holman Bible publishing division.

Production of at-cost, inexpensive Scripture texts for mass distribution by churches and other groups was authorized, as was a five percent increase in church literature prices to become effective April 1985.

Trustees also referred to committee a motion requesting a discussion of the full board in August concerning treatment of eschatology (events relating to the Second Coming of Christ) in Sunday School literature.

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Family and Child Care Services Things have changed

"Things sure have changed since I was here", was the interesting comment that aroused my curiosity as Mr. and Mrs.



Armstrong

Oliver Jensen came by the Home to present a check for the Thanksgiving Offering from the Cross Roads Church where Brother Jensen is the associate pastor. We had a delightful visit as Mrs. Jensen shared with me about what the Home was like 40 years ago when she and her two brothers were placed here. She remembered marching to church and school, milking cows and doing lots of kitchen work. There were about 70 girls in the program at that time and each older girl was responsible for three or four younger girls. There were only three buildings at that time with all the girls housed in one building and the boys in another. Yes, things have really changed.

It was refreshing to realize that even though her memories were not the best, her supportive attitude toward the work now is very good. The offering brought equals over \$20 per resident church member. Children in our care receive the best we can give—Christian care and concern, religious training and adequate physical supplies—because of people who care. We are stewards of your gifts. Yes, things have changed because the Lord has blessed.—Eula Armstrong, Director of Special Activities, Arkansas Baptist Home for Children

Stewardship Department

Questions for fund raisers

Americans gave an estimated \$60.39 billion during 1982. This represents an increase of 11.7 percent over 1981. Religious causes received approximately 46.5 percent of the total gifts in 1982.

Do the many appeals have anything to do with the liberal gifts of Americans? We are confronted with constant pleas for money. The average American receives two or three appeals through the mail each month. Well-known show and sports personalities endorse many appeals. Computers personalize the requests with correct names and addresses. An occasional letter addressed to "occupant" doesn't dull the fund-raisers' zeal.

T.V. preachers make their appeals more personal. They state their needs, often shed tears as they describe their impending

doom, and then encourage viewers to come to their rescue.

How should church members respond to these appeals? It is always proper to ask questions. How are the funds used? Are the books audited and is a report available to contributors? What is the salary scale of the person requesting money? Does the organization support mission causes or are most of the funds used to raise more money? What is the organization's stance toward the local church?

The local church is still the best place for church members to share their tithes and offerings. Some outside appeals deserve support, but the church should come first.

— James A. Walker, director

Evangelism

Objectives in evangelism

The objectives of an organization is somewhat like a road map that help determine how to get where you are going. It is our desire in Arkansas evangelism to have a clear road map to where God wants us to go.



Shell

We have several general objectives in evangelism. We must begin by knowing the heart of God in evangelism. John 3:16 beautifully expresses God's heart in relation to world evangelism. We see the cause of salvation is God's love. The cost of salvation was Christ on the cross. The condition of salvation is "whosoever believeth." The consequence of salvation is that man will never perish but have everlasting life.

It is very important to understand the Biblical truths of evangelism. Luke 19:10 states, "For the Son of man is come to seek and to save that which was lost". Romans 5:8 shares with us that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us". Jesus stated in his last command to his church, "Ye shall be my witnesses beginning at Jerusalem, going out into Judaea and Samaria, and to the uttermost part of the earth".

The ultimate goal of Arkansas Evangelism is to lead our Christians to share Christ with each lost person in our state. — Clarence Shell, director

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Christian Life Council Press the battle

Sean McWeeney, chief of the organized crime section in the FBI's criminal investigation division, recently told Larry Braidfoot of the Christian Life Commission that gambling joins narcotics and labor racketeering as the most lucrative ventures of organized crime.



Parker

McWeeney refuted claims of pro-gambling forces that legalized gambling, particularly state lotteries, reduces illegal gambling activities.

Baptists and others in Arkansas need to be reminded that when sympathy and support is given state lottery or any other form of unnecessary risk gambling, they are "warming at the devil's campfire."

Too many Arkansans are being "hood winked" by the current favorable publicity given lottery gambling. Some who don't gamble themselves are saying thoughtlessly, without the Holy Spirit's leadership, "This is a beautiful way to raise needed public revenue."

There's no way to match, moneywise, what's spent to promote lottery gambling in Arkansas, but we as Christians can again consider "Greater is He that is in you than he that is in the world" (1 John 4:4b).

Join John Finn of the Christian Civic Foundation and others in defeating the lottery gambling campaign by refusing and encouraging others to refuse to sign the petition calling for a vote to take the prohibition of lottery gambling out of the state constitution. — Bob Parker, director

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International

Come to the feast

by Wm. M. Burnett, Beebe

Basic passage: Isaiah 55

Focal passage: Isaiah 55:1-3; 6-11

Central truth: The invitation for men to be saved is universal.

Everyone who has not been reborn through faith in the Messiah described in Isaiah 53 is thirsty, hungry, naked and blind. The offer of salvation is to every needy soul. It is God's offer to freely give that which will fully satisfy the need of men who are so blind and disoriented that they spend their money for that which does not sustain life and wear themselves out working for that which brings no satisfaction.

The people of this earth have a wrong set of values. They waste and ruin everything they touch. All the gifts of God that are a part of the plan of God for the blessing of his creatures are prostituted and made a curse. As men find the wonders God has built into the universe, they use them for selfish purposes to the destruction of the race and its habitat and refuse to acknowledge God as creator.

The problem is that human beings have put self at the center of life. The whole of life revolves around a deified self. Until self is removed and Jesus Christ occupies his rightful place as the fountain from which flows the living water and the provider who gives the living bread, there can be no real life.

Then let men seek him while his offer of life is open. "The Word is nigh thee even in thy mouth and in thy heart: that is the word of faith which we preach. "That if thou shalt confess with thy mouth the Lord Jesus and believe in thine heart the God hath raised him from the dead thou shalt be saved" (Rom. 10:8-9).

Be assured, as verses 1 and 11 of the lesson indicate, men who hear the word are held responsible for their response to it. The approach of the appeal in Isaiah 55 is positive. The offer of abundant grace pervades the whole passage. But the offer is effective for those only who seek the Lord and forsake sin in genuine repentance.

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Life and Work

Giving your all

by Joe A. Thompson, pastor, Calvary Church, Blytheville

Basic passage: Mark 10:13-15, 23-25, 32-34

Focal passage: Mark 10:32-34

Central truth: He who gives his all, receives all the Kingdom has to offer.

Jesus, on his way to the cross, took some time to bless and perhaps pray with some children. Jesus said his kingdom would consist of those who had a childlike faith. A childlike faith is one of complete trust. A child may, and indeed will, disobey but his nature is to trust.

The contrast between children and men of great wealth is great indeed. Where the children flocked to Jesus, the wealthy ruler turned and walked away from Jesus. I feel that as this man walked away both Jesus and his disciples watched him until he was a good distance down the road.

When it was evident the rich man would not give up his riches, Jesus said, "How hard it will be for rich people to enter the Kingdom of God" (v.23b). The disciples were shocked. They had thought the more money one had, the more God blessed him.

The real heart of the lesson is verses 32-34. It is here that Jesus teaches us to give our all. Jesus, being the master teacher, follows his lectures with examples in real life. When he taught them to give all, he was headed to Jerusalem to do just that.

Mark record three times that Jesus taught the disciples of his death. Each time his warnings become more intense, each time he adds additional details. In Mark 30 he simply announces his approaching death. In Mark 9:31 he hints of the betrayal. Here the mocking and scourging is added.

It is evident that Jesus is increasingly aware of his upcoming crucifixion. He is also more and more aware of the cost of redeeming mankind. This awareness demands courage of the strongest kind.

There is a courage which is little more than reflex. Many a man has become a hero in the heat of the moment. In the heat of battle some men find extraordinary courage to do unexplained things.

Then there is the courage of a man who knows the cost and yet forges ahead. This is a much greater courage. Jesus knew that in Jerusalem the cross awaited him. He could have turned back—he could have remained in Galilee. But for us he chose to die!

For him to give his all on the cross meant he would sit down at the right hand of God and be the ruler of the universe.

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Bible Book

The Northern Kingdom falls

by H. E. Williams, president emeritus of Southern Baptist College

Background passage: II Kings 17:1-41

Focal passage: II Kings 17:6-14, 18:9

Central truth: The northern Kingdom finally succumbed growing out of ungratefulness and willful disobedience.

Though the sins of Hoshea were not as grievous as many of his predecessors from the Ahab dynasty, still the moral and spiritual decay finally took their toll. This resulted in the obliteration of the nation of Israel.

It is interesting that in the third year of the reign of Hoshea in Israel, Hezekiah ascended the throne in Judah and reule for 29 years after instituting sweeping reforms by ruthless elimination of pagan practices. He bought time for Judah while Hoshea let Israel go "down the drain".

Hoshea was the last king of Israel. He reigned nine years and Assyria, under Shalmaneser, destroyed the nation.

The arrest of Hoshea was followed by the fleeing of the armies of Israel and the ultimate ruin of the nation. The larger part of the people were carried into exile into Assyria where they were scattered.

Pathetically, the inspired writer of II Kings recalls the tragic sin of Israel in the same verse (7) in which he recites the benevolence of God as the great deliverer of the people from the bondage of Egypt. It was this great epoch in the history of the people that proved to them, indisputably, that God was benevolent and redemptive. In view of this history of his blessings it seemed incredible that the people could become a sinful nation.

In recent times, numbers of people have devised fanciful schemes to determine what became of the "lost tribes of Israel". This lesson explains that question. They were scattered, never to be reunited. Judah later was destroyed by Nebuchadnezzar during the rule of Zedekiah.

The decree of Cyrus was finally put into effect and most of the people returned to Jerusalem in the time of Ezra and Nehemiah. However Hebrew Nationalism never again flourished. Most of their remaining national history was lived out under occupying armies of Greece, Egypt and Rome, finally coming to an end in 70 A. D., when Titus destroyed the temple in Jerusalem after burning a sow on the holy altar.

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'Unique ways' to finance ACTS approved

FORT WORTH, Texas (BP)—Trustees of the Southern Baptist Radio and Television Commission have authorized "unique ways" to provide the financing necessary if the American Christian Television System (ACTS) goes on the air in May.

In order to get ACTS on the air, RTVC President Jimmy R. Allen has been seeking "unique ways" of "raising the capital needed," which is not available through regular channels of denominational support.

"Simply put," said one RTVC source, "we don't have the money to get it (ACTS) on the air, and we're scrambling around trying to find the way."

During their January meeting, trustees approved preliminary plans to provide three elements essential to the network: a network operations center, a satellite transmitting facility (uplink) and receiving dishes for television stations and cable systems.

Trustees also approved changes in a fourth essential: the rental agreement for one of 24 transponders on Spacenet 1, a satellite to be launched by GTE Spacenet Corp.

The items—necessary if the network is to go on the air in May—would have cost an estimated \$3.5 million, which neither the RTVC nor ACTS has.

Allen told trustees "denominational programs" such as the unified plan of finance, the Cooperative Program, "simply are not

equipped" to begin new things, and explained ACTS, which is expected to be carried on some 1,000 cable systems and reach 30 to 40 million people by the end of the first year, will be very big even at the beginning.

Luke E. Williams, RTVC executive vice president, explained ACTS planners "have known all along" the items were necessary and the "money would have to come from somewhere" other than Cooperative Program allocations.

During their meeting, trustees approved a plan whereby they will lease equipment necessary for the operations center, okayed a proposal to obtain the uplink time through a complicated arrangement with a group of Dallas investors and endorsed a renegotiated contract with GTE Spacenet Corp., which will provide reduced rental on the transponder as well as \$1.5 million to purchase receiving dishes.

According to RTVC officials, Spacenet 1 will be launched April 12. It will be carried into space by a French Ariane rocket from French Guiana, South America.

After checking out the uplink and other equipment, ACTS will begin transmitting in May. A formal kickoff of the new network is scheduled for the opening night session of the annual meeting of the Southern Baptist Convention in Kansas City, Mo., June 12.

Baylor donates fuel equipment to Honduras

WACO, Texas (BP)—Baylor University's Institute of Environmental Studies has donated solar-powered alcohol fuel production equipment to a Honduras farmers' cooperative which turns surplus sugar into home-produced fuel.

The equipment will enable farmers at Aqua Blanca Sur on the northern Honduras coast to stand on their "economic feet" for the first time, says institute director Merle Alexander.

Local Hondurans say the equipment will arrive just in the nick of time. Honduran sugar farmers are being squeezed out of the depressed sugar market and have had nowhere to sell their crops. They and their families face certain poverty, even starvation.

But by converting their own sugar crops to alcohol fuel, these farmers can raise their incomes and living standards and make their country energy-independent.

If all goes well, just one-third of all the sugar cane raised in Honduras could supply all the fuel needed by that country, quite a change from its current total dependence on foreign fuel.

This peasant farmers' cooperative also should be able to produce fuel at half the price of foreign rates, Alexander said. With national industry looking for fuel bargains, the outcome for this farmers cooperative—and eventually others—should be a giant

step away from poverty for the first time.

Taking solar-energy alcohol fuel production to Honduras is "the bridge from all our own intellectualizing to the real world of human need," Alexander said. "We so often see pictures of a sea of faces, and we feel there's nothing we can do to help. As Christians, we want to help individuals, but we must find ways to help that will multiply. I'm convinced that with this particular form of help, we have a remedy that multiplies like crazy. We could have an impact on these people's lives within just one year."

The alcohol fuel production equipment has been closely tied to the Baylor institute for several years. Just a few years ago, Baylor graduate students built a small ethanol production unit. Later, a larger industrial-sized unit began independent operation in Waco, making alcohol fuel out of waste products from a candy factory.

The use of solar energy to power the production unit solves an otherwise expensive problem, Alexander said. Solar panels which absorb energy from the sun can heat water to temperatures necessary for processing the sugar cane into fuel, he said. Thus, petroleum fuel will not be needed.

Many of the Third World countries are especially suited for fuel production by solar-powered equipment, he said, "because all that is needed is the simple technology, feedstocks (such as sugar) and the sun."

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