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Arkansas Baptist State Convention

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March 31, 1983

Arkansas Baptist

NEWSMAGAZINE



Talking about
language missions
page 6





ABH Photo/Gail

Missions education and Cooperative Program materials in simplified English and a number of languages are now available for work with Ethnic groups, women learned when attending the 1983 annual meeting of Arkansas' Woman's Missionary Union. These materials, available through the Southern Baptist Convention WMU, are discussed here by Doris Diaz, SBC WMU language director, with Randy Cash (left) Arkansas' language director, and Jim Queen, Home Mission Board missionary associate, working with 59 language groups in the Chicago Uptown Church.

Arkansas Baptists' caring wins the lost

by Kevin Jones

The tragic news of last winter's floods has resulted in several Arkansans hearing and accepting the good news of the gospel.

The gift of a chest of drawers provided by the Southern Baptists to a man in Tuckerman who had lost his belongings in the flood resulted in him and his daughter coming to know the Lord. He has since told Tuckerman Church pastor, Lannie Younger, that the flood was the greatest thing that ever happened to him. After his conversion, he was instrumental in bringing his daughter to Christ.

"One of the greatest needs right after the flood was for chests of drawers," explained Marvin Reynolds, director of missions in the Black River Association. "People had saved some things or gotten some clothes but didn't have anyplace to put them, so we went out and bought 60-70 chests of drawers with the money people had donated."

Reynolds said that Baptists had sent in over \$100,000 in cash and donated items to his immediate area. "There's no way to say how grateful we are for all the help and material we have received," he said. "The volunteers were just great."

The man from Tuckerman is only one among many who have been affected by the care shown by Baptists. "I talked to a man whose wife and children are Christians, but he is not," Reynolds said. "He said he noticed that most of the people who were helping were church people. I asked him about his own relationship with God. He said he's not a Christian, but that after what he had seen, he's really thinking about it."

Joe Loghry, camp manager of the Baptist camp at Imboden, has told people that the disaster and its aftermath have served to unite churches in his area.

The Jacksonport area was hit hardest by the flood, and also received the most help. Now the Jacksonport Church is about to move back into their building, having cleaned and repaired it with their own hands using donated materials. Attendance is back to near normal, according to pastor Billy Ed Morris, and the offering has increased. In fact, the stricken church has voted to send the men's disaster team a check for \$1,000 to help pay for the unit's bus "I know by experience that good can be done by this program and feel that this is a worthy mission effort," Morris said.

The church is also planning to start Brotherhood and RA chapters.

"I had never heard of the Baptist men's disaster relief team," Morris said, "and I did not know Neal Guthrie (Brotherhood director who leads state relief efforts for Baptists). "I can't begin to tell of the labor of love these men did week after week. Not only did they minister to our physical needs, but they ministered in a spiritual way also. With all these blessings, how can one keep from saying 'I'm proud to be a Southern Baptist?'"

Speaking for the churches in his association, Reynolds echoed Morris' comments. "Baptists from all over the state helped us in countless ways," he said. "In some places they have helped to actually transform whole communities. We are more grateful than we can say."

In this issue

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Arkansas Baptist women need to realize they are accountable now for missions or missed opportunities, WMU annual meeting speakers told them.

8 free behind bars

Baptists' chaplaincy program at Cummins Prison has posted an exciting record of showing inmates a freedom they cannot get by release from behind bars.

16 tax credit pottage

The Baptist Joint Committee on Public Affairs has gone on record as opposing a proposed "Tuition Tax Credit" for private education, warning that it could be selling freedom.

MK Prayer Calendar

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

April

7 Tommy Hardister (Jordan) OBU, Box 493, Arkadelphia, 71923
27 Teddy Reynolds (Botswana) SBC, Box 13, Arkadelphia, 71923

New writer for 'Lessons for Living'

Paul R. Sanders' pastor of Geyer Springs First Church, is the new writer for the Bible Book Sunday School lesson beginning in this issue.

The recipient of a BD from Southwestern Baptist Theological Seminary, Sanders has previously served as pastor of Linn Avenue Mission in Oklahoma City, Okla., Center Point Church in Ringling, Okla., Bisbee Church in Fort Worth, Texas, Bethany Church in Breckenridge, Texas and South Side Church in Pine Bluff prior to coming to Geyer Springs in 1967. He also serves as an Army Reserve chaplain.

He is a former vice president of the Arkansas Baptist State Convention, and member of the executive board of the state convention, on the state BSU board and the committee on boards of the Southern Baptist Convention, and as president of the Pulaski County Baptist association pastor's conference.

He and his wife, Kay, have two sons, Charles and David.



Sanders



Many Southern Baptists mistakenly believe that missions is that work which is done for the Lord in some distant area of the world. While the Bible is absolutely clear that we are to carry the gospel to the entire world, it is just as emphatic that we are responsible for the evangelizing and training of people in our local communities.

The false idea that missions is something far removed from where we live is illustrated repeatedly in our actions and giving. It is often quite difficult to get people involved in a local mission project. If volunteers are needed to construct a new mission building locally, few people are likely to respond. But if the structure is to be erected somewhere across the United States or in another country, many are eager to volunteer their services.

It is somewhat easier to promote an offering for state or home missions. Foreign mission offerings are by far the easiest to raise.

Certainly, home missions and foreign missions are commanded by our Lord. We have a mandate to support missions at every level. Southern Baptists have never given proper financial undergirding to our mission causes at any level. It is apparent, however, that many have never properly understood our mission as born again followers of Christ.

The "mission" of believers includes the glorifying of God's name through his son Jesus Christ. "Missions," on the other hand, applies to all efforts to reach people on the local and foreign fields.

The strategy for reaching people was outlined by our Lord just prior to his ascension (Acts 1:8). It was to begin in Jerusalem (where they were). Then they were to move to Judea (comparable to our state), then to Samaria (the nation) and, finally, to the ends of the earth. One place is not to take priority over another as all people everywhere are of equal value to our Master. The point is that every Christian is to be a missionary where he is.

There are probably a number of reasons why many people feel that missions are that part of the Lord's work which takes place in some far removed area. First, too many well-meaning people are simply spectators. That is,

they attend church, give their offerings, study the Bible some, but never become actively involved in the process of communicating the gospel to others. The things they do are worthwhile, but the best is left undone.

A second reason for a lack of local mission involvement is a misunderstanding of God's universal call. While the scripture clearly teaches that some are called to be preachers, some evangelists, and some home or foreign missionaries, it also emphasizes that all are called to be witnesses where they live and work.

Finally, it is obvious that distant places, where the culture and language are different and where often the need is greater, take on a certain mystique. It is easy for an individual's interest to be focused on that which is different and dramatic.

The most important question is, "How can this misunderstanding of the Christian's responsibility for total mission involvement be corrected?" First, it is essential for us to realize that the mission enterprise is no modern scheme or invention. It did not originate with William Carey, nor even with the apostle Paul. It is God's plan, and Jesus Christ was God's greatest missionary to a lost world.

Second, every Christian needs to see his part in the world-wide mission enterprise. All Christians are to be involved in the three great trunk lines of mission outflow. That is, all are to go, to give and to pray. The going for the most part must be at the local level. The giving and the praying enable all Christians to have a part in missions at home and around the world.

The Bold Mission Thrust calls for boldness in each of these three great mission trunk lines. If we are to carry out the Great Commission, we must intensify our going, our giving and perhaps most of all, our praying. It is only through a true spiritual boldness that we can please God.

Missions must begin with a proper attitude and commitment. R. G. Lee, renowned pastor of Bellevue Church in Memphis, Tenn., once said that he had no confidence in a man who weeps for the people of Africa and abuses and ignores the spiritual condition of the person who cleans his yard. Missions must begin where we live!

Arkansas Baptist

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Civic Foundation celebrates, is challenged

by Kevin Jones

Leaders of the Arkansas Christian Civic Foundation had the chance recently to witness a major triumph for anti-drunken driving forces. The morning of their annual board meeting they were among those invited to watch Governor Bill Clinton sign into law the DWI legislation which many had worked so long to see.

Judy Petty, the Little Rock lawmaker most closely associated with the fight against drunk driving, told them at their luncheon how important their effort had been. "If it hadn't been for your prayers and your shoe leather and those of people like you, that bill would not have been signed," she said. "Your director, John Finn, worked closely and extremely well with us all the way."

Representative Jerry King, and Assembly of God pastor, told the group, which draws its principal funding from Southern Baptists, that their membership was a vital resource to call on when important issues came before the legislature. George Hatch, a man who had lost two sons to drunken drivers, said that if the new law works, it will make people either stop drinking or stop driving.

While joining those who congratulated the efforts of the CCF, keynote speaker Dr. Daniel Grant, president of Ouachita Baptist University, talked about problems and challenges and problems remaining for the organization and for other Christians who want to be involved in political action. "At best, the image the public has of us, is 'here come the preachers trying to legislate morality again.' At worst, we're pictured as stupid, evil bigots depriving citizens of their freedom of choice."

Grant said two things were needed to counteract that image: showing Christian love to people on the other side of an issue and being involved in issues beyond drugs and alcohol. "We need to be working to help the sick, the aged and the ill housed and ill fed," in order to both fulfill the whole Gospel and establish credibility in the world, he suggested.

In other matters, the foundation announced a budget increase of \$19,200 over

1982, to \$88,077. A salary for an educational assistant to present programs on drug information to public schools was discussed.

Dr. Erwin L. McDonald, editor emeritus of the *Arkansas Baptist Newsmagazine*, was reelected president, and Dr. Earl Carter, Roland Shelton and the Rev. John Thompson were elected vice presidents. Mrs. Roy E. Sider was reelected Chairman of the Finance Committee and Don Hook will again be treasurer.



Besides the families of victims of drunken driving, present at the signing were CCF Executive Director John Finn (dark suit, center) and President Erwin L. McDonald (to Finn's left, light suit). Governor Clinton (left) listens as Representative Judy Petty (foreground) thanks supporters.

SBC ethnic approach correct

by Patti Stephenson

SEATTLE (BP) — Two Southern Baptist missiologists gazed into the future and pronounced Southern Baptists' language missions strategies sound but called for "creative restructuring" of SBC life to include growing numbers of ethnics.

Oscar Romo, language missions director of the Home Mission Board, and Daniel Sanchez, director of missions for the Baptist Convention of New York, examined global trends and their implications for ethnic church growth at the 1983 language missions leadership conference.

Romo described the United States as a "modern tower of Babel" with 119 million ethnics rather than a "melting pot" — a pluralistic society with enclaves of language-culture groups clustered by choice.

Ethnics in search of identity in past decades are now asserting that identity in the 1980s, Romo stated. "Sharing the gospel within the context of language and culture"

is essential if Southern Baptists are to continue reaching America's ethnics and internationals, he added.

The new ethnic assertiveness also challenges the denomination to actively include and seek ethnics' participation at every level, Romo warned. To exclude ethnic churches as partners in Bold Mission Thrust would mean "multitudes could be overlooked."

An increased influx of immigrants as the world shrinks into a "global village" emphasizes the need for more ethnic leaders as well as Anglo pastors educated to minister to ethnics, Romo said. Southern Baptists must begin to see the homeland as a "world mission field in itself" while developing an integrated, global missions strategy.

The movement from an industrial to an informational society means more ethnics will become upwardly mobile professionals

and as laity becomes better trained, they will expect well-educated pastors, Sanchez explained.

Society's shift from an impersonal to a hands-on technology bodes well for person-centered ethnic churches, Sanchez said. "The ethnic churches which will be most successful will communicate the gospel along friendship and kinship ties," while the gradual move to a global economy and the accompanying swell of internationals will assure the continued need for ethnic churches in the future.

Trends toward decentralization, self-reliance and participatory democracy all complement historical SBC emphasis on the autonomy of the local church and a related trend toward informal networking is reflected by the growing number of ethnic fellowship groups within the SBC, Sanchez noted.

You'll be glad to know . . .

...Mission support has never been better!

How we have praised God for his blessing on Arkansas Baptists. In spite of the devastating storms, unemployment and inflation, receipts from our churches in support of mission causes continues to be very strong. However, inflation has done to the mission dollar the same thing it has to our personal dollar. In some countries where our missionaries serve, the inflation rate is 100 percent per year. The buying power of the dollar is so reduced that even with the big bucks we are supporting our mission program very little better than in the past. However, we can't help but rejoice that Arkansas Baptists are coming through during some pretty tough times.



...Your mission support is bringing results that matter. Over 59 percent of the people in America now are of a different national background and language. Last year we had 3,585 different language congregations. These congregations are seeing many people saved. In 1980 they had 29,236 professions of faith. Koreans here have a goal of starting 1,000 new churches by 1990. A chaplain, supported by your Home Mission Board and the Arkansas Baptist State Convention mission money, saw 900 conversions among the Cuban refugees at Fort Chaffee. While many talked about whether or not they should be here, your mission program was doing something about their spiritual welfare. We now have churches in the United States whose worship is conducted in 76 different languages. Pray that all of us may be sensitive to see and seize every opportunity we can, and that support will be such that no door will be unentered.

...Our directors of missions are positive and excited. Their annual meeting reflects their sense of call and commitment to helping our churches. Thank God for them! It was a real joy to share a little time with them.

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

OBU expects 4,000

ARKADELPHIA — Approximately 4,000 people will be at Ouachita Baptist University this summer as 14 groups will hold conferences on the campus.

Letters to the editor

Re: test the spirits

The Bible does tell us to test the spirits. It also tells us how to know a false prophet. Their fruits are evil, Matthew 7:15-16. They teach for doctrine the traditions of men, Matthew 15:9 and Mark 7:7-9. They will not confess that Jesus Christ is come in the flesh, I John 4:2-3. They have a form of godliness but deny the power of God, II Timothy 3:5. They deny the Lord, II Peter 2:1. They feed themselves and not the flock. They care nothing for the diseased, the sick, the brokenhearted, the lost or the straying Christian. In fact, they scatter and divide the Christians which are the body of Christ, Ezekiel 34:2-5.

We should not lightly call someone a false prophet, for God gives us a solemn warning in Psalms 105:14-15.

As for the 900 foot Jesus: Mark 16:12, says Jesus appeared in another form. Certainly the Jesus in Revelation 1:14 does not look like the Jesus that Mary saw and thought he was the gardener, John 20:5, or the Jesus on the road to Emmaus, Luke 24:15-35.

Unless you are certain that someone is a false prophet, maybe you should take Gamaliel's advice in Acts 5:38-39. Refrain from these men and let them alone, for if this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest ye be found even to fight against God. — Joann Whitley, Harrisburg, Ark.

Prayer in the classroom

Why take out of the classroom what caused it to be there in the first place?

The new world colonists left the old world because of religious persecution, among other reasons. The people brought their own ideas of education.

Capsuled, this is what happened. The

New England Puritan's school provided two things: (1) read and completely understand the Bible and, (2) a thorough orientation study of Latin and Greek.

The northern colonies were all of similar religious convictions. In 1635, the first learning institution, a Latin grammar school, was established. It was religiously sanctioned and, incidentally, for boys only.

In the middle colonies there were many different religions represented. The individual sent his children to a parochial school for two reasons: (1) not only for instruction in the three "R's," but (2) mainly for instruction in their particular religion.

The southern colonies had their own unique situation. The people lived apart themselves and were isolated from the other colonists. The plantation owner felt no need for a school system. Workers needed no education. Private tutors taught the rich white children. Boys were further educated in European universities.

Massachusetts enacted the first school law in 1642. Five years later, [a law requiring towns with 50 families to have a school] came about. The school was established by law in an effort to save the younger generation from the "fiery pits," this, plus an education on religious principles.

In summation, the propagation of religious theory and principles caused the colonial educational system to come about. Our present school curriculum (such as it is) is an end product of early colonial religious efforts. After a fashion, we still try to teach the art of survival in public service, both church and commonwealth, in succeeding ages.

You cannot remove something from a "thing" that caused it to be there in the first place and survive.

We need prayer back in the classroom — in the first place. — George Douglas, Black Rock



FORT WORTH — John R. Maddox, right, president of Southwestern Baptist Theological Seminary alumni in Arkansas, returned to campus for an alumni planning meeting recently. Maddox is shown with seminary president Russell H. Dilday Jr., and Arkansas student at the seminary Harry Wooten.

WMU convention hears of needs, programs

by Millie Gill

The undergirding support of the Cooperative Program for world missions and the need for in-depth language missions involvement were the two major thrusts of the 1983 annual meeting of Arkansas Woman's Missionary Union.

Grand Avenue Church in Fort Smith was the meeting site March 15-16 for the event sponsored by the Arkansas Baptist State Convention WMU Department.

"Accountable...Now," the meeting's theme, focused on immediate personal missions involvement through praying, giving and going.

Glendon Grober, missionary to Brazil, shared how CP gifts and special missions offerings had provided for the distribution of 30 million evangelistic tracts there. "As you gave, you were a part of a very successful Brazilian evangelism explosion," he said.

Jim Queen, missionary associate with the Home Mission Board, credited CP gifts and offerings for his progress with 59 language groups in the Chicago Uptown Church he serves as pastor. "You can add even another dimension of support to this inner-city ministry," he said to the more than 650 in attendance, "as you pray for our first revival efforts this summer."

"Arkansas, with a growing ethnic population, is becoming more and more a 'cultural mosaic' for which you are accountable," said Randy Cash, state language missions director.

As he praised WMU members for their gifts to state missions, he requested their prayer support as new work is planned for American Indians living in northwest Arkansas.

Doris Diaz, language department director of the Southern Baptist Convention WMU, spoke on her involvement in working and witnessing to numerous ethnic and deaf persons. She also shared information on missions and CP educational curriculum available for work with these groups.

She challenged women to use these materials as they meet the challenges of the speakers.

Trueman Moore, pastor of the East Side Church in Fort Smith, summed up the two major meeting thrusts as he shared learning experiences he had while serving as a missionary to Bangladesh.

The knowledge Moore gained on the mission field of the support given to world missions through the Cooperative Program has resulted in his leading the East Side Church to increase its CP gifts.

He encouraged WMU members to involve their pastor in the work of their organization. "Seek his guidance in increasing CP gifts, and in special missions offerings and in the establishment of local ministries, such as the boys' shelter and home for unwed mothers we have here in Fort Smith," Moore said.

"This cooperative effort will result in helping to reach the Bold Mission Thrust goals on the local, state, home and foreign mission fields," Moore concluded.



Glendon Grober (top left) displays a tract purchased for Brazilian Evangelism from Cooperative Program gifts. He praised women for their mission support and sought their prayer support. A father (top right) takes care of his baby while his wife talks to a friend. Verna Finch (right) of Booneville and Shannon Brawley of West Memphis discuss Brawley's involvement in the Acteens National Advisory Panel. As one of six members of this panel, Miss Brawley will serve as a page at the Southern Baptist Convention in June. Associational representatives received certificates in the Tuesday afternoon session. Twelve of Arkansas' associations were recognized for having merit organizations. Mrs. Ken Hughes of Benton (fourth from the left) was elected for her first term as state WMU secretary. She will serve with Mrs. Boyd Margason of Mountain Home, president (seated left on platform) and Mrs. Buddy Stockton of Springdale, vice-president.



by Millie Gill/ABN staff writer

Bruce E. Raley

has joined the staff of Walnut Street Church in Jonesboro as minister of youth and education. He will be a May graduate at Arkansas State University. Raley is married to the former Donna Wright of Fordyce.

Roger Jenkins

has joined the staff of Star City First Church as minister of music and youth. A native of Peoria, Ill., he is a graduate of Middle Tennessee State University at Murfreesboro; the University of Tennessee at Chattanooga and Southwestern Baptist Theological Seminary in Fort Worth, Texas. He has also served churches in Tennessee, Georgia,

Texas and Alabama. Jenkins is married to the former Clela Allison of Manchester, Tenn. They have a daughter, Angela Renae, age one.

Bruce A. Swihart

has resigned as pastor of the Glenwood First Church to become pastor of the First Church of Huffman, Texas.

Bernard Russert

has resigned as pastor of the Fayetteville Immanuel Church.

Gerald Harlan

is serving as pastor of the Lone Rock Church.

Frederick W. Bastain

is serving as pastor of the Tomahawk Church, coming there from the Eagle Rock Church in Missouri.

Eddie Hardister

has joined the staff of Eagle Heights Church in Harrison. He and his wife, Debbie, and their family moved on the church field March 27.

Gene Gullick

has resigned as pastor of the Cauthron Church.

James Simons

has resigned as pastor of the lone Church.

Otter Creek church formed



John S. Ashcraft (standing), chairman of the Otter Creek Mission Committee, moderated the constitutional council that convened prior to the 2 p.m. service March 20. Ordained men from Pulaski County Association and pastors of sponsoring churches made up the council.

Otter Creek First Church was constituted March 20 in southwest Little Rock with 62 members, representing 20 families.

This new work, envisioned in 1978 when Pulaski County Association voted to purchase land in the Otter Creek area, has been undergirded by the association, Arkansas Baptist State Convention and the Home Mission Board of the Southern Baptist Convention.

In 1981, six churches became interested in this program and as a result of their efforts it has grown from seven members meeting in homes, to meeting in the Otter Creek Racquet Club and a touring van, to plans for a June, 1983, building program.

Sponsoring churches have been Forest Highlands, Brookwood, Pulaski Heights, Shady Grove and Pine Grove, all of Little Rock, and Park Hill in North Little Rock.

Glenn E. Hickey, associational director of missions, praised these churches as he said, "today you see the result of what can happen when churches and people work together cooperatively under God's leadership."

Elected as leaders of the newly constituted church were Max Deaton, pastor, and Chris Wallraven, clerk. Members voted their declaration of affiliation with Pulaski County Association, Arkansas Baptist State Convention and the Southern Baptist Convention to close the organizational service.

briefly

Southside Church

at Waldron ordained Bob Cabe, Melvin Smith and James Yandell as deacons Feb. 20. The ordination council included Harrell Cabe, James Smith, Pastor Glen Stenhouse, Nelson Wilhelm, Keith Dean and Johnnie Darr, director of missions for Buckner Association.

Union Church

in Harrison has increased its budgeted 1983 Cooperative Program gifts to 17 percent of the undesignated offerings. Associational gifts and World Hunger gifts were also increased.

Midway Church

ordained Eldon Watson as a deacon Feb. 13.

Caudle Avenue Church

in Springdale held a deacon ordination service March 6 for Billy R. Ames. He serves as assistant Sunday School director and as chairman of the pulpit committee.

Carlisle First Church

held a deacon ordination service Feb. 27 for Leon B. Miles, superintendent of the Carlisle Public Schools. Charles Chesser, pastor, and deacons of the church were assisted by W. T. Byrum, director of missions for Caroline Association.

Royal Mission

conducted its first services March 6. There were 17 in attendance, including Pastor Gene Kossan, Bobby Denton, pastor of the Piney Church, commissioned eight from his congregation March 2 to launch this work.

Gethsemane Church

in North Little Rock will host "teens alive," a youth group from Little Rock Heritage Church, April 6. The group will present "Judgement Day," a skit, at 6:30 p.m.

Caddo River Association

youth recently met for a program according to Carl Bunch, director of missions. Phillip Smith, a senior at Mount Ida High School, was speaker.

Prisoners find the road to real freedom with Baptists' help

by Kevin Jones

They are setting the prisoners free in Cummins prison, and Baptists are helping them do it.

During the past year, the ranks of the prisoners at the Southeast Arkansas penal facility have been depleted by over 100 persons, partially through the work of Southern Baptist Chaplain Dewey Williams.

The men are still behind bars, but the 101 men who accepted Christ and were baptized last year are no longer imprisoned by the habits and sins that caused them to go to prison.

"Their entire personalities have to be re-structured," Williams said. "It takes love and grace and training and constant work."

Through counseling, Williams tries to make them aware of the causes for their problems. "Many of them don't know why they do what they do," he said. "Like anyone else, they act out their problems. They just acted them out in ways like robbery or rape or other crimes. Other people do it by getting physically sick or other things."

Though they are like other people in the fact that they act out their problems, they are usually far less trusting than people on the outside. "It takes time to gain their confidence," he said. "When they get to believe me, that I'm being straight up with them, they open up. It may take three years for some, and some never get there."

What do these criminals, men forced by their own conduct to be outcasts from society, respond to? "They want someone willing to listen," Williams said. "They are hurting, and they need someone they can trust."

One who has responded is John (not his real name), who has been in prison for the past 15 years for rape and kidnapping. Before that, he spent another four years in Cummins for robbery. Since his conversion in 1980, his life has completely changed. With a scarred face but a gentle and loving manner, he's eager to talk about the way he was and how he got that way.

"I was full of hate and sorrow and loneliness; I was a miserable human being," he said. "I was ready to explode. I'd had a drunken daddy who beat me and the other eight kids in my family all the time. I got on alcohol and drugs. I was one of the meanest men in this place. I went to a class here and the teacher talked about God. I told him that from what I'd seen, God is the rich man's God. I said some other foul things about God in front of the teacher. Then he started crying and telling me I was wrong."

"That really got to me. That night I got scared and started to pray — I thought that God was like my father and might take my life for what I'd said. Then I got hold of myself — got serious — and saw how miserable my life was. I prayed and accepted Christ that night."



ALBA photo/Kevin Jones

Cummins Prison Chaplain Dewey Williams (inset) is enthusiastic about the results of his reaching out to inmates. Among the groups the chaplain has brought in to witness and inspire is the Baptist Building String Band, composed of Leroy Sisk, Peggy Pearson, Judy Kent, Wes Kent, Randy Cash, Nancy Sisk and Kevin Jones.

John was one of those who found it easy to change a lifetime of bad habits and sinful ways. "Jesus took away my slavery to cigarettes and drugs and lust for a lot of things," he said. Though he could not read or write before his conversion, he discovered he could read the Bible after he was saved. "God helped me and then I took some classes and got my (high school equivalency) certificate. Now I just want to be available for him to use me."

Because he had a reputation for being so tough, some of the younger men listen to him more, he believes. Despite being taunted and enticed by some of his former cohorts, he doesn't respond to those temptations. "I could no more go back to that way of life

than I could have come to the Lord five years ago," he said. "The spirit drew me at the right time."

Before he was saved, he didn't have a friend in the world. Now he's glad to be part of the growing prison fellowship and has made the first steps toward repairing the bridges to his family.

"The chaplain helped me to understand why I did what I did and the brothers here have showed me a new kind of love; they're men who have really dedicated their lives."

John is also convinced that Jesus is the only way to free a criminal. "There's no escape through work or education programs," he said. "That just makes a smarter criminal. Christ is the one who can change a person."

| JANUARY 1983 | | | | | | | FEBRUARY 1983 | | | | | | | MARCH 1983 | | | | | | | APRIL 1983 | | | | | | | MAY 1983 | | | | | | | JUNE 1983 | | | | | | | JULY 1983 | | | | | | | AUGUST 1983 | | | | | | | SEPTEMBER 1983 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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Next month in Arkansas

April 1, State Youth Convention, meets in Little Rock's Statehouse Convention Center. "DiscipleLife... Youth on Bold Mission" theme will emphasize today's youth as the resource group for accomplishing Bold Mission Thrust by the year 2000.

April 9, State Young Musicians Festivals. Events held in Ft. Smith, Stuttgart, Hope and Jonesboro will give choirs of younger youth from state churches the experience of singing in a mass choir and singing for adjudication, if they wish.

April 9, Teach, Win, Develop Conference. A Sunday School conference, new this year, will train Sunday School workers in teaching and witnessing. The place is Life Line Church in Little Rock.

April 11-13, Church Long-Range Planning Seminar at Park Hill Church, North Little Rock. Pastors, church staff, long-range planning committees and church council members will be trained to make best use of planning to strengthen the church's ministry and fulfill its mission.

April 14-16, Tiger Traks Weekend at Ouachita Baptist University. The Ouachita Student Foundation will raise money for scholarships with a variety of fun competition events.

April 16, Young Adult Missions Meeting. The first of two regional events this month will be held at the Tri-County Association camp near Wynne. Adults 30 and under will be inspired and informed on missions.

April 17, Associational Music Tournament cutoff date. Association-level competition

should be finished by this date so musicians can enter state tournament in May.

April 17, Cooperative Program Day in local churches. Suggested date for an annual emphasis on better support for the Cooperative Program for Baptists causes.

April 18-20, Area Summer Youth Ministry Conferences. Meetings at three locations on three days will train those who will be youth ministers this summer, plus pastors and youth committees. Conferences will be held, respectively, at Ouachita Baptist University, Southern Baptist College and the Baptist Building in Little Rock.

April 18-19, Area conference on Interfaith Witness at Harrison First Church. One of two parallel meetings this month, the conference will expose Baptists to other faith groups and train them to make a positive Christian witness. The meeting is for all Baptists.

April 18-20, Baptist Doctrine Study. Suggested time for local churches to look at doctrines with the aid of age-graded materials from the denomination's Church Training Department. This year's focus is biblical authority.

April 21-22, Interfaith Witness Conference. The meeting, at East Side Church in Fort Smith, repeats one held earlier this month and trains Baptists to witness positively to persons of other beliefs.

April 21-23, Minister of Education/Youth Seminar. Held at the Ramada Inn in North Little Rock, the conference will bring together ministers in education and youth for personal growth, skills development and fellowship. Latest resources for

ministry also will be presented.

April 23, Young Adult Missions Meeting. A conference paralleling one the week before in Northeast Arkansas will be held at Camp Paron for young adults who want to know about missions.

April 24, Life Commitment Day. Suggested emphasis for the local church to focus on preparation for God's call and possibilities for church-related vocations.

April 25-27, State Pastor's Bible Conference at Ouachita Baptist University. An atmosphere of worship plus fellowship and recreation for pastors and church staff is intended, as well as a preview of the 1984 SBC January Bible Study materials.

April 26, Church Building Conference at Baptist Building. Pastors and church building committees who want help with their plans will get aid through local resources and a consultant from the Church Architecture Department of the Baptist Sunday School Board.

April 29-30, State Royal Ambassador Congress and Track Meet. The annual event will begin with a parade up Capitol Avenue to the State Capitol steps to mark the 75th anniversary of Royal Ambassador and Brotherhood work. A picnic, missionary speakers, track and field events and other competition will round out a program for the young men.

April 29-30, Statewide Acteens event. Meeting at Ouachita Baptist University is one of two being held this year for girls in grades 7-12 and their leaders. The program presents the challenge of missions.

SBC datelines

CP gifts set record

NASHVILLE, Tenn. (BP) — January continues to bring out the best in Cooperative Program contributions as gifts to the national Southern Baptist Convention programs reached an all-time high of \$9,541,431 in the first month of 1983.

Earlier records had been set in January 1982 (\$9,425,905) and January 1981 (\$9,390,821), the only other times the \$9 million barrier has been broken.

Southern Baptists gave another \$12,120,648 to designated national causes during the month, \$11.75 million going to the Foreign Mission Board for the annual Lottie Moon Offering.

"When you realize the Southern Baptist

Convention receives only about one-third of what the state conventions receive from the 36,000 churches in the convention and the state conventions receive less than 9 percent of what individual Southern Baptists give to the local churches you see that total giving for one month was in the range of \$300 million!" said Harold C. Bennett, executive secretary treasurer of the SBC Executive Committee.

Study participants sought

A Georgia Baptist couple is looking for ministers and their families, and ex-ministers and families, who will share in research for a book about problems of ministerial

families.

Dr. and Mrs. William L. Self of Atlanta are planning to write a book, tentatively entitled *Survival Kit for Ministerial Families*.

Dr. Self is pastor of Wiecua Road church in Atlanta. Mrs. Self is a past president of Georgia Baptist Ministers' Wives' Conference.

They have urged children of ministers, missionaries or church staff members to share in the project. They say age or present employment is not a factor.

For details, contact Dr. and Mrs. Self in care of Wiecua Road Baptist Church, 3626 Peachtree Rd., N.E., Atlanta, GA 30326; phone 404/261-4220.

Baptists look at foreign neutrality stand

by Mary Jane Welch

RICHMOND, Va. (BP) — Debate over support of Israel and the political activities of the National and World Council of Churches is focusing attention again on Southern Baptists' long-time stand against involvement in politics overseas.

For the denomination's Foreign Mission Board and its 3,200 missionaries in 96 countries, the issue is crucial. Board officials have long said an apolitical stance toward their host governments is essential for carrying out their primary task — evangelism and church building.

In 1974, the Foreign Mission Board adopted a statement affirming its commitment to political neutrality, but also affirming a concern for the spiritual and humanitarian welfare of all people regardless of their political convictions. The statement asks missionaries to "refrain from political actions or statements that might endanger other missionaries or national Christians or jeopardize the witness for Christ in any part of the world."

While few Southern Baptists would disagree with the statement on first reading, they make exceptions on individual issues. Some Southern Baptists interpret the Bible as saying they must support Israel regardless of how it affects witness in Arab countries. A Baptist pastor has announced he will reintroduce a pro-Israel resolution tabled at last year's Southern Baptist Convention.

Others say missionaries working where people face injustice must speak out against the parties inflicting it, even if they get booted from the country.

Most missionaries accept and appreciate the board's policy, but world political issues that concern U.S. Baptists are even closer to them. Those issues touch the people they live with.

"One of the most difficult things for new missionaries is to separate what is gospel — basic biblical principles — from cultural markings," says one missionary. "I do believe there is a place for social ministries and involvement in government. But as we go from America, we must be very, very careful. We are dealing crossculturally."

He has pinpointed the reason most often given by board officials for their apolitical stance: missionaries are guests in the countries where they work. As guests, they have no right to tell their hosts how to run their homes.

Another missionary disagrees with that philosophy. The argument that missionaries shouldn't be interested in their host governments comes "close to being a 'cop-out,'" he says. "We don't use that argument about any other vital issue — the lost, the sick. The board's policy is necessary, but it is inconsistent with the rest of our behavior."

The policy can be interpreted, he says, to mean: "Be politically neutral when the choice is to say something upsetting don't be if you can ingratiate yourself. To the extent this is implemented, it is not a spiritual but a pragmatic policy," he adds.

His stance suggests that of some other denominations. Roman Catholics have become identified, especially in Latin America, with a fight against poverty and injustice that often brings them into conflict with political parties. Some have paid for that stand with their lives.

The National Council of Churches, which represents a number of mainline Protestant churches, and the World Council of Churches have recently come under attack by *Reader's Digest* and *CBS' 60 Minutes* for alleged support of revolutionary groups around the world.

Christian groups which take political stands charge that evangelical Christians have buried their heads in the sand and reduced their faith to an other-worldly fantasy that ignores people's urgent needs.

Foreign Mission Board President R. Keith Parks disagrees. "I don't believe that the missionaries I know are lacking in the willingness to be prophetic or take a stand," he says.

Missionaries should teach basic biblical principles on morality, ethics, human rights, the right of the individual, justice and righteousness, he says. And they should encourage individual Baptists to apply those principles as they take part in their own national life.

Missionaries can cite numerous examples where overseas Baptists are doing just that. One missionary says the government in his country welcomes the church as long as it sticks to talking about the Bible, faith, healing, tithing and witnessing. But some pastors have been reported to the police for remarks in the pulpit that strayed from that agenda. Those pastors were called in by the police to listen to tapes of their sermons and explain comments in them.

Parks also points out that the board's neutral political stance has facilitated, rather than hindered, ministry to people in need.

"I think it has enabled us to live above the political strife in a country and to continue to meet human needs on both sides of some very bitter divisions and has enabled us to continue to minister, even when transition has come and some groups have not been allowed to 'speak,'" he states.

Says Parks, "I think in some situations the self-restraint of not speaking out has enabled us ultimately to be of greater service and meet more human needs than we might have been able to meet had we simply relieved ourselves of our own frustration by condemning a leader or a particular

faction.

In its policy against political involvement, the Foreign Mission Board "is expressing its commitment to established Southern Baptist principles," pointed out Parks. "The validity of this approach appears confirmed in the expanding opportunities to enter new countries, as well as the results seen where service is now being given."

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International

Confronted by the risen Lord

by Kerry G. Powell, First Church of Forrest City

Basic passage: Acts 9:1-16

Focal passage: Acts 9:1-9

Central truth: The most unlikely person, when transformed by the risen Christ, can be made usable in the service of our Lord.

1. Saul's story is given three different times in Acts (9, 22, and 26). He was a member of the Sanhedrin, a zealous Hebrew, who thought it was his religious duty to exterminate Christians. In Chapter 8:1 is the beginning of how Saul tried to devastate the church. Now in Chapter 9:1 the story continues. The church was under attack, but "public enemy number one" was converted.

2. Acts 26:11 says he was "mad against them", even though later he confesses in I Tim. 1:53, "I did it ignorantly in unbelief", and in Acts 26:9 he tells us he was sincere and did it in the name of Hebrew religion.

3. When God intervenes, man's plans are radically altered. We become new creatures in Christ Jesus, old things are passed away, and all things become new. The whole direction of our life, our lifestyle is changed.

4. James tells us that real saving faith will have works to back it up and to prove it. Salvation makes a difference. It did in Paul's life and it will in our own lives.

5. Jesus said to Paul, "Go into the city and you will be told what to do." Up to that moment he had been doing what he wanted to do, what he thought best, what his will dictated.

But from now on, he would be told what to do. The Christian is a person who has quit doing what he wants to do, and has begun to do what Jesus wants him to do.

Many times a person is frustrated because they want to see far down the road, but the Lord will show you what you are to do. Do what is in front of you now. "Arise, go into the city, and it shall be told thee what thou must do."

6. Late in his life, Paul wrote to Timothy about this experience and said: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly of unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." (I Tim. 1:12-14).

His heart just overflowed with praise and gratitude to God for his grace and mercy that won him out of his prejudice against him.

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Bible Book Series

The resurrection of Jesus

by Paul R. Sanders, Geyer Springs First, Little Rock

Basic passage: Luke 24

Focal passages: Luke 24:1-12, 44-46

Central truth: The resurrection of Jesus Christ is the basis of our redemption and the message of our witness.

What at first looked like tragedy became the glorious good news. Christians have faced tragedy to find how God was using it in a redemptive manner.

First, we note God's revelation. The women went to the sepulcher out of love and proper respect, but found far more than they had expected. The Lord makes himself known to those who are really seeking him. Even at the tomb, the Lord had two men waiting to give further instructions. God continues to reveal himself to us. A dead Christ does not affect our lives, but a living Christ confronts us, convicts us, calls us, challenges us and commissions us.

Second, we see the need to remember. There is the repeated question of remembering what Jesus said. Do you remember what Jesus has told us about our lives and about his return? V. 6 "remember how he spake unto you", v. 8 "and they remembered his words", v. 14 "these are the words which I spake unto you". Great importance is placed upon knowing and remembering the word of God. Do we remember his words about our love, forgiveness, holiness and witness? It is the Lord that gives us recall and understanding of what he has said, v. 45.

Third, we note their recounting. We are to share with others what the Lord has done in our lives. They recounted what had happened. How has Jesus dealt with you this week? Jesus makes himself known to help us and for us to pass it on. It is our responsibility to witness, vv. 47-47.

Last, we note the response. They did not believe the report, v. 11. Our obligation is to faithfully share about Jesus. If people choose not to believe and miss Jesus' redemption and heaven, they must die with their decision.

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Nearly 200 at discipling workshop

SEMARANG, Indonesia — Using materials similar to MasterLife, 196 people participated in an intensive personal evangelism and disciple-making workshop in Semarang, Indonesia.

Life and Work

Beyond suffering, hope

by W. Coy Sample, First Church of Morrilton
Basic passages: Matthew 27:1 to 28:8; I Peter 1-2

Focal passages: Matthew 27:41-46; 50; I Peter 1:3; 2:21-25

Central truth: The resurrection of Jesus is God's testimony to us that deliverance and life lies beyond suffering and death.

The resurrection provides for us not only the hope of heaven, but strength for "the now" of our earthly existence.

The death that Jesus endured was inescapable if he was to save mankind. He could do no other and still be our Saviour, so Jesus chose to surrender to the death of the cross.

As he suffered for us on the cross, he made a complete identification with man's extremities of loneliness and death.

Peter reminds us of two things: first, that the power of God raised Jesus from the dead; and secondly, that we are saved and regenerated by this same power. This great event, the resurrection, assures us that we can face all of life's trials with the hope of the ever present, living Christ.

We are exhorted to walk as Christians, always keeping the example of Jesus before us. Jesus did not respond with anger toward those who unjustly persecuted him but turned it over to God who would judge rightly and fairly. But to do this we must have the realization that Jesus is alive and the power of his resurrection is with us.

We fulfill the challenge of the Christian life by following Jesus. He is our great example. Suffering and persecution is real and severe, but they can be seen in the proper perspective through the hope of resurrection. And that hope is for all who experienced the new birth.

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Christian Life Council

Clear brains needed

While sipping a scotch during a recently published interview (Arkansas Gazette, Parade Magazine, March 6, 1983) longtime movie actress Bette Davis made an interesting observation. Speaking of some of the drunks in Hollywood, she remarked, "They think they aren't drunk because they only drink wine." She added, "They say this is a dope town, but we live in a dope nation now."

It's a shame that some don't consider consumption of wine and beer as drinking. They have fallen prey to the successful propaganda of wine and beer interests which promotes having their products thought of only as "soft" drinks.

It's irrelevant what an intoxicating drink is called. The term "lite" doesn't cancel the fact that any amount of ethylol in a beverage can begin the process of addiction and other tragic problems.

Ethyl alcohol is a depressant poison which first strikes the brain. Clear uncluttered brains are desperately needed in today's complicated, technological world. Thomas A. Edison, the great inventor once said, "To put alcohol into the human body is like putting sand in the bearings of an engine. I am a total abstainer...I always thought I had better use for my head."

Bette Davis may be right. Perhaps we are living in a dope, alcohol and other drug saturated nation.

Driving while intoxicated (doped) is a problem currently being addressed all over our state and nation. Let us also address the problems of W.W.I., Working While Intoxicated; P.W.I., Parenting While Intoxicated; R.W.I., Recreation While Intoxicated and perhaps in some rare instances L.W.I., Legislating While Intoxicated. The writer of Proverbs speaks to the latter problem. "It is not for kings (or whoever may govern) to drink wine; nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted." Proverbs 31:4-5

Leaders at every level of society are desperately needed as role models of sobriety for youth and adults alike. — **Bob Parker, director**

Church Administration

Pastor - deacon retreat

"Pastors and Deacons, Ministering to Families" will be the theme for the annual Pastor-Deacon Retreat to be held at Camp Paron on May 6-7. Dr. James E. Hightower Jr. will be the keynote speaker and one of the conference leaders for this year's retreat for pastors, deacons and their wives. Hightower is a specialist in pastoral ministry in the Church Administration Department of the Sunday School Board and is editor of *Proclaim* magazine. He has recently compiled a book of sermons, *Illustrating the Gospel of Matthew*.

The emphasis on ministry to families has been chosen because of the critical needs facing many families today and because of the current Bold Mission Thrust emphasis on Strengthening Families. Deacons have an important role in ministry to families as they serve in partnership with their pastors in this vital ministry.

Deacons, pastors, and their wives are invited to this year's Pastor-Deacon Retreat. Worship, fellowship, Bible study, and training in ministry skills will dominate the program. The retreat will begin with supper on Friday night at 6:00 and will adjourn with lunch at noon on Saturday.

For reservations or additional information, write Pastor-Deacon Retreat, Church Training Department, P. O. Box 552, Little Rock, Ark. 72203 - **Robert Holley, director**



Hightower

Stewardship Department

The stewardship bank

What does it take for a bank to be a Christian institution? Several months ago, a group of Christians in Oregon decided to open the nation's first "Christian" bank. All stockholders were required to confess Jesus Christ as Lord.

The bank, based in a Portland suburb, was named the Stewardship Bank of Oregon. Ten percent of the bank's profits were pledged to Christian schools and organizations.

While a "Christian" bank may be a good idea, can't Christians let their influence be felt in commercial institutions? Is the financial marketplace off limits to believers? Is our concept of stewardship so narrow that we restrict Christian principles to giving an offering each Sunday?

Christian stewardship involves all of life. It deals with how we earn, save, spend, and share our resources. The Christian steward is concerned about the soundness of the local bank, the security of his investments, but most of all about "treasure in heaven."

The local church is the best place for kingdom investments and returns. Faithful believers see the local church as the place where they make weekly deposits for the Father's world-wide ministries. In a real sense, the local church is a stewardship bank where Christians do business. — **James A. Walker, director**



Walker

Sunday School

Amazing Grace

After 23 years of ministry as director of the Sunday School Department of the Arkansas Baptist State Convention, I am now changing my role in ministry to become pastor of First Church of Fordyce. I was formerly pastor there in 1954-58, then served one year with the Sunday School Board in Nashville. Now back to Fordyce. Amazing.

Why? This question has come from many quarters. The final line is that I have loved and missed the pastoral ministry and now God has given me the call through the Fordyce congregation to again be engaged in pastoral ministry. This will be another exciting chapter in my life.

I am amazed at what has happened in Sunday School and assembly work in these years. Because the executive board has provided the resources requested, both in field service, staff members and budget, some good things can be reported. Since 1960, the Sunday School enrollment has grown from 210,733 to 250,136, a net gain of 41,719. During this period the assembly has grown from 1,557 in three weeks of assemblies to 5,528 in six weeks. There will be seven weeks this summer. In 1960 there were 15 professions of faith, and in 1982, 263 persons made professions of faith. Amazing.

This assembly work was accomplished by a great host of lay workers, pastors, staff members and missionaries. For seven weeks this summer, Freddie Pike and I have 385 general staff persons to enlist. The age group directors' staff, Pat Ratton, Jackie Edwards, and Martin Babb will enlist 375 workers. Amazing. Without this strong and diligent staff, the assembly could not have developed as it has.

Another work the department is responsible for is church building consultation, the Weekday Early Education promotion and Vacation Bible School promotion. Amazing.

Thank you Arkansas Baptists for your support and prayers. — **Lawson Hatfield, director**



Hatfield

Evangelism

Don'ts in personal witnessing

It is a beautiful honor to sit down and share Christ with a lost person. Don't ever underestimate a person. We must continue to remember that God so loved that person that Jesus willingly died for him. In the sight of God, that person is worth paying the ultimate price on the cross. The one statement that I remember the speaker making at my college graduation was "Always remember that every person you meet knows more about something than you do. Therefore, you can respect each individual that comes across your pathway." This statement of philosophy has helped me to have respect for every individual that I come into contact with.



Shell

Do not put the lost person on the defense. Do not criticize or condemn his religion or opinion, or you will put a barrier between you. Base your presentation to him on the positive instead of the negative. Dr. B. K. Selph, then pastor of First Church, Benton, made a tremendous contribution to my life as a young preacher. During the message that he preached at my ordination, he made a statement that has always stuck with me. He stated, "It doesn't take any preparation to be negative but if you are going to be a positive preacher, you must continually study." I made up my mind then that I wanted to be a positive preacher. When we go to share Christ with the lost person, we should be well prepared.

Be prepared to share the Roman Road, CWT Model Presentation, Full and Meaningful Life or your own plan. But, by all means introduce people to Jesus. — Clarence Shell, director

Korean hospital expands

PUSAN, Korea — Wallace Memorial Baptist Hospital's new six-story health center will "improve overall medical care to our patients," said Southern Baptist missionary Charles Wiggs.

The new center offers physical examinations for the early detection of diseases, including the use of a computer diagnostic system. Patients needing treatment will receive care in the main hospital.

The hospital, begun by missionaries, now has a largely Korean staff. Besides Wiggs, five Southern Baptist missionaries and special project medical workers serve there. Hospital staff members have started at least 29 churches in Pusan.

Sunday School to study TelNet studio

by Linda Lawson

NASHVILLE, Tenn. (BP) — Trustees of the Sunday School Board authorized a study and preparation for the development of a Baptist TelNet studio and heard a progress report on the satellite telecommunications network from board President Grady Cothen.

A 1984 increase in church literature prices which will average approximately six percent also was approved. The increase will be effective in April 1984.

Cothen told trustees that Baptist TelNet equipment prices will be available later this month. The network to churches, associations, state conventions and other Baptist groups is expected to be operational in the spring of 1984.

Cothen said the board will offer several choices in equipment, ranging from cheaper, manually operated TVROs (television receive only units) to more expensive models with automatic features.

He said subscription costs for programs will be determined before the Southern Baptist Convention meeting in June.

"Because prices will be significantly lower than original projections, we believe it will be possible for many churches and most associations to participate if they choose," he said.

Cothen said he will meet this month with state executive secretaries to develop plans to market equipment and that several states and many SBC agencies have expressed interest in using the network.

He said the board's uplink is expected to be completed in the fall.

"This thing is already far bigger than all of us and we have only begun to explore the potential," said Cothen. "Southern Baptists are in the vanguard in telecommunica-

tions and I rejoice because of the opportunities for reaching people for Christ."

Cothen called president-elect Lloyd Elder "a bright, organized, Bible believing Baptist and a great leader."

He said Elder's 10-month orientation process will include an introduction to the board's 16 programs of work and that he will meet with board personnel and leaders of state and SBC agencies.

"He will be involved in all planning decisions and will have all information available to him," said Cothen.

Cothen said a task force appointed in 1982 is working to determine how best to represent differing views on biblical eschatology (last things) in church literature.

Speaking of opinions that the pre-millennial view has not received adequate treatment in materials, Cothen said, "I suspect there is some justification in that point of view."

"However," he noted, "a view of eschatology affects one's entire view of scripture and space limitations in quarterlies present problems in covering alternative views thoroughly in a single lesson. The goal of the task force is to meet the needs of the major groups of Southern Baptists."

Reflecting on his eight years as president, Cothen said, "My heart is filled with rejoicing and gladness. We have not always agreed but that is part of being a Baptist."

"Another part of being a Baptist is that no person is permitted to thrust his faith upon another but each is accountable for himself before God. We have gotten things done because we are people of good will and people of Christ. We practice the Book as much or more than we talk about the Book."

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Tuition tax credits debated

WASHINGTON (BP) — Statements opposing tuition tax credits and challenging proposals to limit the jurisdiction of federal courts were adopted at the annual meeting of the Baptist Joint Committee on Public Affairs March 7-8.

The 45-member group, representing eight U.S. Baptist bodies with a combined membership of some 27 million, also elected new officers, including a Southern Baptist, R. G. Puckett, as chairperson. Puckett is editor of the *Biblical Recorder*, weekly news publication of the Baptist State Convention of North Carolina.

Updating a long held position, the BJC restated its opposition to tuition tax credits for parents who send their children to non-public elementary and secondary schools.

Hollings, D-S.C. and Rep. Timothy E. Wirth, D-Colo., at a Capitol Hill press conference.

Hollings and Wirth attacked the tax credit proposal as expensive, unfair and unconstitutional.

Hollings, who led a previous effort in the Senate to turn back tuition tax credits, said the plan "would benefit few at the expense of many, violate the clear meaning of the First Amendment and add a sea of red ink to a budget already drowning our economy."

Despite administration estimates the phased-in program would cost only \$200 million in fiscal 1984, climbing to \$800 million by 1986, Hollings charged it would eventually become a \$20 billion government program and criticized Reagan for proposing it in light of his repeated pledge to cut the size of the federal government.

Wirth charged the administration program would mean federal government spending per pupil in private schools, attended by approximately 10 percent of the nation's students, would exceed per pupil expenditures in public schools.

Secretary of Education Terrel H. Bell has defended tax credits as a proposal designed to provide equity for parents who send their children to non-public schools, not to benefit private institutions.

Bell told a House appropriations subcommittee the proposal also is designed to encourage diversity and competition in the education system.

The United States is the only modern, industrialized nation that does not provide a tuition tax credit system," he said.

Responding to a question about the impact on public schools, Bell said under a similar program in the state of Minnesota, public school enrollment increased and, "we don't think this benefit would be that harmful to the public schools."

Rep. Steny H. Hoyer, D-Md., questioned Bell's statement and said, "Minnesota is 96.7 percent white. I have a concern for other areas that most rely on public education."

Under the proposal, parents with adjusted gross incomes of \$40,000 or less would receive a tax credit of \$100 this year, \$200 in 1984 and \$300 in 1985, he said. Smaller credits would be given to parents with adjusted gross incomes up to \$60,000.

Rep. John E. Porter, R-Ill., asked if Bell's projected costs of \$100 million the first year, \$200 million the second and \$300 million the third would be of better benefit to children in another program, such as Title I funds for educationally disadvantaged children.

"Low-income parents who are not happy need an alternative," Bell said. Tuition tax credits would also benefit minorities, he said. "Surprising numbers of minority parents are sending students to private schools at enormous sacrifice. We want to give

them a little bit of assistance."

Other administration officials, members of Congress and organizations fighting tuition tax credits place the estimates much higher than Bell.

By proposing the measure, Wirth said, the administration is neglecting "fundamental fairness."

In addition to calling tuition tax credits a "foot-in-the-door" economically and a "budget buster," Hollings said the measure is also "foot-in-the-door constitutionally", noting 90 percent of private schools have religious affiliations.

Hollings said much of the flight from public schools to private schools is an effort to avoid integrated education and, by proposing tuition tax credits, the administration is encouraging parents to seek alternatives to integrated education.

The proposal, Hollings added in response to a question, says the same thing about the administration's civil rights record as its 1981 reversal of Internal Revenue Service policy denying tax-exempt status to racially discriminatory private schools. Following adverse public reaction to that switch, the administration partially reversed itself again and the issue is now pending before the Supreme Court in cases involving Bob Jones University and Goldsboro (N.C.) Christian Schools.

The Supreme Court, Hollings said, "has made clear the duty of public government in education. It has a fundamental responsibility to foster and support public schools. Its responsibility to private schools is to leave them alone."

A 1982 SBC resolution passed in New Orleans warned that tuition tax credit legislation "carries the potential of financing private education at the expense of public education." It further stated opposition to tuition tax credits because of their threat to church-state separation and called on Reagan to "reconsider his support" for the measure.

Labeling tuition tax credits "unconstitutional" because most of the nation's private schools are church-affiliated, James Dunn, executive director of the Baptist Joint Committee on Public Affairs charged: "No one can escape the conclusion that public funds benefit the sponsoring church. The net result is that the taxpayer is forced to subsidize religion."

The chief executive of the Washington, D.C.-based agency further warned that government regulation of private and parochial schools would inevitably follow enactment of tuition tax credits.

"One great strength of private and parochial education is found in the freedom from government intervention," he said. "It would be sad to see that freedom swapped for a mess of tax credit pottage."

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Enactment of the credits, a plan pushed by the Reagan administration, "would alter public policy in order to favor and aid private and parochial schools," the statement reads.

In addition, more than one-half million signatures on petitions opposing President Reagan's tuition tax credit proposal have been delivered to key congressional opponents of the measure.

The National Coalition for Public Education, representing 45 education, labor, civil rights and church groups (including the Baptist Joint Committee on Public Affairs) turned over the petitions to Sen. Ernest F.

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