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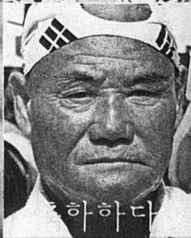
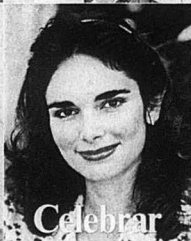
Arkansas Baptist State Convention

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August 2, 1984
Arkansas Baptist
NEWSMAGAZINE



Celebrate!
LANGUAGE MISSIONS DAY
August 12, 1984



Like the rest of the Southern Baptist Convention, Arkansas is a mosaic of cultural diversity. Ethnic congregations are being established. Arkansans reach out to Hispanics, Vietnamese, American Indians, Koreans and others. As Southern Baptists pause and give thanks, on Language Missions Day, for what God is doing, Arkansans can celebrate with the rest.

Affirming our ethnic diversity

by Wallace W. Buckner

Diversity is shaping our lives. In *Megatrends*, John Naisbitt writes, "We have moved from the myth of the melting pot to a celebration of cultural diversity." Although encouraged and often forced to assimilate, many Americans continue to retain their heritage, linguistic abilities and cultural uniqueness.

This sense of cultural pride can be seen all across our nation. Today the Hispanic population of Los Angeles is larger than that of any Central American country. The United States is the fifth largest Spanish-speaking country in the world and some demographers predict that Hispanics will become the largest minority group in the United States within the next 25 years.

Chicago is the second largest Polish city in the world and Miami is the second largest Cuban city. There are many places within the United States where one will seldom hear English spoken. Daily newspapers, printed within the United States in some 45 different languages, "can be purchased in many locales.

This celebration of cultural diversity touches Southern Baptist life. Within the 50 states, Puerto Rico, and American Samoa, Southern Baptist agencies and state conventions published materials for use within the United States in Vietnamese, Korean, Chinese, Arabic, Spanish, Cambodian, Laotian, Thai and French-Haitian. Over 4,600 language-culture congregations have affiliated with Southern Baptist associations, state conventions and the Southern Baptist Convention.

"Much of the growth Southern Baptists are experiencing today in terms of baptisms and new units of work is the result of the responsiveness of ethnic persons to the gospel!" says Oscar I. Romo, director of the Home Mission Board's language missions division. "Each ethnic congregation adds its own unique contribution to the Southern Baptist mosaic."

One way Southern Baptists have of affirming their unity in Christ within such a

diverse mosaic of language-culture groups is by celebrating Language Missions Day Aug. 12, 1984. "Language Missions Day is a special time when we can pause and give thanks for what God is doing," adds Romo. "This is truly something we can celebrate!"

Communication and understanding between peoples have a direct relationship with the number of shared experiences those peoples hold in common. Thus, joint worship services between English-speaking and non-English-speaking congregations will provide excellent opportunities for experiencing spiritual oneness in the midst of linguistic and cultural diversity.

In planning such an event include persons from all groups involved. The church missions committee might serve as the coordinating focal point. The Woman's Missionary Union and the Brotherhood organizations would also contribute significantly to the success of any Language Missions Day celebration.

The worship service itself might include a responsive reading where members of each congregation read aloud in their particular language. If possible, plan to observe jointly the church ordinances of baptism and/or the Lord's Supper. Above all, consider ethnic music and drama as ways of enriching the worship experience. Afterwards enjoy fellowship around a multi-cultural meal featuring each group's native cuisine.

Some churches have used the week preceding Language Missions Day to focus on the life and ministry of a particular language missionary. During the week, various groups study about this person's work and, if possible, the church invites the missionary to preach in the worship services on Language Missions Day.

On an associational level, consider a pulpit exchange between congregations. Though translators would be necessary in many cases, the benefits which could result from such an exchange would be well worth the effort.

In this issue

8 ACTS storms the cable

The surprising growth of the American Christian Television System, a Southern Baptist enterprise, has led to criticism by similar networks. Viewpoints of both parties are explored in this article.

12 Court review

The first of a two-part series of articles looks at church/state-related decisions in the just completed U.S. Supreme Court term. The analysis piece is by Baptist Press Washington bureau chief Stan Hasty.

Robert Dilday elected associate by Georgia Paper

ATLANTA (BP)—Robert H. Dilday has been elected associate editor of the *Christian Index*, weekly paper of the Georgia Baptist Convention, effective about Sept. 1.

Dilday, 29, is currently assistant to the executive director of the Baptist Joint Committee on Public Affairs in Washington.

He was the first intern for the *Arkansas Baptist Newsmagazine*. While a student at Southwestern Baptist Theological Seminary, he served for one year on the ABN staff while receiving seminary credit for his work. Dilday's assignments with the ABN included writing, editing, photography and layout,

for an overview of state Baptist papers.

He also has been news writer for Southwestern Baptist Theological Seminary in Fort Worth, Texas, and an intern with Texas Baptist Christian Life Commission.

He is a graduate of Baylor University and Southwestern Seminary, with additional journalism studies at universities of Georgia, Arkansas and Texas. He is son of Russell H. Dilday Jr., president of Southwestern Seminary, and Mrs. Dilday.

Mrs. Robert Dilday is the former Nancie Wingo. She is minister to college students at Columbia Church in Falls Church, Va.

The real distinctive

The editor's page

J. Everett Sneed



It is through the body of doctrine we hold in common that we have gained our identity as Baptists. Our faithfulness to the Great Commission distinguishes us as disciples. But the commitment of our tithes and offerings to the Cooperative Program, the most extensive world mission endeavor on earth today, distinguishes Southern Baptists from all other Baptist groups.

The Cooperative Program provides security for our missionaries and protects the quality of our mission program. Many Baptist groups offer direct support for missionaries. The prospective missionary solicits support directly from churches. As soon as adequate support is secured, the missionary is on his way to his field of service. Though it all appears quite simple and uncomplicated, should his sponsors suffer severe financial difficulty, the missionary could even be stranded without financial support far from home.

The Cooperative Program guarantees that our missionaries will never be stranded abroad. Since the base of the Cooperative Program is large and the Foreign Mission Board had adequate reserves, all Southern Baptist missionaries can be confident of support while they are on the field and be assured of a way home at the end of their service or at furlough time.

The selection process of the Foreign Mission Board assures Southern Baptists of effective missionaries. Prospective missionaries must undergo physical, psychological and doctrinal testing. This involved and exacting process, prior to appointment, assures that Southern Baptist missionaries will be physically, mentally and doctrinally sound.

The Cooperative Program is, also, the single issue that distinguishes Southern Baptists from any other group of Baptists. An examination of the doctrinal statements of the American Baptist Association (the original Landmark movement), the Baptist Missionary Association (the 1952 division of Landmarks), the Baptist World Fellowship, (a division of the fundamentalist movement founded by J. Frank Norris), and the American Baptist Convention will reveal little or no difference in doctrine. It is the doctrine that makes us Baptist.

Most Southern Baptist churches do recognize the identical doctrines of other Baptist groups. Whenever we exchange letters with churches of other conventions or associations, we are acknowledging that the doctrines are the same.

Others maintain that it is cooperation that makes us Southern Baptist. This could be true, if cooperation were distinctive to Southern Baptists, but it is not. The world mission endeavor of the SBC can not be carried out without the finances that are provided through the Cooperative Program. So our mission program

is funded through the Cooperative Program is the only basis of this distinction.

The Cooperative Program is an agreement between state conventions and the Southern Baptist Convention to carry out our mission programs at home and abroad. Currently, Southern Baptists have more than 3,300 foreign missionaries and in excess of 3,400 home missionaries. Arkansas is sending 39.16 percent of the Cooperative Program money received to support world.

A few who disagree with an item which is supported by the Cooperative Program actually encourage their own churches to stop their support. Such an attitude shows either a misunderstanding of the process used in developing the Cooperative Program budget, or a failure to accept the time-honored principle of cooperating with the majority.

The Cooperative Program budget is portioned between the state convention and the SBC. In Arkansas the amount of increase or decrease of CP money for each agency, institution or a program is determined by a formula adopted by the messengers to the state convention. If the formula calls for an increase, this does not mean that all programs will automatically receive an increase. Every expenditure must be justified to several boards or committees. Individuals elected by messengers monitor expenditures and budgets carefully.

Each state convention, thus, determines how much Cooperative Program money will be given to the SBC. In Arkansas, we are increasing our percentage to world missions by .75 of one percent each year. The goal, as adopted by the 1981 Arkansas Convention, is to send one-half of the Cooperative Program funds to support world missions.

The same care is taken in expending funds on the SBC level. Those monitoring the budgeting and expenditures of funds are elected by the messengers to the Southern Baptist Convention.

The same principle of leadership selection should apply at the Convention level as is normally used in churches. That is, a leader should be one who sets an example of supporting the work with both his time and his money. The best way to determine support is by the percentage of giving, whether of the church or of the individual. Jesus said, "For where your treasure is, there will your heart be also" (Luke 12:34).

Southern Baptists have the best world mission program of any denomination in the world today. The Cooperative Program is the tool that has enabled us to be the leader in missions and evangelism. Although it is not perfect, it is the primary key to Southern Baptists' success.

Arkansas Baptist

NEWSMAGAZINE

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

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NUMBER 29

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Betty Kennedy Managing Editor

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Letters to the editor expressing opinions are invited. Letters should be typed double-spaced and must be signed. Letters must not contain more than 350 words and must not defame the character of persons. They must be marked "for publication."

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

Copies by mail 50 cents each.

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

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Opinions expressed in signed articles are those of the writer.

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Woman's viewpoint

Janet Williams

Developing a spirit of gratitude

Saying "thank you" is one of the first responses we try to teach our children. Even before a baby can speak understandably, we are saying "thank you" for him as someone gives him a bottle or picks up a toy.

Then, as the child grows, we teach him to pause before a meal and before bedtime to enumerate all the things for which he is thankful. Do we ever stop to think why we are trying to instill this attitude of "thank you" in our children?

The words "thank you" have become identified with other social graces such as saying "please," "excuse me," or "may I?" Although we may want our children to use these words appropriately to impress others with their courtesy and intelligence, we hopefully have a higher purpose. Our long-

range goal is to teach the child that living in a spirit of gratitude to God and to others is a special dimension of daily Christian living.

Until the young child has the experience of receiving from others, he cannot understand the meaning of gratitude or giving to someone else. He will develop gratitude only as he imitates the behavior of people around him. Therefore, being in a loving environment, where he feels secure, is necessary. He needs to hear and see our expressions of gratitude.

The child may not comprehend the meaning of the words "thank you," but he is establishing a pattern of acknowledging his gratitude toward God and others. However, our efforts are ineffective if we force the child

to be dishonest in saying "thank you" when he is not thankful. (Maybe he isn't thankful for the broccoli, but is able to say "thank you" for the strawberries!)

Since growth in any attitude or understanding does not happen all at one time, we cannot expect the child to be fully developed in his expressions of gratitude. But we can be receptive to his efforts and praise his responses.

Janet Hamm Williams, a native of Batesville, is a graduate of Baylor University and has graduate hours from Southwestern Baptist Theological Seminary. A mother of three, she is director of childhood education at Calvary Church, Little Rock.



One layman's opinion

Daniel R. Grant

Nations that need or don't need babies

If that proverbial man from Mars, looking down on the earth from outer space, could study national policies concerning having babies, he would be confused indeed. Recently French President Francois Mitterrand proposed a law offering couples \$125 a month for up to two years if either the husband or wife takes "parental leave" from work because of the birth of a third or subsequent children.

The French government for more than 10 years has been offering such incentives as a guaranteed minimum wage, extended maternity leave, and day-care centers. It is all because the birthrate in France has dropped to 1.9 children per family, when 2.1 is needed to renew the national population. In 1964 the French birthrate was 2.9, but French population experts say their people have lost confidence in the nation's future. National leaders warn that France will become overpopulated with senior citizens who will overtax the social security system, but the birthrate continues to be low.

China has the opposite problem. Although their national leaders express some pride in having the largest population of any nation in the world (over one billion), they have decided that further growth is dangerous. One child per family has been set as the ideal number, and certain "negative incen-

tives," growing progressively stronger with each additional child, are enforced in order to achieve the desired result. For example, free hospitalization and health service are denied for the second child, and a reduction in monthly wages is imposed if there is a third child, with loss of employment for continued violations.

One can imagine the problems that could arise in Chinese society, with such deep-seated preferences for a male child, when a female is born first. Even so, there seems to have been a sharp decrease in the birthrate in China since the adoption of the new regulations.

In the United States, we have a still different problem concerning babies. For a variety of reasons, more than 1,500,000 abortions occur in America every year, and few questions of public policy have become more bitterly debated in political circles than this one.

Back to the man from Mars, he would undoubtedly have some simple solution for the problems of France, China, and the United States. I suspect it would involve the migration of a few million Chinese to France, and perhaps the adoption of American babies by the French, instead of aborting them. Somehow or other, I further suspect the Martian solution will not be adopted.

As for me, I understand and appreciate the good intentions of population control as a tool in the war against hunger and poverty. In spite of this, I still have strong emotional ties to the larger families. It just might possibly have something to do with the fact that I was the fifth child in my family, and my parents almost decided to stop with child number four.

Daniel R. Grant is president of Ouachita Baptist University.

Fitness workshop offered

Southwestern Seminary Recreation Aerobic Center will be offering an AerobiRhythms workshop at Park Hill Church, 201 East "C" St., North Little Rock, at 1 p. m. Friday, Aug. 10, and all day Saturday the 11th.

The workshop is designed to develop leaders for church fitness programs which use exercises choreographed to Christian music. Participants will receive special help in organizing, promoting, and using aerobic programs as an inreach and outreach tool in the local church.

Those interested in attending should contact Bobby Shows, Park Hill Church, North Little Rock, Ark. (501) 753-3413.

Don Moore

You'll be glad to know...

...Siloam Springs continues growth!

After five weeks of camps, Freddie Pike reports that 4,928 have been enrolled. At this writing, two more weeks of camp are left. If the average continues, we will have reached around 7,000 campers. Of these, 269 have received Jesus Christ the first five weeks. We hope and pray that number will go beyond 300 for the summer. How grateful we are for all of the adults from over the state who help make Siloam a special experience! By the way, we know the registration fees are high, but they only cover about 65 percent of the actual costs.

If you missed the July 19 issue of this newsmagazine, you need to be reminded that 100 homes are being enlisted to provide bed and breakfast for messengers to the annual meeting of the Arkansas Baptist State Convention in Fort Smith, Nov. 5-7, 1984. For pastors and their wives whose churches do not provide convention expenses, this is your great opportunity! You will need to plan early and make arrangements with Ferrell Morgan, 1321 Dodson Avenue, Fort Smith, AR 72901.

Arkansas music people have great time at Glorietta! July 8-13 saw approximately 2,300 Southern Baptists gather for the first of two music weeks. Almost 300 Arkansans were in that number. Bro. Ervin Keathley and his department did a great job of informing and encouraging Arkansas people to attend. The Music Men of Arkansas provided a concert to open the week on Sunday night, Charles Wright, of Ouachita Baptist University, directed the singing. It was my joy to be the preacher for the week. How thrilling it was to have fellowship with so many of our music leadership in the state and to see so many of them filling key places in choral and instrumental groups during the week. We are blessed with a great group of music leaders in Arkansas!

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

Golf tourney scheduled at

The annual state golf tournament for church staff members will be held at Rebsamen Golf Course in Little Rock Monday, Aug. 13, beginning at 10 a. m.

Contact Johnny Jackson, 1717 N. Mississippi, in Little Rock (72207) for information.

August 2, 1984

The church's mission: first in a series of three Verbalizing your mission

by R. Wilbur Herring



Herring

For those whose heart beat is that of having a part in the building of a spiritually successful church, I wish to share with you the lessons that the Lord has taught me in five pastorates. Two of these pastorates were with one church.

There are three essentials for success. The three are: (1) verbalize your mission, (2) organize your forces, and (3) energize your workers.

You might not think it necessary to verbalize your mission, but this is the first step toward having a successful ministry and the building of a successful church. Pastor, staff member, church member, do you know your mission? What is your goal, your task,

your objective?

There is a tremendous advantage in writing it down. I discovered in the ministry that when people would write out their prayer requests that there was an increased possibility of getting their prayers answered sooner.

Some pastors and churches never get anywhere because they do not know where they are supposed to be going. You have a mission! It is a God-given mission. The Lord did not launch his church and fail to give her a mission. It should be an easy matter to discover our mission and to get on with accomplishing it.

Your mission is none other than the Great Commission given to the church and to all believers working in and through the churches. Each of us can quote verbatim Matthew 28:19 and 20. Now in the light of this fact, why would some church or some pastor think that they have some other mission? Yet some do.

Next week: The Great Commission, our mission.

R. Wilbur Herring is pastor emeritus of Central Church in Jonesboro and interim pastor at Conway First Church.

BSU team ministering at Olympic games

Arkansas Baptist Student Union is providing a team for Southern Baptists' Summer Games Ministries at Los Angeles this week.

Eight students and two leaders from Southern Arkansas University at Magnolia are working as a direct witness and information team, sharing Christ and a portion of God's work with visitors at the Summer Games Ministry hospitality center.

The games are expected to draw a million visitors a day. Southern Baptists are providing light meals, snack, live Christian entertainment, information and emergency services to some of these.

Leaders of the SAU Baptist Student Union team are Lynn Loyd and Robert Turner. Student team members are Jeff Harrington, Russ Sherrill, James Waters, Phil Shireley, Carol Lemon, Donna Schwartz, Brenda Turner and Sarah Whitten.

Their travel to Los Angeles was made possible by First Church at Smackover and two auto dealerships there providing two cars.

Summer Games Ministries is a cooperative ministry effort of the SBC Home Mission Board, the Southern Baptist General Convention of California and Southern Baptists in metropolitan Los Angeles.

Seminary studies at Little Rock scheduled

D. David Garland will be one of three seminary professors traveling to Little Rock each week for 10 weeks to teach courses this fall in the Seminary Studies program.

Dr. Garland, Professor of Old Testament at Southwestern Baptist Theological Seminary at Fort Worth since 1959, will provide instruction on passages covering Solomon through the fall of Jerusalem. His course will meet from 9-12 a.m. on Mondays at Immanuel Church. The semester begins Sept. 17.

Dr. Garland, a graduate of the University

of Arkansas, Fayetteville, has been pastor of Baring Cross Church at North Little Rock. During those years he was moderator of Pulaski County Association and served on the Executive Board of the Arkansas Baptist State Convention.

He holds the B.D. and Ph.D. degrees from Southern Baptist Theological Seminary.

The Old Testament course is one of three being offered on the masters degree level this fall. Other courses are on English and American Baptist history and church staff development.

Information about costs and registration procedures may be obtained by contacting Lehman Webb, coordinator for seminary external education, at (501) 376-4791 or his home, 758-6345, or at P.O. Box 552, Little Rock, AR 72203.



Dr. Garland

by Millie Gill / ABN staff writer

people

Danny Austin has resigned as minister of music/church growth at Cabot Mount Carmel Church to join the staff of the First Church of Miami, Okla.

Tiffin Hubbard has resigned from the staff of Watson Chapel Church at Pine Bluff to move to Memphis where he will attend Mid-America Theological Seminary.

Furlon Gist Dodson died July 22 at age 85. He was a retired Southern Baptist minister, having served churches in a number of states, including Arkansas. He has also served as a chaplain and as a staff member at Golden Gate Theological Seminary. Funeral services were held July 25 in Dardanelle. Survivors include his wife, Nora Lee Edison Dodson of Russellville, and a brother, F. C. Dodson of Purdy, Mo.

David Smith resigned July 31 as pastor of the Leachville Second Church to continue his seminary studies.

Jack Porter is serving as pastor of the Luxora Church.

briefly

Elmdale Church at Springdale will host the second annual northwest Arkansas summer Bible conference July 22-25. This year's conference will feature Mark Brooks, pastor of the host church; Joe McKinney, pastor of the Gracemont Church in Tulsa, Okla.; and Ron and Pat Owens of Fort Worth, Texas.

Brinkley First Church mission team will go to Belize Aug. 13-22 to assist with the construction of an educational building for the Belmopan Church, lead vacation Bible schools and assist with a hospital witnessing program.

Beryl Church at Vilonia mission team has returned from assisting with mission efforts in Indiana.

Shirley First Church celebrated its 108th anniversary July 15 with a deacon ordination service and covered-dish dinner. Pastor Harvey Maher led in the ordination service for Mac Litaker and Armon Hensley.

Temple Church at Searcy has completed two mission vacation Bible schools in Arkansas. The first was in Gregory, June 4-7, and the second in the New Light Church in North Little Rock, June 25-29.

There were a total of 132 enrolled in the two schools and 11 professions of faith.

Palestine Church at Greenwood will celebrate its 105th anniversary Aug. 5 with homecoming services which will include a potluck meal at noon and dedication service. Former pastors and members will be special guests.

Osceola Friendship Church puppet team has returned from a mission trip to northern Florida and southeast Alabama through which they ministered to 148. Performances resulted in two professions of faith according to pastor Neal Stevens.

youth

Elmdale Church at Springdale youth and adults have returned from a mission trip to Window Rock, Ariz., where they held a vacation Bible school at the First Church on the Navajo reservation that resulted in and 23 professions of faith.

Sheridan First Church youth have returned from assisting the Formosa Church with a Bible school that has resulted in an increased Sunday School attendance.

Piggott First Church youth will return Aug. 3 from a Missouri choir tour that included performances in Potosi, Desoto and Arnold.

Windsor Park Church in Fort Smith youth choir and sponsors have returned from a nine-day tour of the midwestern United States. The group performed in Missouri, Nebraska, Minnesota, Wisconsin and Illinois. Jim Burleson, minister of music, reported three professions of faith as a result of performances.

Osceola First Church youth and sponsors were in Indiana July 21-28 to assist the Huntington Church with backyard Bible clubs and door-to-door surveys. John Dresbach, minister of music/youth coordinated mission efforts.

Nettleton Church at Jonesboro youth led three backyard Bible clubs June 25-29 in Jonesboro. Through the clubs, directed by Kathleen Clay, Paul Loop and Debra Robinett, they enrolled 98. Dave McKinney, minister of youth, was coordinator.

Augusta First Church were in Louisville, Ky. July 20-28 to assist with Bible schools, surveys and other outreach projects.



ABN photo / Sneed

Concord First Church dedicated its remodeled auditorium in a July 1 service. Pastor Johnny Lemmons said the \$25,000 remodeling program included the installation of central heat and air conditioning and replacement of the roof. J. Everett Sneed, editor of the Arkansas Baptist Newsmagazine, was dedication speaker.

Social Security, IRS audit changes set for churches

WASHINGTON (BP)—A new Social Security option and greater protections from Internal Revenue Service investigations would be provided churches under legislation now awaiting presidential signature.

One section of the Deficit Reduction Act of 1984 enacted by Congress would permit churches to make a one-time, irrevocable decision not to participate in Social Security on behalf of their non-ministerial employees. The legislation also significantly tightens the conditions and procedures IRS must follow in auditing churches and further delays for some ministers a 1983 IRS ruling on clergy housing benefits.

Congress included the Social Security option for churches after some church leaders complained that the 1983 change which made participation in the nation's retirement system mandatory for all non-profit organizations, including churches, violated their religious liberty. Under the 1983 Social Security Amendments, churches would have been responsible for paying the employer's share of Social Security taxes and withholding the employee's portion.

Under the 1984 compromise passed by

Congress, churches, including conventions and associations, church schools and church-controlled organizations would be permitted a one-time election not to participate in Social Security on behalf of their non-ministerial employees. (By law, ministers participate in Social Security as self-employed persons.) In cases where the election is made, employees would be liable for self-employment tax which roughly equals the combined employer-employee rate.

In order to make the election, the church or organization must state that it "is opposed for religious reasons" to payment of Social Security taxes. The legislation provides a time limit for churches and church organizations to make the elections, which would be effective beginning Jan. 1, 1984.

The bill's church audit provision would make it more difficult for IRS to investigate churches. It excludes IRS from initiating a church tax inquiry unless an IRS regional commissioner has written materials supporting a "reasonable belief" that the church may not be qualified for tax-exempt status or has income from an unrelated trade or business. Under the bill, written notice to

churches would be required to initiate an inquiry.

Additionally, the new measure would require IRS to notify a church and an IRS regional counsel before examining church records. Such records may be examined only to the extent necessary to determine tax liability. The provisions would permit IRS to examine the religious activities of any organization claiming to be a church only to the extent necessary to determine if the organization is actually a church. Generally, IRS would be required to make a final determination on any examination within two years and on any inquiry not followed by an examination within 90 days.

The deficit reduction package would also extend for one year to Jan. 1, 1986, the effective date for IRS Rev. Rul. 83-3 which disallowed ministers tax deductions for mortgage interest and real estate taxes to the extent these expenses were attributable to a tax-exempt housing allowance. The extension would apply only to clergy who owned or had a contract to purchase their residence as of Jan. 3, 1983. For other clergy, the revenue ruling took effect July 1, 1983.

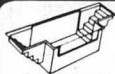
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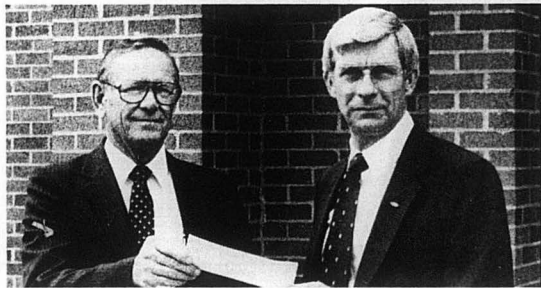
Sylvan Hill First Church, North Little Rock, wants dedicated Christians, full and part-time for Day Care work. Also need kitchen help. Cooking experience helpful. Call Tom Olson: 835-2511



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John A. Ross, Director of Development of Arkansas Baptist Family and Child Care Services, (right) is shown receiving a \$4,856.61 check from Lester Nixon, director of missions for North Central Association. The gift was made possible through the estate of the late Edna Anne Whitaker. Ross said the money will be put to good use as the Children's Home is at capacity this summer. "We are grateful for the thoughtfulness of Mrs. Whitaker and her concern for children" he said.

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Rapid growth of ACTS to million viewers causes cable TV stir;

FORT WORTH, Texas (BP)—Although the ACTS network is less than two months old and hardly a TV powerhouse, its rapid growth is causing a stir in some cable TV circles and drawing criticism from other religious broadcasters.

ACTS, the American Christian Television System, has been in full operation since June 12. Its family and Christian programs already reach more than a million homes through 84 cable TV systems and two low-power TV stations.

But ACTS has been criticized by the PTL Network, the country's largest religious TV system, and CBN Cable Network, which formerly held that distinction, for aggressive

marketing. "If we weren't making motion, we wouldn't be making waves," ACTS President Jimmy R. Allen said.

All three networks are distributed primarily through local cable TV systems, many of which are required to offer their communities religious programming. Since most cable systems have a limited number of channels available, cable operators often end up choosing either ACTS, PTL, CBN or another service that offers religious programs.

Both PTL and CBN have charged ACTS' consultants or supporters have pressured some cable operators to bump the other networks off cable systems in favor of ACTS.

The Baptist network issued a policy statement in May disavowing pressure tactics. "ACTS' personnel have never to our knowledge and will never use practices which in any way speak against other groups or seek to proselytize members or avenues of distribution," the statement said in part. "Never are cable operators asked to drop or move any particular service. Any ACTS' personnel violating this approach would be dismissed."

According to PTL, however, the statement did not solve the problem. Regardless of policy on the national level, "the distance between the home office and the local boys is a long, long way," said Jack Hightower, PTL

ACTS

SATELLITE NETWORK, INC.

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ACTS Program Guide

Eastern Time	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8:00	Changed Lives						
8:30	One In The Spirit	Lifestyle	Lifestyle	Lifestyle	Lifestyle	Lifestyle	Cisco Kid
9:00	Insight						
9:30	This Is The Life	Life Today	Life Today	Life Today	Life Today	Life Today	
10:00	Journeys in Christian Growth	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	
10:30	Bobby Jones	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	
11:00	Prime Timers	Prime Timers	David Wade	Super Handyman	Plant Groom	Human Dimension	Sunshine Factory
11:30	Athletes	Praise Song	Insight	At Home W/Bible	Down Home USA	This Is The Life	
Noon							
12:30	Great Churches	Lifestyle	Lifestyle	Lifestyle	Lifestyle	Lifestyle	
1:00	At Home W/Bible	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	
1:30	Praise Song	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel
2:00	Profiles						
2:30	Our World	Life Today	Life Today	Life Today	Life Today	Life Today	
3:00	Invitation to Life	Country Crossroads	Our World	Glorieta Quiz	Athletes	In Concert	
3:30			Profiles	Listen	Our World		Imagine That
4:00		Melting Pot	Melting Pot	Melting Pot	Melting Pot	Melting Pot	
4:30	In Concert	Success	Success	Success	Success	Success	Laff Movie
5:00	Great Churches	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	Prime Timers
5:30		Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Super Handyman
6:00	At Home W/Bible	Cisco Kid	Cisco Kid	Cisco Kid	Cisco Kid	Cisco Kid	Plant Groom
6:30	Changed Lives	David Wade	Super Handyman	Plant Groom	Glorieta Quiz	Prime Timers	David Wade
7:00	This Is The Life						Shari Lewis
7:30	Insight						Bill Cosby
8:00	Human Dimension	Our World					Country Crossroads
8:30	Listen	Athletes	Great Churches	In Concert	Invitation To Life	Our World	
9:00	Journeys in Christian Growth	Life Today	Life Today	Life Today	Life Today	Life Today	La Vida Hoy
9:30	One In The Spirit						
10:00	Bobby Jones	Cope	Cope	Cope	Cope	Cope	In Concert
10:30	Praise Song						
11:00	Our World	Lifestyle	Lifestyle	Lifestyle	Lifestyle	Lifestyle	Our World
11:30	Down Home USA						Insight
12:00	Country Crossroads	In Concert	Athletes	Great Churches	Our World	Country Crossroads	This Is The Life
12:30			Our World		Profiles		
1:00	La Vida Hoy	Life Today	Life Today	Life Today	Life Today	Life Today	Saturday Cinema
1:30							

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Baptists respond to protests by other systems

marketing director.

Hightower said the pressure is coming primarily from Baptist pastors anxious to get ACTS on their local cable systems. "When these ministers go to a cable system manager with evangelistic fervor instead of a conciliatory spirit, it comes across as hard-sell," he said.

Sometimes the enthusiasm of a Baptist minister looks like "the wrath of God" to a cable manager, Hightower said. Whether they "intimate, suggest or demand" that ACTS be put on and another service dropped, he said, it is perceived as pressure.

Unlike PTL and CBN, which were started by independent religious broadcasters, ACTS is being developed by a denomination, the Southern Baptist Convention. ACTS' marketing strategy draws attention to the strength of Southern Baptists and promises participation by Baptist churches in local program production and promotion.

In order to make room for ACTS in Jackson, Miss., Capitol Cablevision bumped CBN from the system's basic service to its second tier, which costs subscribers more because, Capitol officials said, ACTS would better serve subscriber needs and interests.

By contrast, United Cable Television in Tyler, Texas, chose to leave CBN on their basic service and put ACTS on the second tier until another basic channel opens up. But in Little Rock, Ark., the city council instructed Storer Communications to replace PTL with ACTS.

Though unconfirmed, similar conflicts are reported in other communities. But no one is ready to call the problem epidemic: "There is a problem, but how widespread it is I don't know," said Gene Linder, executive director of programming and production for ATC, which owns 467 cable TV systems, including the one in Jackson.

Linder said the heavy involvement of local people is both the prime attraction of ACTS and its biggest danger. "Anytime you have a vested interest, there is the potential for pressure." Allen also credited the network's "grass roots structure" with creating some pressure.

"The community involvement factor is the most exciting thing to the cable operators," he said. "But in trying to explain their decision to carry ACTS, it can easily sound like they are responding to pressure. They may genuinely be trying to give the community a popular and needed service, but it's hard for them to explain that."

Allen said quick acceptance of ACTS by cable TV operators has caused apprehension among other broadcasters. "Any aggressive marketing position causes problems," he said. "If we were not making considerable progress, no one would make anything of our strategy. We are trying to be very positive. We believe there is room for all of us in cable."

PTL and CBN agreed there is a need for all the services, but said most of ACTS' gains

have been their losses. "In any instance where ACTS has gotten on, it has been at the expense of another religious service," said Tom Rugeberg, CBN vice-president for operations.

Lloyd Hart, national cable affiliate manager for ACTS, said in most cases ACTS has instead found space on new or expanding systems or where adequate space has not necessitated eliminating any services.

"If it comes at the expense of another service, we're not always told that," Hart said. "We don't suggest that be done, so we don't even make an issue of it by asking. In many cases where a cable system already has a religious service and no extra room, we are told we will have to wait as much as a year before another channel is available. And that's fine."

Hart said ACTS informs communities it is available as "an unapologetically religious network." Then, at the invitation of local supporters, one of ACTS' 300 consultants meets with the cable operator to outline the service and demonstrate local support.

"There is no discussion of who's already on the system or who needs to be kicked off," Hart said. "Then the cable operator has to decide if the community is in favor of ACTS. It would only hurt us to force our way onto a cable system," Hart said. "Even if pressure got us on in one city, it would hurt us with every other system owned by that same company."

"Pressure is met by resistance, that's human nature," agreed ATC's Linder. It would be unwise for any network to develop an adversary relationship with cable systems, he warned.

All three networks insist they are not in competition with each other, except in the sense that all services compete for limited channel space. Hightower said PTL is the only one of the three that carries religious programs exclusively and the others should not be considered religious services. Both CBN and ACTS mix religious programs with family-oriented entertainment.

CBN (23 million subscribers) no longer promotes itself as a religious service, so PTL (10 million subscribers) is considered the largest religious network. Rugeberg said CBN's size and ad-supported programs means it does not compete with the others. Our competition is more with the USA Network and (superstations) WTBS and WGN than with ACTS," he said.

Although the three services are trying to minimize the competition and conflicts in their marketing to cable systems, most predict some problems will linger. It may be hard for cable TV operators to see them as non-competitive, Allen said, especially when reporters and other outsiders are looking for a "holy war."

"But we would rather see PTL and CBN and ACTS all on the same system," Hart said, "because any of them would be better than most other cable services."

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Costa Ricans, Mission see new cooperation

SAN JOSE, Costa Rica (BP)—The framework seems to be emerging for stronger cooperation in Baptist evangelistic work in Costa Rica.

Two Baptist associations have formally invited the Costa Rica Baptist Mission to relate to them in evangelism and as many other areas of work as possible, reports Bob Compton, missionary press representative. "This is the first breakthrough of this type since the Costa Rica Baptist Convention severed relationships with the mission in 1980," Compton said.

The breakthrough came after a series of meetings involving leadership of the National Association of Baptist Churches, the Atlantic Zone Regional Association and the mission (organization of the 15 Southern Baptist missionaries working in the country).

Kindergarten Teachers Needed

Abundant Life Schools of Sylvan Hills First Church, North Little Rock, is now hiring teachers for the 1984-85 school year. The greatest need is for 4-year-old and 5-year-old kindergarten teachers. For more information, call Paul Bunger at 758-3057 or 835-2511

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Churches begin using BTN, building tape libraries

NASHVILLE, Tenn. (BP)—During BTN's first week with a full broadcast schedule (July 2), some churches reported the Sunday school lesson preparation messages were of the most benefit and time for taping messages was their most immediate problem.

BTN (Baptist Telecommunication Network) is a satellite teaching and training network of the Baptist Sunday School Board with more than 150 churches, associations and state conventions currently receiving seven hours of new programming each week.

Staff members from four churches commented on their first week impressions of BTN. They are Mackie McCollister, minister of education, Harrisburg Church, Tupelo, Miss.; Randall Babin, minister of education, Emmanuel Church, White Oak, Texas; Jerry Cleveland, minister of education, First Church, Donelson, Tenn., and Paul Wonders, pastor, Becks Church, Winston-Salem, N.C.

The Life and Work preparation messages have been helpful for the Wednesday night Sunday school work sessions at Harrisburg Church, McCollister said. About 15 to 20 Sunday school workers have been viewing the messages and attendance increased from the first week to the second, he said.

Sunday school workers at Emmanuel Church are learning to adjust to the added 20 minutes to their workers' training sessions, Babin said.

"I've been real pleased with things to this point. It's like a new toy and we are not sure of all the angles for using it yet," Babin said.

Cleveland is anxious for BTN to present Bible Book lesson preparation messages, he said. That series is scheduled to begin in October.

But, the Life and Work series messages have been a boost to the weekly workers' meetings at Becks Church, Wonders said. Workers are viewing the taped messages and then discussing the lesson for the following week.

The lesson preparation messages have been of immediate benefit to teachers, but the broadcasts from the convention ap-

parently were useful for larger groups to get an early look at BTN.

About 125 persons attended Wednesday evening services at First Baptist, Donelson, to watch portions of the Southern Baptist Convention. People liked seeing convention activities and developed a better understanding of what happened, Cleveland said.

Viewing the convention activities was exciting, said Jerry Burden, a member of the Donelson church who was elected a trustee to the Sunday School Board during the convention. Watching the convention on BTN "made you feel like you were right there," Burden said.

The amount of material telecast makes it difficult to keep up with taping, according to Babin. "I'm making it a priority because I believe in it," he said.

Babin said his church is seeking a BTN coordinator. While he hopes to get a full-time worker, the church will probably begin with a volunteer, he said.

Each program is listed as airing only twice, Cleveland pointed out. "If you miss it twice, you are out of luck," he said.

Cleveland also plans to have a BTN coordinator who will ease the pressure of taping from him. But for now, "I want to do it myself to see how it goes," he said.

McCollister said BTN messages will become a strong part of his church's program once a tape library is developed.

At Becks Church, the church council is planning uses for BTN and is excited about it, Wonders said. Leaders plan to schedule messages early on that will have broad appeal to the members, he said.

"Over the summer we want to get them accustomed to BTN so they will be able to use it more easily when we get started in the fall," he said.

Babin said his church plans to use the marriage enrichment messages later and is scheduling missions-related messages for use by the WMU organizations.

"We want to give it many months to evaluate it and see how it will help us," McCollister said.

"Five years from now, we won't know how we ever did without it," he said.

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Charles Stanley, Susan Wright give opposing ordination views

by Jim Newton

ATLANTA (BP)—Southern Baptist Convention President Charles Stanley and Chicago pastor Susan Lockwood Wright offered opposing viewpoints on ordination of women in opinion articles published by the Sunday Atlanta Journal and Constitution July 8, 1984.

Stanley, who said in the article he accepted Christ at the age of 12 during a service (in Danville, Va.) when a woman was preaching, argued that the Bible teaches women should not be ordained or hold positions of authority in the church.

"A careful study of the Scriptures," wrote Stanley, "shows that the Bible, while forbidding a woman to hold a position of authority in the church, does not forbid her to teach and serve in numerous ways under certain guidelines of authority. In fact, the Bible does not forbid women from preaching. The issue is authority, not service. Role, not work. There are, no doubt, women who can preach, teach and fulfill many areas of service in the church more effectively than many men. Spirituality, gifts, talents or commitment are not the issue. The issue is authority and role."

Wright, pastor of Cornell Avenue Church of Chicago, countered that the real issue is whether God calls women to be ministers. "Ordination is merely the confirmation by a local congregation that a person has evidenced gifts for ministry, and Southern Baptists have never believed that ordination makes anyone, male or female, a 'real' minister—only God can. A church can confirm; but only God can call.

"What this means, then, is that we must confront a much deeper issue, one that gets at the very nature of who God is," Wright continued. "For when we mortals begin to say who can and cannot be a minister, we are saying what God can and cannot do. We are, in essence, making ourselves equal with God and usurping God's power to choose whomever God chooses (Ex. 33:19). The technical term for this is idolatry—making God in our image. . . ."

Both Stanley and Wright used Bible passages to support their views, at times giving different interpretations to the same scriptures. Nor did they agree on the key questions and issues in the controversial topic.

"The question before us is not the ability of women, nor whether God uses them or not," wrote Stanley, pastor of Atlanta's First Church. "The question is—should women be ordained as pastors or deacons of a local Baptist church? A crucial question that follows is this—is there an authoritative answer to this question? If not, then one opinion is as good as another. But if there is, what is the authority and what does it say? For Baptists, the Bible has always been our final authority for both faith and practice."

Stanley declared unequivocally "there is no evidence in Scripture that women served in a governing role. They did not serve

as pastors or elders, or as deacons as we view the deacon role in a Baptist church."

Wright disagreed with those who, like Stanley, argue "God can call women to be ministers with a little 'm' but not to official offices of pastor and deacon."

"They base their views," she said, "on passages of Scripture which seem to prohibit women from leadership positions such as teachers, preachers and pastors (I Co. 14:34-36; 1 Timothy 2:12). But these passages," she argued, "do not in fact present a clear biblical teaching against women as church leaders; rather they deal with specific problems of false teaching and order in worship. To elevate these passages to universal principles prohibiting women from church leadership roles is to do violence to overall New Testament teaching," she contended. Wright cited five women by name plus several others who are mentioned in the Bible as having served as leaders in the early church in various roles. She listed Junia, an apostle mentioned in Romans 16:7; the women of the Corinthian church (I Co. 11:5); Phillip's four daughters (Acts 21:9); the aged widow Anna (Luke 2:38); the Old Testament prophetess Deborah (Jg. 4); Priscilla (Acts 18:24-28); and Phoebe, described by Paul as a deacon ("diakonos—the same word he used to describe Timothy" and others).

"When Paul used 'diakonos' for Christian workers, we don't know whether he was referring to a formal office or those who, like stewards, had been entrusted by God with the responsibility in the ministry; whether formally installed or not, they were church leaders and ministers," she wrote. So whether Phoebe held the formal office of deacon or was a minister at Cenchræa in a more general sense, she was certainly a church leader whom Paul commended as his co-worker."

Stanley countered in his article that the Bible does not say Phoebe was a deacon, but rather that she was "a servant of the church." Commenting also on Priscilla, Stanley wrote "there is no evidence that either of these or any of the other women mentioned in the chapter held positions of authority in any of the churches."

Quoting heavily from Stephen B. Clark's 700-page volume entitled "Man and Woman in Christ," Stanley observed that through 1,700 years of church history, there is no doubt as to the absence of women in positions of authority in the church. He insisted there were clear differences in role, and that whenever women exercised authority, they did so subordinate to a man.

"God in his wisdom has delegated different roles to men and women," Stanley wrote. "It is true both in the home and in the church.

"The Bible clearly teaches that in the home the woman is to be in subjection to her husband," Stanley added, citing Ephe-

sians 5:24. "Subordination does not mean inferiority," he observed. Noting an admonition in Ephesians 6:1 for children to be subordinate to their parents, Stanley said "this does not mean they are inferior. Their subordinate position is for their protection."

Stanley said God also has issued a strong command to husbands to "Love your wife as Christ loved the church and gave himself for it." Pointing out many women view denial of ordination as implying inferiority and striking at their sense of self-worth and equality, Stanley insisted "no woman so loved and cherished is going to feel inferior. The men of this generation will have to bear a great portion of the blame for the fact that many women do feel that we have not loved, honored, cared for, encouraged and esteemed them as highly as God commanded. . . . Our failure to encourage women to become all God wants them to be has resulted in many of them feeling stifled, frustrated and unfulfilled."

Wright disagreed with those who argue "women cannot be church leaders because passages like Ephesians 5:21-23 teach women to be in submission. This passage," she claimed, "when read in its entirety teaches mutual submission. It applies to all Christians, regardless of their sex."

She also countered arguments that women should not hold certain offices because they were created after man and led to the fall. Such views, she said, "ignore the saving work of Christ on the cross who 'has broken down the barrier' so that 'there is neither Jew nor Greek, . . . slave nor free, . . . male nor female; for you are all one in Christ Jesus' (Gal. 3:28)." Wright gave a different interpretation of the biblical meaning of the authority. "The call to Christian ministry is not to power or status or authority; rather it is a call to servanthood, characterized by self-denial, submission and service," she wrote. She quoted Jesus admonishing his followers not to seek power and authority, "but whoever shall be great among you must be the slave of all." (Mark 10:42-44.)

Stanley, however, identified the key issues as authority and role.

"Ordination is not necessary for a woman to be effective and fulfilled in her service to the Lord," Stanley insisted. "To insist on ordination is to change God's design for carrying his ministry through his church."

Wright countered that ordination is not truly at the heart of the controversy regarding women as ministers, except for its symbolic significance. "Ordination of women usually sparks the controversy because it confirms that God not only can call women to be ministers, but that God does call women to be ministers."

Pointing out she knows God calls women "because I have been called by God," Wright concluded, "God still calls whomever God chooses, and will continue to do so."

Church-state actions reflect high court's shift to right

by Stan Hasteley

Editor's note: This is the first of a two-part series on the recently completed term of the U.S. Supreme Court.

WASHINGTON (BP)—Church-state actions by the U.S. Supreme Court in its just-concluded term reflected a perceptible rightward drift as an emerging conservative majority of justices took firm control on the nation's highest tribunal.

After more than a decade of struggling for an identity of its own in the wake of the liberal court led by the late Chief Justice Earl Warren, the court of current Chief Justice Warren E. Burger finally began to bear the clear imprint of his judicial conservatism. Along with fellow conservatives William H. Rehnquist, Sandra Day O'Connor, Lewis F. Powell Jr. and Byron R. White, the Burger court began to reclaim large chunks of judicial ground in virtually every area of constitutional law. Church-state law was no exception.

In its headline church-state case of the term, those five justices ruled that cities and towns may erect Christmas nativity scenes without violating the Constitution's ban on an establishment of religion. The 5-4 decision upheld a 40-year tradition in Pawtucket, R.I., of erecting a city-sponsored Christmas display that included a nativity scene accompanied by secular seasonal figures.

Although two lower federal courts agreed that including the creche amounted to an unconstitutional mingling of church and state, Burger wrote for the majority that Thomas Jefferson's "wall of separation" between the two realms "is not a wholly accurate description of the practical aspects of the relationship that in fact exists between church and state."

Citing numerous national traditions acknowledging a belief in God, Burger concluded the Pawtucket practice passed constitutional tests because the nativity scene was but a "passive symbol" which as part of a larger Christmas display "engenders a friendly community spirit" and "serves the

commercial interests" of merchants.

Among the vigorous dissenters, Justice Harry A. Blackmun objected that "The creche has been relegated to the role of a neutral harbinger of the holiday season, useful for commercial purposes, but devoid of any inherent meaning and incapable of enhancing the religious tenor of a display of which it is an integral part." (Lynch v. Donnelly, 104 S.Ct. 1355 (1984))

In its other major church-state decision of the term, the high court ruled unanimously that private colleges and universities—including church-related schools—must indicate compliance with anti-sex discrimination laws or see their students lose federal financial assistance.

Despite efforts by attorneys specializing in church-state law to sway the court, all nine justices concluded that the U.S. Department of Education acted within the law by stripping students at Presbyterian-related Grove City (Pa.) College of Pell grants after the school refused to submit forms pleading it does not discriminate against women.

Attorneys for the college argued unsuccessfully that because the school does not discriminate against women and receives no direct financial assistance, it should be exempt from the Department of Education's compliance rule. (Grove City College v. Bell, 104 S.Ct. 1211 (1984))

Another tightly contested case saw the moderate-to-liberal wing of the court lure away Justice White to fashion a 5-4 ruling that a Maryland law forbidding charitable organizations from paying expenses of more than 25 percent in connection with fund-raising activities violated the First Amendment's guarantee of free speech.

Justice Blackmun, writing for White and fellow moderate John Paul Stevens and the court's only two remaining conservative liberal justices, William J. Brennan and Thurgood Marshall, struck down a law designed to prevent fraudulent solicitation of funds.

The narrow majority held the law to be too broad and "imprecise," creating "an unnecessary risk of chilling free speech." The case was considered important in the church-state arena because the Maryland law was written as a hoped-for antidote to fraudulent solicitation by religious groups. [Secretary of State of Maryland v. Joseph H. Munson Co., Inc., 104 S.Ct. (1984)]

The Burger-Rehnquist-O'Connor-Powell-White coalition joined forces once more during the term's final week to rule that black parents who allege discrimination by private schools have no legal standing to challenge the schools' tax-exempt status.

Southern Baptist pastor W. Wayne Allen, of Memphis, Tenn., brought the appeal to the high court as an "intervenor" on IRS's side after his congregation's private school was cited by black parents as one of the allegedly discriminatory institutions. Allen vigorously denied the charge, insisting the school not only maintains an open admissions policy but vigorously recruits black pupils. [Allen v. Wright, 104 S.Ct. (1984)]

Justice Brennan, writing for Stevens and Blackmun (Marshall abstained), accused the majority of displaying "a startling insensitivity to the historical role played by the federal courts in eradicating race discrimination from our nation's public schools."

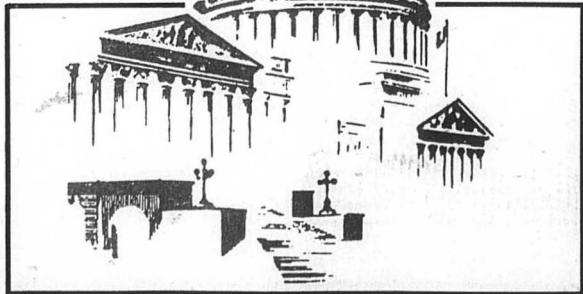
And, in a final church-state decision, the court held unanimously that a Washington state court had authority to forbid newspapers from publishing information about members of a small religious group during the pretrial phase of a slander suit brought by the group's leader against the newspapers.

All nine justices agreed that two Washington newspapers were properly restrained by the trial court from disclosing the home addresses and contributions of members of the Aquarian Foundation, a religious sect that believes in communicating with the dead. [Seattle Times Co. v. Rhinehart, 104 S.Ct. 2199 (1984)]

Drinking age law shows citizen effect

WASHINGTON (BP)—The Uniform Minimum Drinking Age Act, signed July 17 by President Ronald Reagan, has been welcomed as "an encouraging sign that public concern can affect public policy."

Foy Valentine, executive director of the Southern Baptist Convention's Christian Life Commission, said the new law, which establishes a national minimum drinking age of 21, represents "one responsible, intelligent step toward saving both lives and dollars. It is the direct result of public pressure brought by hundreds of thousands of persons who have been morally outraged by the tragic and disgraceful violence of drunken driving."



Missionary paralysis victim to return to field Aug. 5

BIRMINGHAM, Ala. (BP)—A Southern Baptist missionary struck down in January by a temporarily paralyzing disease expects to return to Bangladesh Aug. 5.

Randy Rains says he now has about 80 to 85 percent of his normal strength—six months after excruciating pain and almost total paralysis from the chest down put him flat on his back in serious condition.

Rains, a Tennessee native, struggled more than six weeks learning to regain control of his muscles to perform the most simple tasks, such as walking, dressing and eating. The disease, Guillain-Barre syndrome, caused a condition that blocked messages flowing from the brain to the body.

"I feel pretty good now," said Rains, 30, who has been speaking in churches during the past couple of months. "I can function normally under almost all circumstances."

Rains, his wife, Betty, of Birmingham, Ala., and their three children had been in Bangladesh less than a month when he collapsed while climbing stairs. He was treated for a slipped disc, but three days later was lying in a Dhaka, Bangladesh, clinic partially paralyzed. He was flown home Jan. 24 on a stretcher in the back of a commercial airliner.

He and Betty will begin language studies immediately after settling back into life in Bangladesh. They will attend classroom sessions for a year, and, like other full-time language students, will be assigned no other major responsibilities. After language study he will be a general evangelist.

A former pastor in Indiana and Kentucky, Rains was told upon arrival at Birmingham's Baptist Medical Center-Princeton that recovery would take from six months to two years. He and his wife set the middle of this summer as their goal to return to Bangladesh. Rains took his first step without a cane three weeks after beginning rehabilitation and proceeded steadily with his recovery.

He says his doctors think he's made good progress. "It's been a pretty quick recovery compared to other Guillain-Barre patients," he says. "They don't say a lot about why they think that's so, other than possibly I was in better-than-average physical shape before it happened."

"But they do attribute a lot of the healing to God. One doctor said something to the effect that God doesn't get enough credit for healing, that people want to think it's doctors or medicine, but with something like

this, all the healing that takes place is God's."

The Rainses have several grocery sacks full of cards and letters they have received from across the country. "The encouragement and support from friends as well as people we've never even met—I guess you could call them friends of missions—who have let us know they're behind us, makes the healing process a lot faster."

The volume of mail surprised Rains, he says. "We hear so much about how we, as Southern Baptists, are so divided. But sometimes we don't realize how much we can stand together."

Rains says he's also learned how God uses brokenness to his glory. "Even in brokenness there is a kind of victory," he says. "We have to realize much in life is going to be a struggle. But even in the struggle and broken times, Paul says we are often broken apart but never crushed, often troubled but never in despair."

The Rainses had arrived in Bangladesh Dec. 23, after being appointed foreign missionaries last May. Her father, Padgett C. Cope, is a Southern Baptist pastor in Alabama, a former pastor of Calvary Church, Little Rock, and a former home missionary in New Jersey.

Broad education before theology called best

by Lonnie Wilkey

DAYTONA BEACH, Fla. (BP)—A risk is run when ministerial students are given "what amounts to a theological education on the college level," says a Southern Baptist seminary professor.

C. Penrose St. Amant, senior professor of church history at Southern Baptist Theological Seminary, Louisville, Ky., expressed his beliefs during the 1984 H.I. Hester Lectures at the Association of Southern Baptist Colleges and Schools' annual meeting in Daytona Beach, Fla. St. Amant spoke on the "Historical Sketch of American Higher Education" and "Liberal Arts Education Today."

According to St. Amant the risk being taken by Baptist colleges is the possible

cultural impairment of the liberal arts education of the pretheological student. "The major issue from my limited perspective has to do with the culture of theological students—their ability to read, write and speak clearly with some sense of English style and to discriminate between the Christian gospel and the historical forms it has assumed across the centuries."

He said many students perform well in the narrow area of identification on exams, but poorly in expressing ideas in writing or speech. "This deficiency, which often includes lapses in grammar and spelling, is probably traceable more to inadequate elementary and high school education than to college, but whatever its source it demands attention at the college level.

"For the theological student," he said, "a grasp of English grammar and style is especially important, not in a strict, purist sense, but in the sense of an understanding of the effective uses of language in various contexts."

St. Amant said a minister is "permanently handicapped" without a sound knowledge of English, including literature, regardless of the gifts one possesses otherwise.

He told the presidents and deans biblical and religious studies on the college level should operate largely within a liberal arts context. "What is needed is a good grasp of the content of the Scripture, a historical and grammatical approach to its interpreta-

tion and its place in western culture and the history of the ancient world."

Technical and detailed interpretations of Hebrew and Greek texts, he continued, and stress upon textual, source, form and redaction criticism and hermeneutics had better wait for seminary specialization. St. Amant emphasized the issue had nothing to do with the competence of college professors versus seminary teachers.

"The issue involves what is appropriate in the light of the purpose of a liberal arts education compared with the purpose of seminary studies. The issue is largely the same for premedical students; they need chemistry and biology in college but not internal medicine and psychiatry. What is the point in duplicating professional theological education on the collegiate level?" he charged.

Enormous financial and personal investment has gone into the six seminaries sponsored by the Southern Baptist Convention that are prepared to provide solid theological education and they should be utilized, he said.

He called for a greater integration of curricula and more exchange of seminary and college professors. "Genuine dialogue between the colleges and seminaries would be a step forward, especially if accompanied by exchanges of professors as a matter not of sporadic practice, but of policy and if modest expectations rather than elaborate guidelines were the goal.

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Your state convention at work

Missions

A popular state

How would you like to live in a state with such a climate and natural beauty that people would flock to it? How would you feel about being in a state that is so desirable that it grows at the rate of growth in California?



Tidsworth

If you live in Arkansas, you are in such a state. Between 1970 and 1980, Arkansas' population increased by 19 percent. It is predicted that between 1980 and 2000 it will increase another 24 percent, while California increases 29 percent. Arkansas is one of 10 Sunbelt states that is expected to grow between 20 and 39 percent by the end of the century.

Newcomers will be made up of two major groups. One group will be people who come to work in new or enlarged business and industry (such as Wal Mart). Some of these people will be Arkansas-born people returning home. Another group will be retired people from Northern states.

As the population grows, more service people are needed. Medical, repair, appliance, and recreation businesses will need increased numbers of work force.

Other states such as Georgia face the same sort of Sunbelt population explosion.

All of this is to say that we as Southern Baptists in Arkansas will continue to have a great opportunity to reach people. Existing churches should grow. Many new churches will be needed to keep up with the population growth. We now have more than a million (44 percent) of the population that is unchurched. On the average, each new church will reach about 340 people in addition to what can be reached by existing churches. — **Floyd Tidsworth Jr., church extension director.**

Christian Life Council

Let us pray

Wherever I go about the state Arkansas Baptists ask, "What can I do?" regarding the gambling issue centered in Hot Springs. Right now, the first thing that all of us can do is pray. There's a lot of talk about prayer. Here's an opportunity to do more than just talk.

The opponents have enormous wealth at their disposal. Some has already been used in obtaining needed signatures for the issue to get on the November 1984 ballot. Many more dollars will be expended for publicity, etc. Even if millions are spent in this way, experience at the existing gamb-

ing "meccas" has shown such expenditure could be easily recouped in case of victory for their cause in Arkansas.

"Greater is he that is in you than he that is in the world." (1 John 4:4b) needs to be remembered. We also must be willing for God to use us as instruments for overcoming this, as any other evil force. Urge Christian friends in surrounding states to pray for the defeat of the casino issue. All these states would suffer if such a cancerous condition were permitted in Hot Springs.

As time goes on there will be other things that you can do, such as making financial contribution. The cause of righteousness will need statewide publicity on television, radio and newspapers. In the meantime, to bring about the defeat of this ridiculous, corrupting evil force, pray, pray, pray, pray and then pray some more, beseeching God's wisdom, power and intervention! — **Bob Parker, director**

Evangelism

Circles of concern

One of the most revolutionary concepts used through the centuries is that of circles of concern. The late Oscar Thompson, Professor of Evangelism at Southwestern Seminary, popularized the concept of concentric circles of concern.



Shell

Roy Fish states, "Concentric circles was Oscar's term to describe evangelism which takes place through building or repairing existing personal relationships. This, to him, was the real key to effective personal evangelism. Relationships was the big word in his teaching as it was in his life. As classes began to experiment along the lines they were taught, explosive things began to happen in the lives of students." Many of these experiences you would find in Thompson's book *Concentric Circles of Concern*.

The individual must begin with himself in the center of the circles. Each person must determine, "Do I know Christ as my Savior?" After a person is satisfied that he has salvation and security, then he can be in a spiritual frame of mind to reach out to others.

Relationships are very important in personal evangelism. We are only able to relate to those who we know. The concentric circles of concern will help us to realize the people we know who need to know Christ. This reaches out to our immediate family, relatives, close friends, neighbors and business associates, occasional acquaintances and finally to person "X", who

one day we will meet.

I hope this will help you to relate to those you can share Christ with. — **Clarence Shell, director**

Annuity/Stewardship

A disabled staff member

What happens when an active pastor or staff member is disabled and no longer able to minister in a staff position? Who will provide income for the family? Is the church responsible for long-term provisions? If the minister has opted out of social security, can he turn to other forms of public assistance? Will the disabled person receive help from the family?



Walker

Disability seems distant to most healthy persons. One actuarial study, however, indicates that 42 percent of active working males will either suffer disability or die before they reach age 65. There is a 28 percent chance that working females will encounter the same fate.

If a pastor or staff member becomes disabled, the church may find itself in a dilemma. The church desires to respond with compassion but faces the fact of limited resources to provide long-term assistance.

Disability insurance is one answer. The Annuity Board offers long-term disability insurance which is designed to replace income. The amount of the benefit, and the premium, is based on one's present salary.

Disability insurance provides protection for the family and for the church. Contact the Annuity/Stewardship Department for more information. — **James A. Walker, Director**

UAM omitted

In the On-to-College issue of the *Arkansas Baptist Newsmagazine*, July 19, 1984, we inadvertently omitted the University of Arkansas at Monticello BSU from statements of welcome to the campuses. A message from UAM follows—**Student Department.**

Welcome fellow students! We have been planning an exciting and eventful year. A few of the things to look forward to are: Celebration on Thursdays at 5:30 p.m.; Commuter Lunch on Wednesdays at 11:30 to 1:00; Black Student Fellowship on Tuesdays at 9:30 a.m. and dorm Bible studies at various times. Come share with us the joy of Christian living!—**UAM BSU Council.**

International

Face the consequences

by Stanley Daniel, First Church, Van Buren
Basic passage: II Kings 16, 17

Focal passage: II Kings 17:4-9a, 11b-15a, 17-18

Central truth: One's choices determine one's destiny, nationally or individually.

Strife between the northern and southern kingdoms had a weakening effect on each of them. While they were strong, the nations about them were dominated by them, but gradually their control slipped. Assyria was once again becoming the great world power, and, indeed, did invade Israel. Tribute was paid to keep the Assyrian king from taking them into captivity. The situation in Israel did not improve and eventually Assyria did invade Samaria, and, after three years of siege, took the city and carried the people away as captives.

The Word of God makes very clear the reason for Israel's fall: they had "sinned against God." They feared other gods, they lived like the heathen, and they secretly practiced things that were not right in the sight of God. They finally got so far from what God had for them they provoked him to anger.

God gave them many opportunities to repent. He sent prophets and other messengers with his commands, but they refused. They rejected God's statutes and the covenants that he had made with their fathers. They practiced witchcraft and sacrificed their sons and daughters to the idol Molech. The choice of the people was clear, they would reject God and accept substitutes.

There is an amazing parallel between ancient Israel and America today. We, too, are choosing substitutes. We are breaking sacred covenants that our forefathers made with God concerning this great land. Witchcraft is widespread and seems to be more and more respectable. God's standards of right are being openly defied in movies, television, novels and everyday life. Our idols are not quite so spectacular as Molech, but we, nevertheless, sacrifice our children to them. Parents are often pleased to sacrifice them to the gods of money, popularity, and power. There is little doubt that much is being practiced in secret that is against God's ways.

America has had many opportunities to repent. Maybe she will have more. Baptists must pray that God will allow us to be his voice in this sinful wilderness, "calling all men... to repent in the name of Jesus."

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Life and Work

The body of Christ

by Jimmie Garner, Trinity Assn., Trumann
Basic passage: Ephesians 4:1-7, 11-16

Focal passage: Ephesians 4:11-16

Central truth: The church's responsibility is missions.

The body of Christ, the church, has a purpose to fulfill. This purpose is to measure up to the standard that God set when he called us. A part of this standard is to be humble, gentle, and patient and to show God's love by being helpful to one another. Also, the body is to preserve the unity which the Spirit gives, by the peace that binds us together.

Just as the human body has different parts that function together in order for the body to live and produce, so does the church. As the human body is to take in the right food and try to keep the body free from disease, so too must the church work together and take direction from the Father, in order to be healthy and reproductive.

Paul said that God gave gifts of different abilities to different ones so that they could build up the body of Christ. Some he appointed apostles, some prophets, others to be evangelists, and some to be pastors and teachers. All of this was for the purpose of building up the body of Christ, the church. As the church is united together, each part working together, it is becoming mature and reaching the fullness of the stature of Christ.

When the church is no longer a child and reaches maturity in Christ, no longer carried about by shifting winds, then the church is ready to reproduce. What is the church to reproduce? Just as the body must reach full maturity in order to reproduce, so the church when it reaches full maturity will reproduce other Christians.

A child is the product of the love between husband and wife. Another Christian is the product of a church where there is love for one another. A child should never be brought into this world without the mature love of parents. A child of God should never come into a church family where there is not a mature love for one another. The purpose of the human race is to replenish the earth. The purpose of the church, united together in God's Love, is to reproduce, to build up the body of Christ.

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Bible Book

Growing in God's life

by Doug Dickens, First Church, Hot Springs
Basic passage: 2 Peter 1:1-21

Focal passage: 2 Peter 1:3-11, 16-17, 20-21

Central truth: God wants all his children to grow-up so that our lives will be effective, visionary, and productive.

What parent isn't concerned when their child's growth seems stunted? "Doctor," they ask, "why isn't Johnny growing?" Physicians look for a variety of factors: genes, disease or infection, diet, etc. How do you think our Heavenly Father feels when we don't grow spiritually, when our witness is ineffective and our lives unproductive? Two questions are worth asking from these verses.

Is there birth before life? Before growth can take place, a birth must occur. In 1:1, Peter identifies the source of the Christian's life (through the righteousness of God and our Savior Jesus Christ). Our knowledge of Jesus is not merely "head knowledge," but an experience which multiplies grace and peace within (v. 2).

Don't fail to see the greatness of Christ in these verses. He is the Christ of power (v. 3), the Christ of practical religion (v. 3), the Christ of precious promises (v. 4), the Christ who is a provision for escaping corruption (v. 4), and the Christ who makes us partners with God (v. 4).

Is there life after birth? In order to be effective and productive (v. 8), even visionary (v. 9), there are several qualities we need to add to our lives. There are eight, each of them providing a rich word study. (See William Barclay's *Daily Study Bible* series for 2 Peter 1:3-7.) (1) faith rooted in a relationship to Jesus (v. 5), (2) virtue (other translations say "goodness" or "courage") (v. 5), (3) knowledge or understanding which is practical (v. 5), (4) and temperance (better "self-control") (v. 6).

If that's not enough—and it isn't—add (5) "patience or steadfastness," "endurance," (v. 6), and to those (6) godliness (implying a right relationship to God and others (v. 7), (7) brotherly kindness ("phileadelphia" v. 7), and (8) cap your life off with charity or ("agape" which is sacrificial, v. 7).

Behind all these, the writer reminds us of the power which changed him and can change us too.

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Grace, not judgment, needed in drug ministry by churches, Sisk says

GLORIETA, N.M. (BP)—Churches hoping to minister effectively to persons affected by alcohol and drug abuse must become instruments of grace rather than judgment, advised a speaker at a Christian Life Commission conference.

Ron D. Sisk, director of program development for the Southern Baptist Convention's Christian Life Commission, claimed many persons with serious alcohol problems find more understanding at Alcoholics Anonymous than the church.

"AA is really a non-sectarian way of expressing grace," Sisk explained. "It works because alcoholics find forgiveness there. By contrast the most serious block to effective church ministry to alcoholics is usually the church's failure to find grace. The sad truth is alcoholics do not find forgiveness in our churches. Instead they often find judgment and ostracism."

Throughout the week-long conference, Sisk and other speakers cited statistics to illustrate the need for education and action in response to the drug problem. According to recent surveys, 48 percent of Baptist adults drink. Of those, 16 percent become alcoholics—a larger number than any other major religious group in the country.

"That means that if you have a congregation of 200 adults, 96 drink in some degree at some time," Sisk explained. "Of those 96 people, as many as 15 may become alcoholics." Dozens of other people, he added, will be affected by serious drinking problems in their families.

Churches who want to minister to these persons must separate alcohol education from pastoral care, he emphasized.

"Baptists should continue to educate for abstinence, but we also need to develop healing ministries for those who have alcohol problems," he said.

He urged pastors and other church leaders to be aware of built-in prejudices which limit their understanding and compassion. He advised them:

—to learn about alcohol and drug abuse

and discover the treatment resources in the communities.

—to help the congregation to adopt "in accepting a supportive attitude" to those with alcohol and drug problems and their families.

"We must find a way to change the attitude that alcoholism is the unpardonable sin," he explained. "Our initial drinking choices are a matter of the will, but nobody wants to become an alcoholic."

—to learn basic skills for pastoral care for drug abusers and their families including "intervention" techniques.

—to provide care for the family even if the abuser cannot be helped.

Other issues addressed during the conference included biblical basis for an understanding of the drug abuse problem and social and legislative action related to local liquor option election, drunk driving, alcohol taxes and alcohol advertising on television.

Sisk and J. Emmett Henderson, executive director of the Georgia Council on Moral and Civic Concerns, also urged Southern Baptist churches to focus on prevention education. Church leaders who work with children and youth, they advised, should consider the following action:

—try to ensure that youth leaders in every area of church life are providing "positive, drug-free yet nonjudgmental" role models.

—adopt a long-range plan of youth education, beginning with pre-schoolers.

—develop ongoing programs to strengthen families.

—conduct special education emphasis on prevention of alcohol and drug abuse, offering biblical, practical and factual guidance.

"If we can learn to stop ignoring or oversimplifying the alcohol and drug problems among us, then we find ways to minister to all the victims of this national crisis," Sisk said. "But if we refuse to change some of our attitudes, then I believe we Baptists are going to come under God's judgment for our failure to minister 'to the least of these'."

SBBOC founder, Arkansas native, succumbs

DALLAS (BP)—L. Taylor Daniel, who pioneered the development of retirement plans for Southern Baptist agencies, died July 15, following a long illness.

Daniel, 75, was employed by the Annuity Board 20 years when he retired in 1975 as senior vice-president and director of development. Prior to his service with the board, Daniel was the endowment secretary for the Texas Baptist convention. He also spent 15 years in the pastorate of churches in Arkansas, Kentucky and Texas.

He was a native of Hampton, Ark., and a graduate of Ouachita Baptist University in Arkadelphia, Ark., and Southern Baptist Theological Seminary in Louisville, Ky. He was awarded an honorary doctoral degree

from East Texas Baptist College, Marshall, in 1953.

As director of development in 1960, Daniel designed a retirement plan, now the convention Annuity Plan, for Southern Baptist agencies. In 1961 he founded the Southern Baptist Business Officers Conference to provide seminars on current financial trends affecting denominational agencies and churches.

Daniel is survived by his wife, Emma Jean Hargrove Daniel, Dallas; a daughter, Mrs. Frank (Joan Marie) Pennington, Houston; a son, Gene P. Daniel, the senior vice-president of the Annuity Board's marketing division, Richardson, Texas; six grandchildren, and a sister, Mrs. J.I. (Ethel) Allison, Woodville, Texas.

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