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Arkansas Baptist Newsmagazine

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8-9-1984

**August 9, 1984**

Arkansas Baptist State Convention

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# Music in the worship experience



August 9, 1984

Arkansas Baptist  
NEWSMAGAZINE



Congregational music as a part of the worship experience in Southern Baptist churches is an emphasis of the 1984-85 church year. In related articles on page 8, two Arkansas musicians have comments on the status on congregational participation.

## In this issue

### 12 SBC in the balance

Southern Baptists must recommit to majoring on missions and evangelism, and cease political struggles, to remain useful in God's Kingdom, Landrum Leavell concludes. A Baptist Press article reports his message to Home Missions Week at Glorieta Assembly.

### 20 capitol beat

Articles covering and commenting on the actions of government are grouped as the "Washington update" beginning this week.

### Correction

The July 19 issue of the Arkansas Baptist Newsmagazine incorrectly reported a staff change for Jerry Miller. He is the new music and youth minister at First Church, Malvern.

## ABN board votes support of staff SBC coverage

The board of directors of the Arkansas Baptist Newsmagazine have voted to express their support of the editor and staff of the publication. The action was taken at a regular meeting of the board, held July 27 in Little Rock.

President Tommy Robertson of El Dorado said the group discussed the need for support in light of several letters to the editor, published in the Newsmagazine, criticizing coverage of the 1984 Southern Baptist Convention annual meeting.

On a motion by Judge Elsjane Roy, the board voted unanimously to "express support to Dr. J. Everett Sneed and the staff and commend their work, especially the reporting of the 1984 Southern Baptist Convention."

The board specifically expressed support for the editor's responsibility to provide perspective on events and issues through clearly labeled opinion articles, Robertson noted.

In other actions, the ABN board adopted a recommendation for the 1985 budget, reviewed the publication's financial status and discussed plans to inform Arkansas Baptists about the information the ABN provides.

They voted to commend the WMU members at Park Hill Church in North Little Rock for their work in taping the ABN for the visually impaired. Plans were made for the board president to present a plaque to the WMU at a Wednesday night service.

The Park Hill women will be honored for the time they spend reading the articles in the state paper for tape and duplicating the tapes. The cassettes are provided free to the sight-impaired, who do not have to pay postage on the tapes. The board was told the cost of the reusable tapes and the mailing envelopes, so far, have been met by donations from church groups and individuals.

The board set their next meeting for Nov. 7 at Fort Smith, during the state convention's annual meeting.

## Baber named Ouachita BSU director

Mark Baber, pastor of Richwoods Church, Arkadelphia, has been named Baptist Student Union director and Religious Activities director for Ouachita Baptist University.

Baber, who served the Richwoods congregation since 1979, succeeds Elmer Goble, who resigned to enter denominational work in California. For the past two years, the office has been filled on an interim basis by Linda Gray, who, along with her husband,

Mitch, will be moving to Arlington, Texas.

A native of Hot Springs, Baber, 34, is a graduate of Ouachita and Southwestern Baptist Theological Seminary. He is a member of the Executive Board and Christian Life Council of the Arkansas Baptist State Convention.

He and his wife, Janie, also a Ouachita graduate, are the parents of three children, Andy, 5; Barrett, 4; and Stuart, three months.

## Southern College hires department chairman

Steve W. Lemke of Santo, Texas, will join the faculty at Southern Baptist College for the fall semester as chairman of the department of religion and philosophy.

A graduate of Louisiana Tech University, Lemke also holds master of divinity and master of religious education degrees from Southwestern Baptist Theological Seminary. He expects to receive a doctor of philosophy degree from Southwestern in December.

Lemke has served on the faculties of Weatherford College, Tarrant County Junior College and Southwestern Seminary, all in the departments of religion.

He will teach classes at Southern in Old Testament, religious education, ethics and church history. His position will round out the school's course offerings for their new four-year degree program in Christian ministries.

## Newsmagazine intern joins permanent staff

Mark Kelly, student intern with the Arkansas Baptist Newsmagazine since August 1983, has joined the ABN permanent staff, effective Aug. 1.

Kelly, a graduate of Oklahoma Baptist University, will carry responsibilities in copy editing, magazine production and news and feature writing. He has been a student at Southern Baptist Theological Seminary and will continue in the Seminary Studies program in Little Rock.

Prior to his ABN internship, Kelly edited *The Towers*, campus publication of Southern Seminary. He has served as a Mission-Service Corps volunteer, a US-2 campus minister in Chicago and managing editor of a weekly community newspaper in Skiatook, Okla.

He is married to the former Cheryl Anthony, and they have a fourteen-month-old daughter, Megan. The Kellys are members of Little Rock's Otter Creek First Church.



Today, there are some who maintain, "If it feels good, do it." In philosophical terms, they are saying there are few or no absolutes. This concept, called "situation ethics," maintains there is nothing inherently good or bad. Goodness or badness is not a built-in, essential, unchanging quality, but each particular situation determines whether an action is good or bad. The Bible does not view moral actions or attitudes in this way. The scripture states emphatically that there are absolutes and some things which are inherently good or bad.

Situation ethics had its modern inception with Joseph Fletcher, who wrote the book entitled *Situation Ethics* in 1966. According to his theory, there is no such thing as determining in advance the goodness or badness of any action. He maintains only one thing is inherently good, and that is love. The ultimate criteria for all actions is love and love alone.

Fletcher is not talking about what we might call romantic love. In Greek there are four words for love. There is "eros," a love based on value which often carries with it the concept of passion. Second, there is "philia," which connotes a concept of friendship or feeling. There may be physical love in "philia," but it always carries with it the idea of loyalty and comradeship, as well. The third word is "storge," a love within the family circle which has no connection with sex. It is the love of a father for his daughter, a son for his mother, or a brother for his sister. The final word is "agape," which carries the concept of unquestioned goodwill. Agape always seeks the highest good for the other person, no matter what he does. Even in the face of insult, injury, or indifference, it will continue to desire goodwill for the other.

Fletcher maintains situation ethics will never err, because agape love always seeks the highest good for others. He asserts we can love persons we do not like. Situation ethics, like man-made philosophies, contains half truths. Though it is true the Christian is to love those he does not like, many absolutes are laid down in the scripture. Such absolutes make it possible for the Christian to determine, in advance, what he will do when confronted with a certain set of circumstances. It is essential for the Christian to have made pre-disposition, regarding certain moral matters, or he will succumb to sin, because of his inherent carnal nature.

There are several notable fallacies in situation ethics. First,

goodness and badness are properties which are not determined by circumstances. The scripture is absolutely clear at this point. The Ten Commandments, the commands given by Christ and the instructions laid down by the apostles, regarding sin, were not to be pushed aside by whims of individuals. These are absolutes. Murder, stealing and adultery were wrong in the time of Moses, they continued to be wrong in the time of Christ and they are wrong today.

Second, it should be noted, most of Fletcher's illustrations are drawn from abnormal events which will never confront most of us. We are not likely to be involved in an Arab feud or a war situation in Eastern Germany. Yet, even in abnormal circumstances, the scripture provides adequate guidance for the Christian.

Third, situation ethics presents us with a terrifying degree of freedom. An individual, left to his own devices, is likely to choose whatever gratifies his own carnal nature and elevates himself above others. Although a Christian receives the indwelling of the Holy Spirit in the act of salvation, he still has the presence of his carnal nature.

The Apostle Paul, in wrestling with his own carnal nature, said, "For that which I do I allow not: for what I would do, that do I not; but what I hate, that do I" (Rom. 7:15). If the apostle was prone to succumb to his sin nature, who among us can boast that he will not?

Finally, the situationist forgets the transforming grace of God. In Christianity, human nature is changed, so obeying the commands of God are not a burden. The Christian delights in following the instructions laid down by the Master. To obey is not a burden, but a joy.

The situationist asserts that each individual has freedom, under love, to make his own decisions. Paul, after dealing with Christian freedom, goes on to say that, even for those who are Spirit-directed, there are some absolutes. In Galatians, the fifth chapter, he contrasts the fruits of those who are Spirit-led with those who are controlled by the old carnal nature. He says, among the works of the flesh are such things as adultery, hate, strife, and murder.

As one studies the scripture, it becomes clear that the Christian is to allow the Spirit to lead, in order to avoid the very appearance of sin. Yes, God's laws are absolute in today's world!

# Arkansas Baptist NEWSMAGAZINE

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

VOLUME 83 NUMBER 30

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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-space 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."

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## The church's mission: second in a series of three *The Great Commission: our mission*

by R. Wilbur Herring



Herring

As you well know, there are three parts to the Great Commission. The first part says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost..." Every church needs to be evangelistic. It is not optional. It is imperative. Why is it that we speak of some churches as being evangelistic and others as non-evangelistic? If it is a Christian church (a church of the Lord Jesus Christ), it has a command to go into all the world, teach all nations and to baptize. The first work of the church is that of winning the lost and baptizing the converts.

Be honest with yourself. Do you sense the duty of winning the lost and baptizing the converts? A church must know that this is her mission. The pastor, the spiritual leader of the church, must know that his calling is that of leading his church in "the work of

an evangelist."

The second part of the same Great Commission is that of conservation. We conserve the converts when we teach them to observe all things that our Lord commanded his disciples to do. Education and training are the discipling portion of our mission. We dare not fail in this.

Then there is a third part of the Great Commission and that is quoted as follows: "and, lo, I am with you always, even unto the end of the world." This is the assurance of our Lord's presence and of his supply of our every need. An army is only as strong as its supply line, and the army of the Lord Jesus Christ has the absolute assurance of the ever-presence of the Commanding Officer and of a supply line that will reach around the world.

Make the Great Commission your mission and the mission of your church.

*Next week: the four functions of a New Testament church.*

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

## Journeyman application deadline set at Aug. 15

RICHMOND, Va.—Those who want to be included in the early group of journeyman from the Southern Baptist Foreign Mission Board next year must have their applications postmarked by Aug. 15.

The journeyman program seeks four-year college graduates age 26 and under who are interested in using their skills on overseas mission fields for two years.

Applicants must be active Southern Baptists, U. S. citizens and qualified for specific mission tasks. If not single, they must be childless and married for at least one year.

Requests for the first group of the 1985-87 term come from missionaries in 36 countries and call for about 85 journeyman. Especially needed are teachers and youth and student workers.

Applicants selected will begin training Jan. 3 and go to the field upon successful completion of training. A second group of journeyman next year will begin training in June. Applications for that group are due in January.

Those interested in applying for service in 1985-87 should contact the Foreign Mission Board immediately. Call Wendy Norvelle in the board's Personnel Selection Department at (804) 353-0151.



## The Southern accent

Keith Rosenbaum

### Seed sowing

"It has been a long time since I have seen you" are the words that seem to echo across every church's homecoming and anniversary service. But these services serve a greater function than just getting old friends together, or at least one anniversary service did for me.

This summer, my home church celebrated its fiftieth anniversary. Although I have not been a member of the church for almost 20 years, it remains a special place to me. It was in this church that I made my profession of faith, was baptized, surrendered to the ministry, was licensed, preached my first sermons, was ordained and married. While I have always associated these events with the church, the anniversary service helped me recall something very important. A church is more than a building; it is people.

The anniversary service focused my attention on the influence different individuals have had on my life. A Sunday school teacher who shared with a class of eight-year-olds the plan of salvation. A man who took me to a father-son banquet because he

did not have a son and my father was working out of town. Four pastors, each who had unique gifts, contributed to my understanding of ministry. Countless individuals in the church took time to speak, to encourage, to invite and to let me know I was missed when I was not there. These individuals helped me in my Christian growth, and many others as well.

At the anniversary service was a group of men who had either been licensed or ordained at the church. Present was a former missionary to Africa, a former missionary to the American Indians, an associational director of missions, a denominational worker, a music and youth minister, three pastors and a college teacher. No one in the church could have been sure what contribution any of these men would make to the kingdom of God, but church members gave themselves in love and God honored their efforts.

Often we do not know the outcome of a word or thought we plant in someone's life. But that summer afternoon, I saw how a word sowed here and one planted by

another could grow and bear fruit around the world.

One of the pleasures of working at Southern Baptist College is the opportunity to plant a seed in a young person's life or to cultivate a seed that has been planted by someone else. A college is like a church, for it too is people contributing to the lives of others.

In our rapidly changing technological society, people need a broad education that includes the spiritual dimension. Today, people face challenges and decisions that seemed like science fiction only a few years ago. The church and the college together planting seeds of faith and wisdom can help people be prepared to make the decisions they will face.

A seed sowed at one place and another planted somewhere else may make the difference in our world.

**Keith Rosenbaum is professor of psychology and director of counseling at Southern Baptist College.**

Don Moore

## You'll be glad to know...

...We have not been turned aside by the distractions of the world, the shortfall in offerings or convention wrangling.

We have trained, sent and are supervising 44 students from Arkansas universities who are working in small churches, missions, institutions and recreational areas of our state. Some 20 more have come to help us from other states. These are giving their summer to witness of Jesus and to teach of his redeeming love.

We have assisted a number of churches who have not been having revivals, Bible schools and baptisms. Souls are being saved.

Our camps and assemblies at Paron and Siloam Springs are seeing near-capacity crowds with conversions every week. It appears now that there may be as many as 300 people accept Jesus in our seven weeks at Siloam Springs. Twenty-one young people were saved at Music Camp at Ouachita one week.

One of our churches, in following up on their earlier work in the Indiana Link-up, saw 16 additions to the little Indiana church through a Bible school and revival services at night. Thirteen of these were conversions, with most of them being adults.

Our churches are praying their way through to God's man in calling new pastors. What a thrill to see the quality and commitment of the men the Lord is sending to our churches.

In studying the growth of Arkansas' population and comparing it to the percentage of the population we have proven we can reach, our church extension director, Floyd Tidsworth, and his Advisory Council believe we should start 440 new church-type missions in the next 15 years. Plans are being developed to do this.

No, we have not and we will not be turned aside from our main task of winning the lost and growing churches.

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



Moore



## Food and fellowship

Virginia Kirk and Jane Purtle

### Freshly baked bread

*Take twenty-four pounds of flour and bake twelve loaves of bread... Every Sabbath for all time to come, the bread must be placed in the presence of the Lord. (Lev. 24:5ff TEV)*

Twelve two-pound loaves of bread were placed on the altar in the tabernacle each week as an offering to God and a provision for the priests. This everlasting ritual is one of many references in the scripture to food and its place in personal and communal life. From the time of the Passover to Christ's petition "Give us this day our daily bread" and his institution of the Lord's Supper, there is a continuing concern with food.

What kind of God is constantly concerned with food? A God of the mundane as well as the sacred, a God who became human and blended in himself all the mundane and sacred parts of life—eating, sleeping, playing, baking bread, worshipping, making furniture, going fishing, praying.

Eating is no less important than praying. We may say that prayer and worship are more important to us, but our bodies which are the temple of God tell us differently.

Within God and his son Jesus, the mundane and sacred are indivisible. They are also indivisible within us. Eating and fasting, praying and playing, worshipping and working—in and through all these experiences, we come to know ourselves as sons and daughters of a God who is both human and divine.

Baking bread is awesome and ordinary. You can't do it without getting your hands dirty. Yet, neither can you do it without the unseen mystery of the growing yeast or the leavening chemicals. If you are a bread-making philosopher, you will reflect on the mysterious blending of the sacred and mundane in daily life. If you are a busy cook, you will rejoice in the smell of freshly baked bread and the appreciation of a beautiful loaf.

This simple batter bread is best eaten hot with plenty of butter.

#### Batter bread

- |                     |                       |
|---------------------|-----------------------|
| ¼ C. sugar          | ¼ C. melted margarine |
| 1 package dry yeast | 2 eggs                |
| ¼ C. warm milk      | 1 tsp. salt           |
| ¾ C. flour          |                       |

Dissolve sugar and yeast in warm milk. Add eggs and melted margarine. Stir together dry ingredients and add slowly to sugar mixture. Beat well. Spread batter in greased 9x13 inch baking pan. Let rise until double, about one hour. Bake at 375 degrees for 30 minutes or until done. Brush top with melted butter.

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

## Cooperative Program giving hits high, low notes

NASHVILLE, Tenn. (BP)—Cooperative Program giving returned to record levels in June, but May contributions to the national budget of the Southern Baptist Convention dampened hopes the 1983-84 operating budget would be fully funded.

June receipts were \$9,444,063, the most for any June since the Cooperative Program started in 1925 and the fourth highest single month ever. However, May's \$7,739,614 was the lowest in 21 months.

After nine months of the SBC fiscal year, the Cooperative Program has received \$80,569,759 toward a basic budget of \$114.5 million. To reach that figure, monthly

receipts the final quarter would have to average more than \$11.3 million.

The largest single month in CP history (January, 1984) was \$10.2 million.

All contributions to support the national and worldwide mission and education programs of the SBC are voluntary, though the 38 state conventions which are affiliated with the SBC do budget a certain percentage of their income to pass on to the national level.

Ironically, the budget shortfall looms despite record levels of giving. Four of the last six months are in the top five months for contributions to the national Cooperative Program.



GOOD NEWS AMERICA  
GOD LOVES YOU

March 16 - April 6, 1986

by Millie Gill / ABN staff writer

## people

**Tim Stanley** has joined the staff of Star City First Church as minister of music and youth. He is a graduate of the University of Arkansas at Monticello. He has served churches in Arkansas, Texas and Tennessee. Stanley is married to the former Cassandra Dianne Burr of Yorkville, Tenn. They have two children, Amber Rose and Rebekkah Dianne.

**Andy Williams** of Dumas is serving as pastor of the Bethel Church at Gould. He has served as pastor of the Tichnor Church. Williams and his wife, Sue, have four children.

**Laurence Henry** began serving as pastor of the Leslie Church July 23, coming there from the Selmore Church in Ozark, Mo. He has served as pastor of other churches in Missouri and Kansas.

**Dennis Smith** is serving as pastor of the Higginson First Church, coming there from serving as interim pastor of a Clarendon church. He is a May graduate of Mid-America Theological Seminary. Smith and his wife, Peggy, have two children, Tammy and Mitch.

**Ronnie Toon** is serving as pastor of the Egypt Church, going there from the Denmark Church. He will also be a student at Southern Baptist College.

**Gary McCormick** has resigned as pastor of the West Point Church to enroll in New Orleans Baptist Theological Seminary.

**Bill Howard** is serving as pastor of the Salem Church at Benton, going there from the First Church of Perryville.

**Arlan Jenkins** is serving as pastor of the Casa Church.

**Keith Yorborough** began serving July 22 as minister of youth and music at the Benton Trinity Church.

**Jim Glover** has been appointed as mayor of Sulphur Rock to finish the term of former Mayor Gary Milligan. Glover is pastor of the Lifeline Church at Pleasant Plains and was former pastor of the First Church at Sulphur Rock.

**Jay Close** has resigned from the staff of Blytheville First Church to enter a clinical pastoral education program at a Baptist hospital in Louisville, Ky.

**Mike Spradlin** will join the staff of Hughes First Church Aug. 12 as minister of music and youth. He is a May graduate of Ouachita Baptist University and will be attending Mid-America Baptist Theological Seminary this fall.

**Minnie Marie Browne** was in Birmingham, Ala., July 9-13 to attend a literacy missions leadership workshop at Samford University conducted by a literacy specialist from the Home Mission Board.

**Joe Davis** is serving as pastor of the Mountain Pine Church near Hot Springs. A recent graduate of Ouachita Baptist University, he has served as pastor of the Mount Bethel Church in Arkadelphia and as associate pastor of the Oak Grove Church in Van Buren. Davis and his wife, Paula, have two sons, Joe Paul and Derek. He is the son of Rev. and Mrs. Wayne B. Davis of Van Buren.

## briefly

**Bingham Road Church** in Little Rock has experienced record attendance in Church Training groups. With an enrollment of 147, attendance grew in four Sundays from 76 to 103. Larry Bisbee, CT director, attributed this to a challenge from pastor Bill Elliott and outstanding preparation by CT leaders, W. C. Hedrick and Susan Segro.

**Grady First Church** ordained pastor David Borgan to the ministry July 29. E.C. Cloud, a former interim pastor, and

Mike Huckabee, pastor of Pine Bluff Immanuel Church, directed the ordination.

**Pleasant Grove Church** at McCrory observed homecoming Aug. 5 with Kent Williams, a former pastor, as speaker.

**Dumas First Church** sponsored a Freeway Training program July 10-14 led by Jeanne E. Richards, associate director of the Christian Civic Foundation of Arkansas. There were six participants in this drug education program. Southern Baptists certified included Lynn Weatherford of the host church and Dean Collins of Gould First Church.

**East Side Church** in Fort Smith recently licensed Charlie Moss to the ministry. The congregation also commissioned Rev. and Mrs. Mark Holmes Aug. 5 prior to their departure for San Diego, Calif., to establish a new Southern Baptist work.

**Booneville First Church** sponsored seminars July 31 on family relationships, home management and consumer education. Ruth Ann Wade, a staff member at Ouachita Baptist University, was leader.

**Morrilton First Church** held deacon ordination services July 29 for Butch Adams and Richard Greenwood.

**Rison Church** was in a revival July 29-Aug. 3 led by Calvin Cantrell, associate director of evangelism for the Louisiana Baptist Convention, and Ben Pilgreen, minister of music from Fordyce First Church.

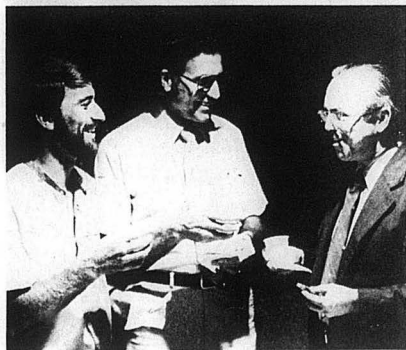


**Porn shops picketed**—Members of the Coalition of Residents United for Decency and the Christian Civic Foundation set up a picket line in front of a southwest Little Rock pornographic theater in order to "focus the attention of the public on such places" with the hope of eliminating them, said CCF Director John Fin, pictured at left.

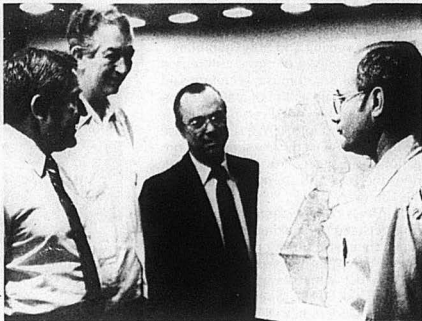


## Partnership mission begins to take shape

Just over a month ago, Johnny Jackson, pastor of Forest Highlands Church, Little Rock, and Glendon Grober, associate in the Evangelism Department of the Arkansas Baptist State Convention, met with Southern Baptist missionaries in the Brazilian conventions which have been linked with Arkansas Baptists through 1987. Left, Jackson addresses a meeting of the Equatorial Brazil mission in Fortaleza in the state of Ceara. Below left, Jackson speaks with Don McNeel and Warren Rose, missionaries who coordinate work in the Maranhao Convention. Below (from left), Richard Walker, missionary from Arkansas; Johnny Burnett, coordinator for the Para Convention; and Luther Williams, Amazonas project coordinator (right), discuss the mission link-up with Jackson. The partnership will enable Arkansas Baptists to assist Brazilian Baptists with evangelism, church and community development and church planting projects.



ABN photos / Glendon Grober



## Arkansas Acteens parade for Christ

Two hundred forty-nine Arkansas Acteens and their leaders attended the National Acteens Convention held July 18-21 in Fort Worth, Texas. Representing the Arkansas Baptist State Convention, the girls marched down Fort Worth's Main Street in a parade which kicked off the NAC activities. NAC provided the 14,000 girls in attendance opportunities to learn more about missions through conferences, Bible studies and concerts.



WNU-SBC photo

# Musicians say singing Baptists may become worship observers

by Charles Willis

NASHVILLE, Tenn. (BP)—Hearty singing, not holy mumbling, should be the goal of congregational singing, according to two Southern Baptist musicians.

Jean Pilcher, minister of music of First Church, Little Rock, Ark., and William J. Reynolds, associate professor of church music at Southwestern Baptist Theological Seminary, Fort Worth, Texas, agreed that a long-standing trend toward worship as a spectator experience rather than a participatory event has led to a lack of meaningful involvement in congregational singing.

Pilcher, who has local church experience as an organist as well as music director, said she feels many persons view congregational singing as "something that happens before something else happens" in the order of worship. In fact, she points out, congregational singing "may be the only oral statement of faith the congregation makes."

Reynolds, music director for the SBC annual meeting for 14 years, said he has heard Southern Baptists in many settings engage in both "hearty singing and holy mumbling."

The former minister of music and retired Sunday School Board music secretary said congregational singing "is not a recreational activity, not fun time, not diversionary activity to break the monotony. We sing because of the impact of what those words say. Congregational singing edifies the individual, glorifies the Lord and strengthens the faith of the Christian."

Pilcher feels congregations should "sing with understanding, making the hymn text the main thing and singing the vehicle." At the same time, persons should "sing with conviction, out of their hearts. In hymns addressed to God, I'd like to see them address God, to see God, to talk to him personally; in hymns of prayer or confession, to see themselves in that way."

Reynolds said that Southern Baptists have seen an increase in the multiple choir program since the 1940s, "but at the same time, congregations have become listeners and watchers. I am concerned that everybody participate," he continued. "I am not happy until I have everybody in the congregation singing. I'll go to Sunday school departments, church training groups and other church organization meetings to encourage them to sing."

Acknowledging there are people who know they can't sing, Reynolds said "I don't fuss at people on Sunday mornings. I don't want to be a cheerleader. You can't overcome that attitude in one Sunday. You have

to everlasting stay with it and love those people into singing."

Pilcher believes most congregational singing comes "from people who really know the Lord. When the Psalm says 'make a joyful noise,' that's what it means." She said affirmation through available channels helps to encourage good and joyful singing.

"Southern Baptists have been a singing people," Reynolds said. "But we have become spectators in recent decades. Congregational singing happens when people participate together. I hope in the years ahead for greater participation. Everyone ought to sing; everyone has an obligation to praise the Lord."



BP photo / Charles Willis

Jean Pilcher, minister of music at First Church, Little Rock, Ark., urges Southern Baptists to "sing with understanding," making the meaning of the hymn more important than the music.

## Revitalized hymn singing can awaken SBC churches

by Charles Willis

GLORIETA, N. M.—A revitalized approach to the congregational singing of hymns may be the key to spiritual awakening in Southern Baptist churches, according to a professor of church music.

Scotty Gray of Southwestern Baptist Theological Seminary, Fort Worth, Texas, told participants in the Church Music Leadership Conference here that congregational singing is the most basic and indispensable aspect of church music.

Calling for participation with the "heart, soul, mind and strength of the people," Gray deplored "singing that is devoid of any mental or spiritual involvement."

While asserting that there are many exceptions within the denomination, Gray said some congregations sing without meaning and "are not mentally and spiritually with it."

Gray told church music leaders that "there are hundreds and hundreds of profound

texts that can speak to us, but we use the same hymns over and over."

He deplored the random selection of hymns based on previous frequency of use and perception of congregational music tastes. Hymn choice should be related to the worship theme, he said, with the hymn text addressing the scripture of the day.

Educating the congregation in hymnody through church training and outlining brief hymn backgrounds for singing, he said, can help move churches toward "exciting, spirit-filled, intelligent congregational singing."

In another conference, Ervin Keathley said a call to worship is an effective way to lead persons to a sense of expectancy that they will meet God through worship.

Keathley, state music secretary for the Arkansas Baptist State Convention, recommended meditations, readings or hymns as effective worship service beginnings. He said

that "the Baptist Hymnal is probably the best source for calls to worship. The responsive readings in the back of the hymnal are a tremendous resource and can be used in a variety of ways."

In recommending the numerous indexes to the hymnal as a means for locating appropriate worship material, Keathley observed that "we learn a lot of our scripture through the hymns. As leaders in congregational worship, we ought to point out to persons the fact that some of the hymns are scripture and some of them are very close to scripture."

To the congregational singers, Keathley recommended rules that the hymn writer John Wesley outlined in an early hymnal: "Sing all, sing with a good courage, sing modestly, sing in time, and above all, sing spiritually."

# Join forces against legalized casino gambling!

A state steering committee has been formed to oppose the legalization of casino gambling in Arkansas. In order to defeat this evil, two things are essential. First, an organization must be formed in every area of Arkansas. Efforts are underway to form such local organizations.

Second, it will require money. The pro-gambling forces have big money to attempt to

delude Arkansans into believing that this evil will benefit the state. Your help and money is needed to counter the infecting of Arkansas with this devastating sin.

If you oppose casino gambling, fill out this form and send it to the Christian Civic Foundation at the address below, along with your tax-deductible contribution.

## Say "No" to Casinos and Crime

Yes  sign me up to join **Citizens United Against Gambling**

Enclosed is \$ \_\_\_\_\_, my tax-deductible contribution to the campaign to defeat Amendment #66 to legalize casino gambling in Arkansas. (Make check payable to Christian Civic Foundation. Those making at least a \$5 contribution will receive membership in Citizens United Against Gambling and a lapel pin voicing opposition to casino gambling.)

I will:

- |   |  |
|---|--|
| <input type="checkbox"/> serve on a county committee          | <input type="checkbox"/> attend statewide rally      |
| <input type="checkbox"/> write and mail postcards             | <input type="checkbox"/> work at polls on November 6 |
| <input type="checkbox"/> have a "Say No" neighborhood meeting | <input type="checkbox"/> help distribute literature  |

Name \_\_\_\_\_

Firm or Home Address \_\_\_\_\_

Address / P.O. Box

City

Zip code

To: Christian Civic Foundation  
410 Medical Arts Building  
1120 Marshall St.  
Little Rock, AR 72203



# Drug ministry gives rise to New York City congregation

NEW YORK (BP)—What started as a weekday ministry to New York City drug addicts and alcoholics has evolved into a church.

For 17 years, Trinity Chapel has ministered to 25,000 residents of Lefrak City, a high rise apartment complex in Queens, one of five boroughs comprising New York City. The chapel, sponsored by the Southern Baptist Home Mission Board's Christian Social Ministries Department, had operated out of a Lefrak apartment which faced a playground area, first ministering to troubled youth and later to drug and alcohol abusers.

This spring, a dream of pastor/director Avery Sayer came true when Trinity chapel constituted as United Trinity Church.

"We wanted the word 'united' in our church's name to reflect the different nationalities of our congregation," Sayer explained, noting church members hail from six different nations.

The church's five deacons are from Zaire, the Congo, the Philippines, Panama, Jamaica, and the United States. The deacon chairman, a native of the Congo, is a United Nations diplomat who speaks five languages, Sayer added.

The ministry was begun in 1967 by Don and Goldie Rhymes, the first HMB missionaries to Lefrak. They began outreach by advertising Bible studies, but "no one came," Rhymes explained. "So we started free day care three mornings a week."

With their own apartment as a base, the Rhymes worked with about 30 children each day and used vacation Bible school materials to reach the largely international community.

But the Rhymes grew concerned for youth "wiped out" on drugs. They began a counseling ministry with drug and alcohol abusers, referring the toughest cases to a drug and alcohol rehabilitation center. They also showed films and invited medical doctors to make presentations on the dangers of drug and alcohol abuse.

After an incident of vandalism, Lefrak management gave permission to begin a youth center. A second apartment became home-away-from-home for troubled youth interested in pool, ping-pong and Bible study led by the Rhymes. The program proved so effective that management approved their request to hold weekly worship services.

Later they began English language courses, holding eight to 10 classes per week and averaging 15 people per session.

Today the Sayers continue to reach apartment residents through pre-school ministries and English courses. But, said Sayer, the congregation is running out of room to expand its ministries.

Church members have raised money to build a chapel building, hoping to purchase property adjacent to Lefrak's 20 18-story apartment buildings. Church members wanted to expand worship facilities without abandoning the apartment community, explained Sayer. Weekday ministries will continue as before even if the congregation relocates, Sayer said.

In the meantime, the congregation received some much-needed space in April when an adjacent apartment became available and the church acquired it.

The group recently tore down the dividing wall between the new and the existing apartments and expanded its worship space, said Sayer. Members of the congregation sang "Joshua Fit the Battle of Jericho (and the walls came tumbling down)" on the Sunday after the wall was torn down, Sayer noted. "We had been praying for that apartment for five years," said Myra Sayer.

When the Sayers were appointed SBC home missionaries in 1973, only seven percent of Lefrak residents were non-whites. Most were of Jewish or Catholic faiths.

By 1975, the complex had undergone racial transition, with 95 percent of the residents non-white, creating a diverse ethnic mix, said Sayer. Lefrak's residents are mostly middle and lower-middle income people with one-third of the residents receiving government housing assistance.

Services in the cramped living room area of the original apartment had held as many as 90 people before the church received permission to expand into an adjacent apartment.

Weekday ministries still funnel children into Sunday school and church programs, with semester missionary Barbara Brewer coordinating pre-school and after-school programs. The church also sponsors visitation ministries in addition to the English classes.

"It took a long time and a lot of tears to start this church," explained Sayer. It is one of only a few churches and the only Protestant congregation within easy access of Lefrak's 25,000 residents, Sayer added. "That leaves a pretty big load on our shoulders."

## Churches should establish enrollment goals: Piland

by Linda Lawson

NASHVILLE, Tenn. (BP)—"Doing business like we've always done it will sustain what we've always been," insists Harry Piland, director of the Sunday school department of the Southern Baptist Sunday School Board. "We need to expand our ways of thinking to enter a new day where more unreached persons are found and brought into the church."

He feels churches should set Sunday school enrollment goals—not to have a number to post on a bulletin board or print in the church newsletter—but because they want to involve more persons in Bible study and ultimately lead them to Christ.

"If an enrollment goal doesn't reflect people, we don't have our hearts right," Piland pointed out. "Every person is infinitely important and worth saving."

As the denomination moves into the final year of 8.5 by '85 (SBC goal to reach a Sunday school enrollment of 8.5 million by Sept. 30, 1985), the 36,531 churches are being asked to set enrollment goals and develop specific strategies to reach them.

As of Sept. 30, 1983, the SBC Sunday school enrollment had reached an all-time

high of 7.8 million. Increases for four consecutive years have registered a net gain of 497,483.

The goal for 1984-85 is a net increase of 500,000. The theme for the year is "Reach 5 in 85." It is hoped church goals will be set with supporting class and department goals.

Piland said he believes emphasizing enrolling people in Bible study is in keeping with the challenge of Christ to take the gospel to all people. "The only thing wrong with 8.5 by '85 is that it's too small," he said.

For example, the ratio of Sunday school enrollment to U.S. population has declined from 1:25 in 1963 to 1:29 in 1983. To achieve a 1:25 ratio with 1983 population would require a Sunday school enrollment of nine million. To achieve the 1953 ratio of 1:26 with the 1983 population would require a Sunday school enrollment of 8.7 million.

Piland noted approximately 130 million persons of the United States population of 226 million are unchurched and only 31 million are enrolled in any Bible study.

"We must focus upon the lost people of our communities," he said. "But too often we spend most of our time with those who

are in the fold."

In 1983, a total of 564,000 persons 10 years of age and older were enrolled in Southern Baptist Sunday schools who were not members of Southern Baptist churches. While some of these are children of church members who have not yet made professions of faith and others are members of other denominations, Piland said he hopes many thousands are persons who can be reached for Christ through their involvement in weekly Bible study.

"There is a fundamental necessity to teach the Bible evangelistically as well as nurture Christians," Piland said. "Evangelistic teaching has been all but lost in most churches."

Evidence of that contention is the number of baptisms per 100 persons enrolled in Southern Baptist Sunday schools has declined from 6.2 in 1953 to 5 in 1983.

To give greater emphasis to the unreached, Piland urged churches to target their efforts with persons who have no religious preference. Also, he said, "Every church should regularly participate in some kind of people-finding mission—survey, census, People Search."



# Sullivan calls for revival, commitment in SBC churches

GLORIETA, N.M. (BP)—“The crisis in the Southern Baptist Convention is not a theological crisis; it is a crisis of commitment,” John Sullivan said during Bible-Preaching and Church Media Library conferences.

“It has been my feeling for several years that the great difficulty with which the convention would have to struggle would be a philosophical difficulty, centered in the Cooperative Program,” said Sullivan, pastor of Broadmoor Church, Shreveport, La.

“I’m praying for revival, spiritually, as well as a renewed commitment to the Cooperative Program. I think it is critical!”

Defining fellowship as “hearts beating as one for missions and evangelism,” Sullivan observed that “some churches are tied together at the mouth, not at the heart.”

“Without commitment of Southern Baptists to the Cooperative Program, one of two things will happen, as I see it. We will go back to a society-like system, for lack of sup-

port, or we will continue to trim our expectations to get our commitment,” he said.

“Denomination means a common denominator,” he continued. “I see the common denominator of the Southern Baptists as the Cooperative Program for a method and biblical theology for the foundation of that method.”

Sullivan said commitment in light of Bold Mission Thrust is not as bold as it ought to be. “Commitment to the Cooperative Program is easy for me. It always has been,” he said. “I’m a product of it, and when you are a product of something, you ought to have a measurable degree of gratitude.” However, he added, commitment should not be accompanied by blindness to its faults.

Sullivan said he doesn’t think that churches are failing to increase gifts to the Cooperative Program because of differences within the SBC. Instead, he said, “we’ve lived so long on inflated dollars, we’ve had a

hard time with budget planning. I do think Southern Baptist churches need to give a higher percentage of their income to the Cooperative Program.”

Suggested actions leading to increased commitment, Sullivan told conference participants “we must have a renewal of worship in the services of our churches, encountering Christ in his living presence and not just the ideal of worship. We must have a recovery of the concept of biblical ministry, and we must have a depth of understanding for and appreciation of the church.”

“I don’t believe the differences in the SBC have destroyed our heartbeat for missions,” he concluded. “It has reallocated some energies, but I don’t believe it has destroyed our zeal for missions and evangelism.”

Even Saul of Tarsus “with his vindictive spirit could not split the church,” he observed. “Fellowship was not something they talked about; it was something they had.”

## Pastor, staff need to support each other publicly

by Nancy Barcus

WACO, Texas (BP)—Pastors should take responsibility publicly for the mistakes of their staffs—whether the mistakes are typographical errors, dust in the corners of the building, or anything else, says Ralph Smith, pastor of Hyde Park Church, Austin, Texas. “Then, go back to the individual staff member privately and request cooperation in correcting these problems.”

Smith recently offered that tip, along with other advice, to church leaders during a Baylor University conference for ministers and staff leaders.

He has learned during his 24 years at Hyde Park that “an understanding saves a misunderstanding,” Smith said. It’s a management philosophy he has come to live by.

Clarifying individual church staff responsibilities is crucial for successful pastoring, Smith said. To prevent misunderstandings, the pastor must see that every staff member understands his or her specific duties. A detailed job description is a must.

His church issues a booklet which spells out the details of each position. The gifted staff member then will seek ways to fit his

or her individual gifts to the requirements of a specific staff position, he said.

Every new staff member is likely to make mistakes, but the effective administrator must stand behind that person, Smith said. “An effective minister must be secure enough to allow others to succeed,” he said.

“Give staff members a job to be done, and then trust them to do it. Don’t try to control everything or to control the staff. In fact, anytime a staff member can take a job away from you, let it happen.”

If a pastor cannot establish good working relationships with the staff, then he or she should limit church membership to about 80-100 people, “because that is all you can take care of,” Smith said.

Beware especially of blaming the staff for your own failings, Smith warned the pastors. Combat this temptation and prefer instead for the staff to be well-loved by the congregation.

Smith’s success in church-staff relations is attested to by the long tenures of his own church staff. His education director has been at Hyde Park for 17 years, the music direc-

tor for 11 years and the custodian for 20 of Smith’s 24 years as pastor.

Al Parks, professor of education administration at Southwestern Baptist Theological Seminary, also addressed participants from a layman’s viewpoint.

“I never felt I was second best because I wasn’t a pastor,” he said. Parks has held interim staff positions continuously during his teaching career at the seminary.

“I believe that each of us is called of God. We accept that calling in pastors, but staff members have just as deep a calling. It’s not, ‘I’m called and you’re hired.’ Every staff member is called to meet the needs of others in the name of Christ.”

He said he has never doubted his calling. “Without that calling, staff persons drop out of the ministry every 18-22 months. Their bag of tricks has run out.”

Staff members must be careful to avoid stress, Parks said. “If you sometimes feel you have more burden than you can stand, get away for a while,” he advised. “We’re all human. I’d rather be used by the Lord for 60 years than be burned out at 40.”

## Masterlife discipleship material now offered in Spanish

NEW ORLEANS—The large room is filled with more than a hundred people listening intently to the speaker while, over to one side, a dozen men and women sit in a different world.

They are connected to the larger gathering by means of one man, Chuck Padilla, and 12 sets of headphones. These Spanish-speaking Christians are seeking to become better disciples for Christ by attending a MasterLife workshop at New Orleans Baptist Theological Seminary.

Most of them are reasonably bilingual and live in the United States, but prefer to learn

the discipleship program in Spanish. Padilla translates what the speakers are saying, materials are printed in Spanish, videocassettes have a Spanish track, and small group sessions are conducted in Spanish. When they return to their home churches in Louisiana, Mississippi, and Texas, they will share the program with others in Spanish.

In the past year, Padilla said he has shared MasterLife with nearly 300 Hispanics. These, in turn, have shared it with hundreds of others, reaching into Mexico and Venezuela.

MasterLife is a Southern Baptist program designed to “develop spiritual disciples who

will be able to minister,” according to Avery Willis, developer of the program. Padilla said MasterLife attempts to build disciplines in a Christian’s life that will then become a lifestyle. “The idea is that each person can teach eight people the same disciplines in their lives so they can go out and teach others,” Padilla said.

The system works on a multiplication basis—each trained disciple trains others, who train others, and so on. In the four years MasterLife has been in use, 60,000 persons have been involved in about 5,000 churches in more than 85 countries.

# Leavell says missions support demands SBC loyalty

by Michael Tutterow

GLORIETA, N.M. (BP)—Denominational politics threaten to unravel Southern Baptists' mission programs and pre-empt the denomination's efforts to reach the world with the gospel, the president of New Orleans Baptist Theological Seminary warned.

Denominational infighting has resulted in a move away from missions and evangelism and brought the Southern Baptist Convention's Cooperative Program, the denomination's unified budget, under attack, said Landrum P. Leavell, president of the New Orleans seminary.

"The Southern Baptist Convention may stand at the point of no return, and the decisions we make from this moment on will determine whether or not this denomination remains viable or if it will be fragmented and become useless in the Kingdom of God in the future," he said.

Leavell, in an address to participants attending Home Missions Week at Glorieta Baptist Conference Center, leveled charges against groups in the denomination vying for power and said political games have no place in the church.

"This denomination was born in the fires of evangelism, it has been nurtured in a love for the scriptures and we grew in strength through missions response to lost multitudes," noted Leavell. "When we become introverted and begin thinking more of maintenance than we do of missions, we're moving in the wrong direction.

"We'll either reaffirm our commitment to evangelism and missions—reaching people—or we can consign our successors to mediocrity and obscurity," he said. "We shall either harness the vast resources of our denomination in a new thrust to claiming this world for Jesus Christ, or surely we shall be divested of our glorious opportunity and our sacred responsibility."

The denomination reflects a trend in American society, he added, saying the United States stands at a crossroads. "We'll either look to the rock from whence we were hewn and return to the strong massive foundation of Christian morality founded by our forebears," cautioned Leavell, "or we'll wallow and disappear in a quagmire of permissiveness and relativism, in easy credits and deficits, in low morals and high crime rates and double-digit inflation and recession until ultimately we'll be consigned to the graveyard of fallen nations."

Leavell noted several mainline denominations have declined as they strayed from a conservative biblical base, but since Southern Baptists have been and remain Bible-believing people—as long as differences in doctrine do not compromise the diety of Christ or include "a denial or refutation of the word of God"—there is room "for latitude in our doctrinal belief."

But some in the denomination insist on uniformity of belief, which violates in

dividuals' rights to be directed by God, said Leavell. "We must be unashamedly doctrinal without becoming argumentative," he said. "We need to keep in mind that there is the slightest possibility that we may be wrong" (about what we believe).

Demanding unity of belief might be an insistence "that others believe something (that) isn't right," he suggested.

Under the guise of doctrinal purity, some have withdrawn from the SBC but continue to harangue the denomination's structure and program, leaving the convention battle-torn and divided, said Leavell.

He offered little sympathy for those who stand outside and throw stones at the denomination and charged that cooperative efforts have been the success of the 14 million member denomination.

compromise their personal integrity in order to be called "doctor," he lamented. "I'm not against education, but I have absolutely no respect for a man who wants it so badly that instead of paying the price to get it, he'll buy a bogus degree," he declared.

Those who earn degrees from schools unaffiliated with the denomination may deal a severe blow to the financial stability of the Cooperative Program, Leavell added. He expressed fears Southern Baptists had raised a generation "who may well fragment or destroy the Cooperative Program." But he warned, "if you fragment or destroy the Cooperative Program, you've fragmented and destroyed the genius of the Southern Baptist Convention."

Leavell noted the annual meeting of the SBC was originally designed to hear reports

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**"The Southern Baptist Convention may stand at the point of no return, and the decisions we make from this moment on will determine whether or not this denomination remains viable or if it will be fragmented and become useless in the kingdom of God in the future."**

—Landrum P. Leavell

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As a young seminary student Leavell made a commitment to work through the Southern Baptist Convention and tie his life "to something that was not going to die when I did." He said the Cooperative Program, Southern Baptists' unified budget, enabled him to go to college and seminary and still offers Southern Baptists the best educational and missions support.

Yet political struggles within the SBC threaten to unravel the Cooperative Program and undo the "genius of Southern Baptists," he charged. Political groups within the SBC only serve to divide Southern Baptists' loyalties to missions and evangelism, he said, adding "I have no patience with those who are constantly criticizing our program of missions support, who have always spent their days maligning and trying to cast aspersions.

"And I have no respect for pastors who have been educated in our institutions who do not lead their churches to support the denomination. I hold nothing but contempt for those wolves in sheep's clothing who accept the pastorates of God-fearing, Christ-honoring, mission-supporting Baptists and sow suspicion and distrust and antagonism toward the convention.

"And some of these, under the guise of alleged liberalism (in the SBC), lead those churches out of the denomination," he stated. "The culprit, in many cases, is a super ego, not an independent streak, which refuses cooperation."

Leavell cautioned against relaxing standards of education among Southern Baptist leaders. "I'm afraid that we've raised a large segment of a generation who're willing to

from the denomination's agencies and institutions on how they had used Cooperative Program funds. "Kill the Cooperative Program, and you won't even have a meeting at which you can politic for president," maintained Leavell.

Countering criticism the Cooperative Program has become a test of missions commitment in SBC life, Leavell charged a church's Cooperative Program gifts act as a "litmus test" and signify "where someone stands on world missions." But graduates of non-Baptist seminaries and schools who become pastors of SBC churches have no sense of loyalty to the Cooperative Program, he charged.

"If we continue to water down our identity with a large number of graduates serving churches in our denomination who are not graduates of our seminaries, then it isn't going to be very long until Southern Baptists will have lost their distinctiveness entirely," he said.

"If we get enough pastors who are graduates of non-SBC seminaries and feel no sense of obligation or gratitude to the Cooperative Program for their education, it won't be long until the whole thing will come crashing down."

He called on those who "throw stones" at the denomination to work within the convention's system to "constructively bring about change and continue to build on the strong denominational foundation that we've inherited."

Michael Tutterow is assistant director of news services for the Southern Baptist Home Mission Board, Atlanta, Ga. ☐

# Moon, prayer, parochial school aid come before court

by Stan Hastey

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

WASHINGTON (BP)—In addition to decisions in five cases bearing on U.S. church-state relations, the Supreme Court also declined to review some 20 others in its recent term.

The high court also put three church-state cases on its 1984-85 calendar for argument and decision.

**Moon conviction:** Perhaps the most widely publicized of the rejected cases involved Unification Church founder Sun Myung Moon's unsuccessful appeal for a review of his conviction for tax evasion and conspiracy to file false income tax returns.

Moon, under an 18-month prison sentence for failing to report sizable sums earned on investments in a New York bank, failed to convince the high court to review his conviction on grounds the funds at issue were held in trust for his church.

Moon's legal problems brought together an unlikely coalition of religious leaders who joined him in asking for high court review, a group that included former Southern Baptist Convention President James T. Draper Jr., and new SBC President Charles Stanley. (83-1242, Sun Myung Moon v. U.S.)

**Religion in public schools:** Highlighting the church-state docket in the term scheduled to begin on the first Monday in October is a dispute over an Alabama law providing for a moment of silent prayer or meditation at the beginning of the school day. While agreeing to decide if the practice passes First Amendment muster, the high court summarily affirmed a lower tribunal in striking down a separate Alabama law authorizing classroom teachers to lead their students in oral prayers. (83-812, Wallace v. Jaffree; 83-804, Board of School Commissioners of Mobile County, Ala. v. Jaffree; 83-929, Smith v. Jaffree)

Earlier in the past term, the court had refused to review a similar "silence" statute, this one in New Mexico. Lower federal courts have differed on the issue, a situation that often leads to a high court review. (83-9, New Mexico v. Burciaga)

**Aid to parochial schools:** Also set for review next term is a policy of the Grand Rapids, Mich., public schools of leasing classroom space from parochial schools to provide special education programs to pupils in church-related institutions. Under the policy, public school teachers go into the leased parochial schools, bearing with them signs reading "Public School," which are then posted on the doors of classrooms. In addition, religious artifacts and symbols are removed, thereby, "desanctifying" the classrooms. Two lower federal courts have already ruled against the policy. (83-990, School District of Grand Rapids v. Ball)

In its only other parochial aid actions, the high court let stand a Rhode Island law and a South Bend, Ind., policy denying publicly financed bus transportation to some students in church-related schools. (83-158, Members of Jamestown School Committee v. Schmidt; 82-1713, Frame v. South Bend Community School Corp.)

**Other school matters:** Other educational disputes saw the justices refuse to intervene in the case of a Pentecostalist couple from North Carolina who wanted to educate their children at home in defiance of the state's compulsory school attendance law and decline to review a lower decision upholding a Utah law that exempts religious schools in their hiring practices. (83719, Duro v. District Attorney, Second Judicial District of North Carolina; 83-92, Larsen v. Kirkham)

**Internal church matters:** Half a dozen internal church disputes also reached the high court during the term, but in each the court deferred to lower rulings as well. One of these involved a dispute in a Miami, Fla., Church of Christ between two elders who wanted to fire the minister in defiance of a congregational majority wishing to retain him. (83-1434, Williams v. Wyché)

In a case that received national publicity, the court turned aside the appeal of the Church of Christ in Collinsville, Okla., that it should not have to go to court in a damage suit brought by a woman dismissed for adultery. The woman later won a lower court award of more than \$300,000 in her suit against church elders who announced her adulterous activities during church. (82-1950, Church of Christ of Collinsville, Okla. v. Graham)

Other internal church disputes included the high court's refusal to review the complaint of a congregation of dissident Baltimore, Md., Presbyterians who withdrew from the Presbyterian Church (USA) and sought unsuccessfully to keep their property. In a pair of cases involving Roman Catholic congregations, the court rejected the appeal of unhappy parishioners in Freeburg, Mo., over the priest's placement of altars

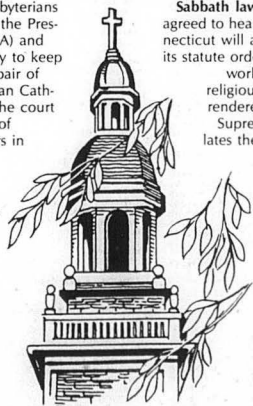
in the sanctuary, and also turned aside a Valparaiso, Ind., parish cemetery association who feuded with their priest regarding his authority over the group. (83-1051, Babcock Memorial Presbyterian Church v. Presbytery of Baltimore; 83-1645, ~~Struempfh~~ v. McAuliffe; 83-736, Clifford v. Grutka)

And in a dispute involving a Jewish couple in New York, the high court let stand the ruling of a state court ordering a divorced man to appear before a rabbinical tribunal. His wife sought a religious, as well as civil divorce. (82-1854, Avitzur v. Avitzur)

**Church zoning:** Three churches or religious groups failed to convince the high court to review zoning and building code problems they had with local governments. They included an independent Baptist congregation in Solon, Ohio, a congregation of Jehovah's Witnesses in Lakewood, Ohio and a Hare Krishna group in Honolulu. But a group of orthodox Jews in Evanston, Ill., managed to keep a house that doubled as a place of worship in a residential neighborhood. (83-44, Solon Baptist Temple v. City of Solon; 82-1769, Lakewood, Ohio Congregation of Jehovah's Witnesses v. City of Lakewood; 82-2070, International Society for Krishna Consciousness v. Marsland; 83-325, Evanston v. Lubavitch Chabad House of Illinois)

**Indian religious rites:** Indian tribes objecting to the development of recreational facilities on land they considered sacred lost their legal battles when the Supreme Court declined to review their challenges to development of a state park in South Dakota and a ski resort in Arizona. (83-434, Fools Crow v. Gullet; 83-589, Hopi Indian Tribe v. Block; 83-669, Navajo Medicinemen's Association v. Block)

**Sabbath law:** And in a case the justices agreed to hear next term, the state of Connecticut will ask the high court to uphold its statute ordering employers to give their workers a day off each week for religious observances. In a decision rendered last year, the Connecticut Supreme Court ruled the law violates the First Amendment by establishing religion. (83-1158, Thornton v. Caldor, Inc.)



# Arkansas Baptist State Convention Contributions

**Total cash contributions received in office of Executive Secretary of Executive Board January 1, 1984 through June 30, 1984. Notify Don Moore, P.O. Box 552, Little Rock Arkansas 72203 if any errors are found in this report.**

CHURCHES	COOPERATIVE PROGRAM	DESIGNATED GIFTS	CHURCHES	COOPERATIVE PROGRAM	DESIGNATED GIFTS	CHURCHES	COOPERATIVE PROGRAM	DESIGNATED GIFTS
<b>STATE AT LARGE</b>								
INDIVIDUAL RECEIPTS	200.00	190.50	MONTICELLO 2ND	4,372.22	1,142.08	SOUTHSIDE	501.28	404.80
ARK BAPTIST FUND	14,249.53	74,547.36	NO SIDE, MONTICELLO	990.36	343.64	BATES	113.96	709.00
S A WHITLOW; REN			OLD UNION	160.22		CROSSROADS CHURCH		
HUGER L DRUMRIGHT			PLEASANT GROVE	110.09		BUCKNER		
WPC CONTRIBUTIONS	365.47	1,741.35	SALINE	602.38	214.27	BUCKNER ASSN	214.40	200.00
BSU CONTRIBUTIONS		1,249.52	SELM	37.05		ABBOTT	812.93	943.00
RUSSELLVILLE 1ST	25,610.84	14,564.19	UNION HILL	225.90		CALVARY, BOONEVILLE	318.03	36.00
UNITY BAPTIST CHMRC	186.15		WARREN 1ST	20,619.04	15,754.65	CATHRON		
MT OLIVE; DISBANDED			WEST SIDE; WARREN	1,147.81	1,492.46	CECILIA CREEK	61.83	90.00
MT PLEASANT			SPANISH FELLOWSHIP	468.37	63.00	CLARKS CHAPEL	100.00	90.00
JERICHO; EMATICVE			ASSOCIATION TOTALS	64,943.26	34,255.98	DAYTON	867.96	290.00
VANDERBILT AVENUE			BENTON COUNTY			DENTON	162.58	69.84
BETHANY, MANILA			BENTON ASSEMBLY			EVENING SHADE	694.47	614.36
TEMPLE, W. MEMPHIS			BELLA VISTA	13,909.20	11,058.10	FELLOWSHIP		
NEW LIFE	6,626.24		BENTON AVE BENTON	13,185.26	8,908.61	FRIENDSHIP	5,942.06	953.00
KIMBERLING HILLS		25.00	BENTON AVE BENTON	5,903.03	715.55	HARTFORD 1ST	1,080.85	200.00
CALVARY; ASHDOWN			CENTRAL AVE-BENTON	3,035.75	3,131.11	HAW CREEK	914.00	
NEW MORROW	97.00		DECATUR 1ST	1,200.00	1,871.88	HON		
GRACE FELLOWSHIP BA	1,178.78	392.93	GENTRY 1ST	8,181.94	3,934.39	HUNTINGTON 1ST	361.90	
OPEN DOOR MISSION	60.00		GRAVETTE 1ST	1,709.64	2,509.75	IONE	31.95	
THURSDAY SCHOOL B			GUR SPRINGS	4,446.00	1,231.52	JAMES FORK	1,608.96	1,383.11
MOUNTAIN HOME BAPT	448.13		HARVARD AVE; SILDAM	2,210.81	2,862.50	LONG RIDGE	302.40	200.00
ASSOCIATION TOTALS	49,052.14	92,710.85	HIGHWELL 1ST	21,333.31	6,997.80	MANSFIELD 1ST	6,427.51	3,539.39
			IMMANUEL; ROGERS	771.40	1,440.16	MIDLAND 1ST	2,588.81	257.91
			LAKEVIEW	2,511.18	840.99	NEW PROVIDENCE	171.80	50.00
			LOWELL	994.99	2,802.50	PARAS	1,440.91	431.00
			MACON VALLEY	290.81	1,133.00	PLEASANT GROVE 2D	483.00	486.50
			MONTIE	1,150.70	1,440.16	PLEASANT GROVE 2D	171.80	50.00
			OPEN DOOR	1,150.70	440.65	ROCK CREEK	429.38	50.00
			PARK STREET; BENTON	296.84	212.00	SHILOH	525.80	
			PEA RIDGE 1ST	9,107.91	212.00	TEMPLE WALDRON		
			PLEASANT HILL	442.06	412.00	UNION HOPE	158.38	72.00
			ROGERS 1ST	35,182.12	8,909.46	UNITY	13,613.79	3,119.28
			SILDAM SPRINGS 1ST	20,886.96	30,267.27	WALDRON 1ST	205.45	474.00
			SUGAR CREEK	203.50	1,150.70	WEST HARTFORD	424.17	
			SULPHUR SPRINGS 1ST	517.17	108.50	WINFIELD	258.22	
			SUNNYSIDE	799.95	138.60	SOUTHSIDE; WALDRON	258.22	171.80
			TRINITY; ROGERS	436.86	135.00	HUNTS MISSION		100.00
			TWELVE CORNERS	366.37	52.00	ASSOCIATION TOTALS	40,990.51	12,346.55
			RO-LINN HILLS	340.03	125.00			
			FAITH	707.00	317.00			
			LAKESIDE	2,267.78	925.00			
			CHARITY SOUTHERN BA					
			ASSOCIATION TOTALS	151,665.72	78,785.85			
			BIG CREEK					
			BIG CREEK ASSN					
			CONCORD					
			MT - TABOR					
			ROCK SPRINGS					
			ASSOCIATION TOTALS					
			CADDO RIVER					
			CADDO RIVER ASSN					
			ANITY 1ST	896.57	565.54			
			BLACK SPRINGS	139.54	71.31			
			BLACK GAP	96.00				
			GLENWOOD 1ST	6,254.50	1,876.95			
			HILL SIDE	943.74	50.00			
			LARE DUACHITA	20.00				
			LIBERTY	20.00				
			LITTLE HOPE	455.38	100.00			
			MT CEDAR	4,538.75	301.00			
			MT IDA 1ST	510.00	745.49			
			MURPHY					
			NORMAN 1ST					
			OAK GROVE					
			ODEN 1ST	1,322.55	255.00			
			PENC BLUFF	922.95	450.00			
			REFUGE	896.45	299.46			
			SULPHUR SPRINGS	208.87	185.16			
			PINE RIDGE					
			PIG FORD BAPTIST CH	120.00	50.00			
			ANITY SECOND BAPT C					
			COMMUNITY BIBLE CH					
			ASSOCIATION TOTALS	17,995.30	7,883.91			
			CALVARY					
			CALVARY ASSN					
			ANTIOCH	344.00	509.00			
			AUGUSTA 1ST	11,032.79	7,431.00			
			BEERIE 1ST	6,079.71	4,442.53			
			BETHANY	521.20				
			CENTRAL; BALD KNOB	1,811.02	9,552.34			
			CUTTON PLANT 1ST	2,918.20	3,115.20			
			CROSBY	602.00				
			EL PASO	183.71	164.81			
			GOOD HOPE	493.91	270.00			
			GRACE	1,200.00	1,258.00			
			GREGG	688.00	85.00			
			IRLINGTON	759.01	664.37			
			IRLINGTON	1,331.27	687.85			
			MOUNTAIN 1ST	929.30	230.00			
			JUJONIA 1ST	5,603.29	5,908.69			

CHURCHES	COOPERATIVE PROGRAM	DESIGNATED GIFTS	CHURCHES	COOPERATIVE PROGRAM	DESIGNATED GIFTS	CHURCHES	COOPERATIVE PROGRAM	DESIGNATED GIFTS
KENSETT 1ST	3,916.00	1,940.50	BUIE	362.75	80.00	NORTH SIDE+PT SMITH	2,456.00	641.00
LARETT	1,805.90	215.00	CALVARY, BENTON	6,347.23	3,776.82	DAL GIFF	1,032.28	4,722.25
MCCORD 1ST	3,261.98	2,383.07	CENTRAL, HOT SPRING	11,191.51	7,800.49	PALESTINE	372.23	375.25
MCCRAE 1ST	1,977.88	1,150.00	GILFILL	197.14	7.00	PARIS 1ST	9,544.30	4,957.26
MILK	214.12		GRACIE HILL	15,448.07	14,812.00	PHOENIX FILLAGE	4,975.21	1,208.95
MORROW, DISBANED	411.88		HIGHLAND HEIGHTS	15,448.07	7,471.00	PINE LOG		35.49
MORTON	925.38	953.63	HILLDALE, ALEXANDER	597.80		RAITCLIFF 1ST	1,400.19	162.35
MT MON	1,912.91	80.00	HOT SPRINGS FIRST	30,211.84	9,581.11	ROSEBUSH	340.00	
PANGBURN 1ST	2,421.69	80.00	HOT SPRINGS 2ND	46,078.80	14,737.56	RYE HILL	7,479.25	1,909.75
PATTERSON 1ST	760.12	186.99	HURRICANE LAKE	2,759.96	1,027.65	SOUTH SIDE+BOONVILLE	1,487.33	1,078.26
PLUMMER GROVE	3,310.59	165.00	LAKELAND	4,946.81	2,700.00	SOUTH SIDE+PT SMITH	6,236.26	1,422.25
PLEASANT VALLEY	515.09	104.58	LAKESHORE HEIGHTS	2,612.12	3,060.83	SPRADING	3,488.00	1,304.81
KAYNOR GROVE	25.00		LAKEVIEW	3,886.43	2,684.00	TEMPLE, FT. SMITH	5,100.85	1,476.97
REARLY POINT	896.62		LEE CHAPEL	2,458.58	1,588.00	TRINITY, FT. SMITH	4,835.60	4,842.93
ROSE BUD	1,638.74	1,418.05	LEONARD ST/HOT SPGS	2,088.94	865.00	UNION HALL		
SEARCY 1ST	30,041.83	14,599.55	LONGDALE	211.97		VESTA		
SEARCY 2ND	522.52	795.75	MALVERN 3RD	11,659.73	4,617.16	WOLFENBARGER PARK	2,400.00	2,391.61
TEMPLE, SEARCY	8,620.40	2,177.63	MEMORIAL	4,959.15	469.70	DELAWARE	1,903.02	316.63
TRINITY, SEARCY	1,065.94	3,344.75	MT VERNON	758.43	811.18	HOPFET MISSION		
UNION HALL	812.01	20.00	NEW BETHLEHEM	1,615.80		HESSTIDE	257.49	1,222.50
WEST POINT	451.17	110.00	OWENSVILLE	1,130.21	1,220.05	GRAND CENTRAL	78.02	
VALEY	4,826.00	2,336.00	PEARCY	821.78	79.40	CENTRAL 1ST SDC		
ROYAL HILL			PINE	4,359.24	1,498.93	SOUTH SIDE+PT SMITH	1,517.32	311.00
DENMARK	137.00	381.00	PLEASANT HILL	1,762.58	538.00	FAITH BAPTIST CHURCH	512.15	700.00
			REDGCREST	527.91	474.00			
			REHOBOTH	769.93	762.61	ASSOCIATION TOTALS	411,456.99	228,137.83
			SALEM	7,932.84	3,161.67			
			NORTH MAIN	886.59	177.01	CONWAY+PERRY		
			SHOREWOOD HILLS	80.55	57.00	CONWAY+PERRY ASSN		
			TRINITY, BENTON	7,483.86	2,034.15	LOWNEY-PERRY ASSN		
			TRINITY, HALVORN	2,997.53	4,538.55	ADONA+DISBANED		
			VALMUT VALLEY	1,229.72	1,207.74	BIGELOW	709.05	249.00
			BARCELONA ROAD	5,082.78	2,514.66	CASA ST	605.00	302.49
			TEMPLE	2,581.59	747.25	HAGNOLD	1,088.25	443.00
			TEMPLE COVE	1,299.84	613.53	HOUSTON	161.76	46.71
			MEADOWVIEW	81.36	22.00	MORRISON ST	5,989.70	4,981.99
			ROYAL	574.35	130.00	MURKID LIST	891.74	493.00
			ASSOCIATION TOTALS	212,142.24	98,884.63	PEARCY	100.00	150.00
						PERYVILLE 1ST	3,310.60	9,875.21
						PLEASANT GROVE		
						PLUMMERVILLE 1ST	855.00	358.05
						SOLOGHAM	475.78	121.25
						STONY POINT		
						THORNBURG	1,136.58	850.00
						UNION WALLEY	309.76	466.49
						UPPEL	640.00	171.00
						CIRCLE H CHAPEL+DIS		
						ASSOCIATION TOTALS	15,436.00	19,569.29
						CURRENT-GAINS		
						CURRENT-GAINS ASSN		
						BIGGERS	1,392.85	291.40
						BROOKS+CHAPEL DIS		
						CALVARY, CORNING	919.65	860.00
						COLUMBIA JARRETT		
						CUMING	3,814.17	5,088.73
						EMMANUEL+PIGGOTT	824.01	140.60
						GREENWAY 1ST	607.86	703.00
						HARDY	180.00	
						HOLLY ISLAND	1,123.79	629.01
						HOPWELL	054.00	287.06
						KNOXELL 1ST, INACTIV	148.20	
						MARK		
						MT PLEASANT		
						NEW HAVEN	1,423.34	444.63
						NIMMONS 1ST	50.00	
						OK GROVE	405.00	476.13
						PEACH ORCHARD 1ST	80.00	80.00
						PIGGOTT 1ST	80.00	63,174.47
						POCANTON 1ST	7,301.26	3,209.20
						SUCCESS STGS 1ST	885.25	1,852.33
						RELMOR 1ST	5,848.00	5,282.25
						REYND 1ST	994.65	193.00
						SHANNON	1,028.06	328.00
						SHELTON CORNING	100.00	77.57
						ST FRANCIS	1,999.98	586.37
						TIPPERSAY	1,593.92	781.94
						WITT'S CHAPEL	1,931.32	981.22
						PINE GROVE	599.94	
						ANTIQU		
						ASSOCIATION TOTALS	49,980.11	27,100.19
						DARDANELLE-RUSSELLVILLE		
						SCRANTON 1ST	1,729.89	600.00
						DARD-RUSSELL ASSN		
						ATKINS 1ST	3,880.73	2,005.00
						BAKERS CREEK	235.20	265.00
						BLUFFTON	202.66	100.00
						CENTERVILLE		
						DANVILLE 1ST	6,184.48	5,901.00
						DARDANELLE 2ND	10,941.33	3,294.34
						ANDREW 1ST	1,852.33	705.00
						EAST POINT	1,097.00	133.15
						FAIR PARK	207.12	500.27
						GRACE MEMORIAL	705.00	2,006.00
						HAVANA	670.52	33.54
						HECTOR 1ST	333.38	73.54
						HOPWELL	481.03	212.99
						IMMANUEL-RUSSELLVILLE	1,084.74	1,111.72
						KELLEY HEIGHTS	1,111.72	580.00
						ANDREW 2ND	1,084.74	1,111.72
						LONDON 1ST	1,194.54	412.00
						NORLAND 1ST	141.01	79.00
						NEW HAVEN	709.14	709.14
						ULA 1ST	3,222.47	1,832.41
						PITTSBURG		544.00
						PLAINVIEW 1ST	1,610.55	1,297.15
						PLEASANT VIEW	259.59	
						POTTSVILLE	1,440.31	634.98



CHURCHES	COOPERATIVE PROGRAM	DESIGNATED GIFTS	CHURCHES	COOPERATIVE PROGRAM	DESIGNATED GIFTS	CHURCHES	COOPERATIVE PROGRAM	DESIGNATED GIFTS
ROVER	189.03	292.00	WEST VIEW	3799.60	1,215.50	MARRABLE HILL	1,889.02	1,536.60
RUSSELLVILLE AND IMMANUEL DANVILLE	13,163.54	5,188.08	ASSOCIATION TOTALS	73,593.97	29,384.74	MIDWAY	857.00	
CALVARY MISSION	94.06	5.00				NEW LONDON	1,193.58	
CALVARY, DARDANELLE	368.00	1,001.40				NOAHLET	10,144.69	6,004.35
						PARROT	7,763.09	2,794.06
ASSOCIATION TOTALS	55,924.70	28,806.85				PHILADELPHIA	1,487.00	
						SALEM	2,398.00	1,334.78
DELTA			HARMONY ASSN	1,605.01	899.87	SMACKOVER 1ST	4,238.40	1,708.46
DELTA ASSN			ALTHEA 1ST	1,852.55	177.00	SOUTH SIDE-EL DORADO	1,929.85	
ARKANSAS CITY	4,649.62	2,205.00	BETHEL	7,070.01	956.97	STEPHENS 1ST	10,334.48	3,280.45
AUGUS			CENTRAL	3,541.19	632.37	STODOL	12,389.39	4,999.26
BAYOU MACON	1,020.00	427.00	CENTRAL PINE BLUFF	3,266.00	528.05	SYLVAN HILLS	1,024.51	
BELLAIRE	6,005.51	2,714.50	DOLLARWAY	3,822.00	382.00	TEMPLE CAMDEN	848.30	212.00
BISSELL	10.00		DUKE GROVE	19,350.00	9,077.83	THREE CREEKS	3,078.59	2,090.50
CHICKASAW	293.12	97.50	EAST SIDE+PINE BLUFF	5,191.99	920.63	TRINITY+EL DORADO	9,847.77	7,853.25
COLLEEN	1,528.00	400.00	EVERETT	3,802.44	3,802.44	UNITED	1,700.00	
UNION CHAPEL			FURRE PARK	8,054.77	5,037.49	VERNON	928.00	888.50
UEKNUJT	15,161.33	13,280.87	GOULD 1ST	1,561.87	1,459.45	WESTON	1,133.14	518.00
UEKNUJ	9,647.00	2,857.01	GRAY 1ST	494.75	242.00	WESSLEY	1,495.81	1,495.81
GAINES	181.14		GREENLEE	1,450.04	611.68	WICHTON	1,424.89	254.94
JENNIE	1,133.53	199.35	GREEN MEADOWS	7,722.23	3,496.36	WEST SIDE-EL DORADO	15,450.18	6,955.84
JEROME	210.00		HICKORY GROVE	920.19	517.56	WHITE CITY	50.00	
KELSO	3,401.86	1,544.34	HUMPHREY	1,053.86	854.00	ASSOCIATION TOTALS	355,335.96	226,755.64
LAKE YILLAGE	4,862.32	2,312.00	IMMANUEL+PINE BLUFF	18,404.81	8,110.00			
MCARTHUR			KINGSLAND 1ST	1,348.09	723.00			
MCNEEL 1ST	17,028.15	5,943.88	LEE MEMORIAL	13,134.01	1,493.46			
MONTROSE	1,740.42	780.00	LINDWOOD	869.59	666.77			
NEW HOPE	1,613.30	853.00	MATTHEWS MEMORIAL	9,147.08	3,702.68			
NOOKA	726.00	800.00	NORTHSIDE+STAR CITY	306.00				
OMEGA	90.00	41.32	OSAGE GROVE	944.74	235.00			
PARADISE	300.00		CLAUD ROAD CHAPEL	918.88	338.50			
PARKWAY	145.00	55.00	PINE BLUFF 1ST	32,494.29	22,215.47			
PORTLAND	3,146.01	2,526.30	PINE BLUFF 2ND	3,129.40	3,129.00			
RICHLAND	170.11		PLUM BLOSSOM	865.43	180.00			
SHELTON	530.35	975.82	RANKIN CHAPEL					
SOUTH MCNEEHE	2,432.82	381.14	RISON	3,953.24	3,825.23			
TEMPLE DERMOTT	442.25	359.14	SHANNON ROAD	1,189.17	830.00			
TILAR 1ST	1,245.88	404.00	SOUTH SIDE-PINE BLUFF	4,432.41	4,432.41			
WATSON	1,277.11	2,716.77	STAR CITY 1ST	17,144.52	4,089.20			
WILSON	4,085.62		WABASKAW INACTIVE	25,555.84	7,228.12			
HALLEY	482.59		WATSON CHAPEL	3,780.00	1,643.00			
			YUKATOWN	300.00	165.00			
ASSOCIATION TOTALS	85,450.79	40,928.29	WYANDOTW CHAPEL	793.00	793.00			
			SHEPHERD HILL	3,611.65	1,123.43			
FAULKNER COUNTY			TEMPLE					
FAULKNER CO ASSN			ASSOCIATION TOTALS	227,025.71	95,861.52			
BEAL	1,947.73	875.33						
BOND	230.91	32.50	INDEPENDENCE					
BURLEY	544.63	219.30	INDEPENDENCE ASSN	24,272.00	14,259.90			
CARSON RIDGE	1,267.73	1,250.99	BATESVILLE	4,171.62	6,381.98			
CONWAY 1ST	28,500.00	14,641.54	CALVARY+BATESVILLE	353.27	518.10			
CONWAY 2ND	17,290.55	5,025.56	CALVARY+TIMBO	3,189.88	1,132.48			
CONWAY 3RD	1,264.20	295.00	CASH	30.00	194.00			
CONWAY 4TH	217.45	154.18	CAVE CITY	2,151.19	1,003.20			
FRIENDSHIP	1,603.42	295.00	EMMANUEL BATESVILLE	1,326.53	450.00			
HAPPY HOLLOW			FLOKAL	129.83	283.85			
HANLAN PARK	5,546.75	2,478.22	MARCELA	4,556.37	4,789.36			
HARMONY	1,077.62	86.00	MOUNTAIN VIEW 1ST	937.36	716.00			
HARVEY	1,416.60	1,321.61	MT ZION	937.36	94.99			
MCYLFLOWER 1ST	4,937.79	1,370.53	NORTHSIDE+BATESVILLE	421.48	602.20			
MT VERNON	957.96	107.10	PILGRIMS REST	781.08	274.87			
NATLON			PLEASANT PLAINS	838.02				
NEW BETHEL			ROSE	1,935.87	1,225.40			
OBERTY	1,880.22	53.80	RODGER HILL	36,093.26	905.00			
PICKLES GAP	10,221.20	2,896.75	SALADO	944.00	902.00			
PLEASANT GROVE	4,010.41	1,752.50	SULPHUR ROCK	689.42	662.72			
SOUTH SIDE-DARASCUS	3,337.15	6,770.45	WEST BATESVILLE	1,672.00	3,000.00			
WILDER 1ST	2,534.66	469.28	WHITE RIVER	902.68	76.00			
GOLD CREEK			ARBAHAM	193.42	1,830.89			
KELSO HEIGHTS	673.13	368.79	NEWARK SOUTHERN	698.05	360.00			
GREENBRIER FIRST	1,938.62	240.65	FELLOWSHIP	308.52				
NEW HOPE BAPTIST CH	1,120.80	427.00	GRACE BAPTIST CHAPEL	115.51				
JANEY HILL MISSISSIPPI			ASSOCIATION TOTALS	74,713.99	40,906.33			
ASSOCIATION TOTALS	96,023.89	42,407.45						
			LIBERTY					
GREENE COUNTY			LIBERTY					
GREENE ASSN			LIBERTY ASSN	104.00	85.00			
ALEXANDER	2,265.10	187.40	CALDONIA	300.00	1,442.63			
BEECH GROVE	16,222	200.00	CALDONIA 1ST	577.25	577.25			
BENTON STATION	350.00		CAMDEN 1ST	30,442.31	24,104.88			
BIG CREEK	50.00	140.00	CAMDEN 2ND	604.98				
BRIGHTON	139.83		CHICKSEER	1,105.80	1,006.34			
BROWN'S CHAPEL	2,945.41	1,518.87	CROSS ROADS	19,304.16	9,056.37			
CALVARY+PARAGOULD	1,807.30	569.00	CULLDALE 1ST	18,300.16	10,989.37			
CENTER HILL 1ST	3,997.65	1,374.89	EAST MAIN-EL DORADO	4,190.07	3,033.55			
CLARKS CHAPEL	507.37		EBENEZER	37,788.51	71,880.35			
DELAHAIN	288.83	230.68	EL DORADO 1ST	2,903.17	2,903.17			
ELLSIDE+PARAGOULD	10,411.53	5,818.12	EL DORADO 2ND	4,554.38	645.29			
FAIRVIEW	189.59		ELLIOTT	740.00				
FINCH	1,404.87	301.28	FELLSINTHAL	677.25	851.59			
FLEMING	350.00		FELLSINTHAL	2,833.80	1,150.13			
IMMANUEL+PARAGOULD	3,346.37	531.50	GRACE	3,453.52	1,980.09			
LAFAYETTE	1,041.55		GRACE	1,879.03	1,879.03			
LAKE ST.+PARAGOULD	874.45	527.61	HILLSIDE	1,724.56	1,724.56			
MARRADAKE 1ST	5,521.55	979.20	HUFFIE 1ST	4,173.46	1,650.25			
MARSHALL	443.00		IMMANUEL EL DORADO	1,105.00	1,105.00			
NEW LIBERTY	178.92	63.19	JENNIFER	4,554.38	645.29			
NUTTS CHAPEL	724.44	627.00	KEELER	740.00				
OSAGE	308.65	174.95	LEWIS	877.25	851.59			
PARAGOULD 1ST	29,007.02	11,945.14	LUCKY	2,833.80	1,150.13			
PLEASANT VALLEY	231.08	929.10	MCNEEL	1,724.56	1,724.56			
ROCK CHAPEL	240.00		MCNEEL	1,724.56	1,724.56			
ROSENWOOD	767.38	99.89	MCNEEL	1,724.56	1,724.56			
STAMFORD	639.69	200.00	MCNEEL	1,724.56	1,724.56			
STONEMILL+DISBAND			MCNEEL	1,724.56	1,724.56			
THIRD AVE+PARAGOULD	262.74	280.00	MCNEEL	1,724.56	1,724.56			
WALTON	316.05		MCNEEL	1,724.56	1,724.56			
WINDY HILL	289.12	50.00	MCNEEL	1,724.56	1,724.56			
MALCOT	2,100.00	240.00	MCNEEL	1,724.56	1,724.56			





CHURCHES	COOPERATIVE PROGRAM	DESIGNATED GIFTS	CHURCHES	COOPERATIVE PROGRAM	DESIGNATED GIFTS	CHURCHES	COOPERATIVE PROGRAM	DESIGNATED GIFTS
GARLAND	90.00	100.00	TRUMAN 1ST	15,672.06	4,432.50	SOUTHSIDE, FAYETTEVILLE	215.50	30.20
GEMMA 1ST	1,762.45	623.00	TRONZA 1ST	2,019.65	442.00	SPRINGDALE 1ST	60,592.90	75,627.90
GRACEY	278.15	50.00	VALLEY VIEW	281.51	281.51	SPRING CREEK		
MALEY LAKE	1,784.81	50.00	WEINER 1ST	1,192.41	619.00	SULPHUR CITY	619.96	635.60
HARRODY GROVE	94.43		WEST RIDGE			UNIVERSITY, FAYETTEVILLE	10,500.00	22,138.88
HAYNES ST. TEXARKANA	1,917.17	990.17	WALDENBURG	63.48	13.21	WEST FORNEY	4,259.91	2,400.91
HIGHLAND HILLS	2,696.34	1,448.21	CENTRAL BAPTIST CHU	1,228.21	85.50	WINDSLOW 1ST	1,835.52	1,249.16
HOPE 1ST	28,097.43	15,828.43	ASSOCIATION TOTALS	48,998.12	12,427.78	SANG AVENUE	211.64	1,406.92
IMMANUEL	1,626.82	173.00				NORFOLK ST. U.S. HSN	1,456.41	456.41
IMMANUEL, TEXARKANA	5,991.10	1,356.10				WEDDINGTON WOODS FIR	129.44	110.00
LEWISVILLE 1ST	4,956.90	1,576.15						
MACDONIA 01	450.00	350.00						
MACDONIA 02	450.00	350.00						
MANDEVILLE	450.00	161.45						
MERCER	4,953.58	1,498.45						
MITCHELL ST. TEXARKANA	60.00							
MT. Zion	212.50	870.72						
NORTH EAST TEXARKANA	2,613.43	1,033.43						
PINEY GROVE	450.56	482.45						
PISCANA	196.68							
ROCKY RIVER	90.00	746.00						
ROCKY MOUND	621.90	746.00						
SHIELD MEMORIAL	4,139.68	577.24						
SOUTH TEXARKANA	452.25	37.00						
SPRINGMILL	492.88							
STAMPS 1ST	11,180.20	5,003.98						
SILVERBOND	1,433.77	1,433.77						
TENNESSEE	1,1319.70	464.36						
TRINITY, TEXARKANA	22,779.20	3,584.56						
WINDSIDE - MACDONIA	161.65	161.65						
FAITH, TEXARKANA	1,326.46	170.88						
FALCON 1ST BAPT CHU	179.01	180.00						
MCCLELL SECOND BAPT	761.67	180.00						
ASSOCIATION TOTALS	217,746.47	105,329.64						
TRI-COUNTY								
PLEASANT HILL	155.00							
TRI-COUNTY ASSN								
ANTIQU	105.00	293.56						
BARTON CHAPEL	722.07	736.35						
BECKSPUR	1,378.65	359.60						
BURNT CANE	9,365.00	4,844.36						
CALVARY, MEMPHIS	3,623.63	609.00						
CERRY VALLEY	2,825.00	639.75						
COLT	1,499.74	5,787.45						
CRAWFORDS VALLEY	1,149.98	313.05						
EARLE	1,807.14	1,497.54						
EMMANUEL-FOR CITY	1,400.18	234.00						
FOR DAKS	1,971.98	636.43						
FAITH	600.00	15,112.23						
FITZGERALD	741.46	2,013.97						
FURKETT CITY 1ST	15,112.23	503.89						
FURKETT CITY 2ND	2,013.97	635.91						
GLODEN	503.89	1,031.07						
GRANDVIEW	635.91	156.25						
HARRIS CHAPEL	701.00	512.36						
MYRICK	359.29	573.90						
MEMPHIS BOULEVARD	5,617.90	1,473.90						
MADISON 1ST	300.00	317.25						
MADISON	8,997.45	2,850.18						
MIDWAY	1,165.95	1,031.07						
PALESTINE	263.17	145.00						
PARKIN 1ST	4,765.00	4,342.31						
THE TREE	408.56	604.10						
SHELL LAKE	155.00	154.97						
TILTON	10.00							
TODD	820.36	316.00						
TURRELL	1,262.26	75.00						
UNION AVENUE, WYNN	7,385.98	620.58						
VANDOLDE	361.32	529.15						
WEST MEMPHIS 1ST	79,631.26	26,205.19						
WEST MEMPHIS 2ND	4,831.24	562.61						
WHEATLEY	2,502.00	2,502.00						
WIDENER	650.00							
WYNN	25,629.81	13,830.90						
EAST BAPTIST CHURCH								
LAKEHORN	120.00	520.71						
IMMANUEL	711.09	125.25						
LIGHTS DISBANDED								
GOOD HOPE	579.00	51.00						
ASSOCIATION TOTALS	195,776.57	81,733.08						
TRINITY								
CALVARY, LEPANTO	341.93	55.00						
TRINITY ASSN	150.90	39.19						
ANDERSON TALLEY								
BETHEL, INACTIVE								
BLACK DAK	75.00	702.00						
CALVARY, HARRISBURG	1,396.45	122.00						
CORNERS CHAPEL	328.19	50.00						
EASTSIDE, TRUMAN	200.00	178.00						
FISHER 1ST	1,087.30	1,273.75						
FRIER	356.67	72.78						
GREENFIELD	1,081.37	82.26						
HARRISBURG 1ST	5,130.31	875.23						
LEBANON	1,092.40	60.00						
LEPANTO 1ST	4,848.73	993.58						
MAPLE GROVE	180.00	100.00						
MAPLE TREE 1ST	3,104.70	815.95						
MCCORNICK	151.30							
NEAL'S CHAPEL		275.00						
NEW SHANDER	4,922.51	50.00						
PLEASANT GROVE	823.50	50.00						
PLEASANT HILL	1,045.49	367.59						
PLEASANT VALLEY								
PROVIDENCE								
RED DAK	183.28	224.00						
RIVERDALE	683.15							
TRINITY	971.52							

## missionary notes

Mr. and Mrs. Marion C. (Bud) Fray Jr., missionaries to Southern Africa, have arrived in the States for furlough (address: P.O. Box 68, Arkadelphia, AR 71923). He is a native of Kennett, Mo. The former Jane Dawley, she grew up in Nashville. They were appointed in 1957.

Mr. and Mrs. Van Gladen, Southern Baptist representatives to Mexico, have arrived in the States for furlough (address: 2801 Washington Ave., Waco, TX 76710). He is a native of Jack County, Texas. The former Ruth Franks, she was born in Lepanto and also lived in Rector and Helena. They were appointed in 1956.

Mr. and Mrs. Sam G. Turner, missionaries to Kenya, are in the States on furlough and have moved from Pennsylvania to West Virginia (address: Calvary Baptist Church 519 Burroughs, Morgantown, WV 26505). He is

a native of Van Buren. The former Bonnie Sherman, she was born in Ohio. They were appointed in 1970, resigned in 1978 and were reappointed in 1980.

Mr. and Mrs. J. O. Terry Jr., missionaries stationed in Singapore, may be addressed at 17A Belmont Rd., Singapore 1026. He serves as the Foreign Mission Board's media consultant for Asia. He is a native of Louisiana. The former Mabelee Whorthen, she was born in Fordyce. They were appointed by the Foreign Mission Board in 1968.

Mr. and Mrs. R. William Holloway, missionaries to Japan, have arrived in the States for furlough (address: #4 Ranch Rd., Arkadelphia, AR 71923). He resides in Arkadelphia his hometown. The former Linda Louton, she grew up in Arkadelphia. They were appointed in 1972, resigned in 1976 and were reappointed in 1978.

# House clears equal access for President's signature

by Larry Chesser

WASHINGTON (BP)—Reversing its May 15 vote, the U.S. House of Representatives has passed legislation making it unlawful for public secondary schools to deny students wishing to meet for religious purposes the same rights provided other voluntary, student-initiated groups.

By a lopsided 337-77 vote, House members agreed to equal access language attached in the Senate to a bill authorizing training programs for math and science teachers. Then, on a 393-15 vote, the House accepted the remaining Senate amendments to the math-science bill (H.R. 1310), clearing the measure for President Reagan's signature.

After final passage, Baptist Joint Committee on Public Affairs Executive Director James M. Dunn praised the bipartisan leadership which successfully steered the measure through Congress.

Dunn, whose agency joined numerous religious groups supporting the bill, called its passage "a tribute to a large number of individuals and groups who have worked for three years with the conviction secondary school students who wish to gather for religious purposes on school grounds and at their own initiative should not be singled out for discrimination."

In addition to bipartisan congressional support, Dunn lauded a coalition of religious groups pushing the measure including the National Council of Churches, the National Association of Evangelicals, the U.S. Catholic Conference and the Christian Legal Society.

"These diverse groups were brought together because the . . . bill makes sense and will make good law," Dunn added. "Its passage represents a victory for a carefully targeted, narrowly precise, guarded approach that advances religious liberty without endangering church-state separation."

Baptist Joint Committee legal assistant Gary B. McNeil told Baptist Press, "For those who spent long hours drafting and explain-

ing equal access, this vote is a triumph.

"Because this legislation meets the strict requirements of the First Amendment," he added, "and satisfies the concerns of a wide range of religious, civil liberties and educational groups, it represents a victory for the American public."

Both House votes easily surpassed the two-thirds majority requirement under the procedure used to consider the legislation. The same procedure, which provides for one hour of debate and permits no amendments, was tried on a similar equal access measure sponsored by Rep. Don Bonker, D-Wash. The 270-151 vote on May 15 was 11 short of the two-thirds needed for passage.

Changes in the Senate-passed version produced more than enough switches in the House to hand Rep. Carl D. Perkins, D-Ky., Rep. William F. Goodling, R-Pa., and Bonker, primary sponsors of the legislation, an easy victory. Even key House opponents called the revised, Senate-passed version a significant improvement over the May measure.

Unlike the original version which provided equal access for voluntary religious meetings during "non-instructional periods" before, after and during the school day, the final version protects such meetings only before and after school. Its language was broadened to bar discrimination on the basis of "religious, political, philosophical or other" content of speech at meetings.

The final version further prohibits discrimination against student groups on the basis of their numerical size and bars "non-school persons" from directing, conducting, controlling or regularly attending such meetings. The final draft also assures that nothing in the bill "limits the authority of schools to maintain order and discipline on school premises, to protect the well-being of students and faculty and to assure that attendance of students at such meetings is voluntary."

These changes, along with others such as

removing a provision which would have cut off federal education dollars from schools denying equal access to students, led groups such as the American Civil Liberties Union and the National Education Association, which had earlier opposed the equal access measures, to remain neutral on this vote.

Like the earlier versions, the final bill requires that meetings be voluntary and student-initiated and that school personnel be present only in a non-participatory capacity and prohibited from influencing the form or content of any prayer or religious activity.

Also like the original proposal, the measure passed by Congress protects equal access only when a school has a limited open forum which it defines as "whenever such schools grant an offering or an opportunity for one or more non-curriculum related student groups to meet on school premises during non-instructional time."

During final debate, opponents stuck with charges the bill violated the First Amendment's ban on an establishment of religion.

Rep. Gary Ackerman, D-N.Y., described the measure as "a sort of godson of school prayer." Paraphrasing the words of the "very perceptive child who refused to eat his sugar-coated vegetables," Ackerman said, "this bill looks like school prayer, it tastes like school prayer and it smells like school prayer."

Bonker's assessment differed. He said the bill "will maintain government neutrality. Government cannot . . . prescribe prayer, but it also must not ban voluntary assembly of individuals for religious reasons."

Citing court decisions which underscored the right to use public school premises for free speech discussions of such controversial issues as the Vietnam war and gay rights, Perkins insisted: "All this legislation does is to say that students wishing to discuss religious belief among themselves are given the same right. This is no prayer bill."

## Williamsport students lose round in equal access test

by Stan Hasteby

WASHINGTON (BP)—A federal appellate court has ruled a group of high school students in Williamsport, Pa., was properly denied permission to hold religious meetings on school premises on an equal basis with other non-academic, extracurricular groups.

Ruling one day before the House of Representatives gave overwhelming approval to a federal equal access bill, the Third Circuit Court of Appeals in Philadelphia reversed a federal district court judge who earlier ruled for the students.

The 2-1 decision came in a case considering the "clearest" legal test to date of the free speech right of high school students to participate in on premises meetings where the speech content is religious. An appeal to the

U.S. Supreme Court is expected.

The ruling was seen as a temporary setback to numerous religious organizations which have supported the 22-year ban on government-sponsored devotional exercises in public schools, but support equal access, including the Baptist Joint Committee on Public Affairs in Washington.

In its decision, the Third Circuit Court majority ruled the Williamsport Area High School principal and the local school board were justified in denying permission to an interdenominational student group called "Petros" to use the school cafeteria during an extracurricular activity period scheduled twice weekly during the school day. If it had granted the permission, the panel ruled, the

school board would have created an unconstitutional establishment of religion.

Citing a 1971 Supreme Court decision which set up a three-pronged test to determine when laws violate the establishment clause of the First Amendment, the appeals panel held that granting Petros permission to meet would have had the primary effect of advancing religion and would have improperly entangled school officials in a religious matter.

The court noted Pennsylvania's compulsory attendance law, a school board policy requiring all student groups to be monitored by school personnel and the fact the extracurricular meetings are held during the regular school day in its decision.

## Washington update

### Hollis criticizes commercial TV de-regulation

WASHINGTON (BP)—A Southern Baptist authority on television and morality has appealed to Congress for legislation which would reverse the Federal Communications Commission's decision to de-regulate commercial television.

Harry N. Hollis Jr. of the Christian Life Commission believes the FCC "should start doing its job," which is "to regulate the broadcast industry on the principle of trusteeship of the public's airwaves rather than leaving regulation to the uncertainties of marketplace forces."

Hollis said many groups campaigning for morally responsible television programming "have inadvertently overlooked one of the main barriers to cleaning up TV—the FCC."

FCC Chairman Mark Fowler, a Reagan appointee, "seems intent on turning the Federal Communications Commission into the Federal De-regulation Commission,"

Hollis charged.

In its unanimous decision, the FCC voted to de-regulate television by:

—eliminating guidelines which encouraged TV stations to broadcast minimum amounts of news, public affairs, local and non-entertainment programming;

—striking a requirement broadcasters conduct formal interviews with community leaders to ascertain local needs and interests;

—abolishing limits on the amount of commercial advertising a station may broadcast;

—lifting a requirement stations maintain detailed records of programs aired and make them available to the public.

Rep. Timothy Wirth (D-Colo.), chairman of the House telecommunications subcommittee, said the decision will "insure the FCC's licensing process will be even more arbitrary and less sensitive to the concerns of the public."

Fowler argued de-regulation frees television from unnecessary government intervention and "frees broadcasters to initiate more innovative programming."

Hollis countered, however, that "the outcome will be commercial television turned into television of commercials, surrounded by a wasteland of cheap-to-produce programs that are either innocuous or downright harmful.

"To make marketplace forces the god to govern television is to cater to the special interests of a near-monopoly and to abdicate the FCC's responsibility to act in the public interest," he continued. "Television does not belong to broadcasters or to political appointees, but to the American people.

"Mr. Fowler and the FCC appear to have forgotten that fundamental principle. I trust Congress will be more sensitive to the public interest and undo the damage."

### Laxalt prepares push on pro-gambling bill

WASHINGTON (BP)—Sources in the U.S. Senate have confirmed plans by Sen. Paul Laxalt (R-Nev.) to push legislation on gambling advertising through the Senate before lawmakers recess Aug. 10 for the Republican National Convention.

Laxalt, a former casino owner, hopes to get a floor vote soon since "most senators, much less the public, are not aware of what the bill does," explained one legislative aide. Also, he pointed out, many lawmakers will be away during the next two weeks, which might allow the measure to be debated with only a few senators present.

Laxalt's bill, S. 1876, would lift federal restrictions on interstate advertising by casinos and state-operated lotteries. Under its provisions, casinos and lotteries could advertise even in states where such gambling activities are illegal.

Though companion legislation, introduced by Rep. Harry Reid (D-Nev.), was derailed in a House subcommittee, Senate sources say Laxalt's bill has encountered minimal opposition.

One outspoken critic of the bill, Larry Braidfoot of the SBC Christian Life Commission, believes the legislation, if passed, would "unleash a barrage of pro-gambling advertising into our homes, glorifying every conceivable form of gambling and contributing

to a growing national problem."

Braidfoot said it is "imperative" that Southern Baptists and other concerned Christians contact their respective legislators immediately by telephone, telegraph and letter to voice an opinion on the Laxalt bill.

"We can make a difference, if we act quickly," he stressed. "We must be diligent about protecting our homes and communities from the persistent threat of the gambling menace."

### U.S. Senate retains non-profit mail rates

WASHINGTON (BP)—The U.S. Senate has voted to keep non-profit mail rates at their current level through fiscal 1985.

The 1985 Treasury-Postal Service Appropriations bill passed by the Senate July 25 provides \$801 million for the "revenue foregone" subsidy which allows the Postal Service to charge reduced rates to a variety of non-profit and other mailers.

The Senate bill will now go to conference where differences between it and a House-passed measure will be resolved. The House bill allocated \$793 million for the revenue foregone subsidy, a figure which would require a slight increase over current rates.

Both bills are well over the Reagan administration request for \$400 million for the postal subsidy for fiscal 1985.

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- BW mission study group leaders
- BW mission action/personal witnessing chairman & group leaders
- BW mission support chairmen & prayer group leaders
- BYW officers
- Foreign & home mission study books for adults
- Acteens leaders
- Experienced GA leaders
- New GA leaders
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- Mission Friends leaders
- Mission Friends choice in afternoon; large group time; using art activities; pictures, puzzles, games

**Bring a sack lunch and leader materials**  
*Nursery for preschoolers... Baptist Book Store display*

## Tobacco lobby may sidetrack cigarette labeling legislation

WASHINGTON (BP)—Supporters of federal legislation to strengthen health warnings on cigarette packs fear the proposal may get sidetracked by election-year politics.

Despite support from both cigarette manufacturers and national health groups, the Comprehensive Smoking Health Education Act has been stalled in Congress by members from tobacco-raising states who are seeking concessions favorable to tobacco growers. Though eventual passage of the compromise legislation seems assured, the stalling tactics could delay action until 1985.

Foy Valentine, executive director of the Christian Life Commission, noted the Southern Baptist Convention in Kansas City, Mo., "in a resolution adopted with overwhelming support expressed strong opposition to smoking cigarettes and to the economic and government practices which perpetuate this industry."

"Now is the time," he added, "for Southern Baptists to urge their senators and representatives to expedite the consideration of this badly-needed piece of health legislation and then to vote for it."

In addition to requiring a rotation system of tougher warning labels on cigarette packages, the legislation would require disclosure of chemicals added to tobacco in the manufacturing process.

According to Matthew Myers, staff director of the Coalition on Smoking Or Health, cigarettes are "the only product consumed by Americans at the present time in which the manufacturer is not required to disclose to federal scientists the identity of the chemicals added to the product during the manufacturing process."

Cigarette smoking has been cited as the largest preventable cause of illness and premature death in the United States.

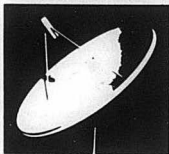
## Association passes tobacco resolution

SMITHFIELD, N.C. (BP)—Tobacco farmers have received the "love and support" of the Johnston Association in North Carolina, just weeks after a resolution at the annual meeting of the Southern Baptist Convention urged them to switch to other cash crops.

The resolution noted tobacco "remains the economic lifeline for many of our people and the majority of our churches" and is "essential we have money from tobacco at the present time to carry on our church programs including the Cooperative Program which is the lifeline for mission support."

The resolution also said the SBC resolution had been adopted, "without realizing the economic impact to the Southern states and many Southern Baptist churches."

The farmers were commended for their "present and continued support of Southern Baptist work through the local church and the Southern Baptist Convention."



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# Your state convention at work

## Sunday School

### Think enrollment

I have been in a number of Sunday schools in the past three months and not one has asked me to enroll. Well, I guess I can understand why they have not asked me to since I could hardly attend three Sundays in a row. But, it would make me feel good to have someone ask, "Ed, wouldn't you like to join our Sunday School class?" It is true that no one asked me to join, but what concerns me most is that no one else has been given an opportunity to join either. Think enrollment!

At the present we are enrolling only 3.8 persons per year per church and I believe we can beat that. In fact, if we are to reach our 8.5 by '85 goal, we must enroll 500,000 [net] in Sunday school this year. That would mean we must raise the 3.8 to 13 per church. We can do it! Think enrollment! — **Ed Hinkson, assistant director**

## Evangelism

### LES task objectives

The Lay Evangelism School in Southern Baptist life was born in 1970 and has been greatly blessed by God. Many of our lay people have been trained to help win someone to Christ.

More recently, the LES has been updated. In the past they were known as WIN Schools. This acronym stood for Witness Involvement Now. Now the school is identified by LES for Lay Evangelism School. The materials for the LES were updated under the supervision of Howard Ramsey, director of personal evangelism, Home Mission Board. Much detail work was done by Doug Metzger. There has been tremendous improvement in LES.

The task objectives for each person in the LES are: (1) To share a personal testimony about Christ with a non-Christian. (2) To clearly communicate the truth of the gospel about Christ to non-Christians. Every born again believer has a testimony to share.

Recently, I taught a LES in First Church, Rogers. It was my privilege to go out and make a witness visit with a young couple. My witnessing partner shared the booklet, "How to Have a Full and Meaningful Life",

with a lost teenager. This young man immediately accepted Christ as Savior. — **Clarence Shell, director**

## Missions

### New churches needed

Southern Baptists know how to reach people and start new churches. The Southern Baptist Convention has come to be the largest evangelical denomination in the world with more than 14 million members.

Church growth people such as Peter Wagner, constantly point to the Southern Baptist Sunday school and evangelism outreach as examples of how it can be done. Southern Baptists have started a church each day for many years.

But Southern Baptists of Arkansas have realized that "business as usual" is not fast enough for this state. All churches and denominations together failed to keep up with population growth in the past decade.

Existing churches need to speed up the rate at which they are reaching people (26 percent growth in 10 years). Many new churches are needed. Southern Baptists in Arkansas have experienced only a net gain of 74 churches in 12 years.

The church extension program of the Missions Department hopes to see the rate of starting new churches jump to about 30 per year. — **Floyd Tidworth Jr., church extension director**

## Family and Child Care Services

### Foster care for refugee

In January a seventeen-year-old refugee from South Vietnam entered our family foster care program. She was a victim of family violence and needed a short-term foster care placement while Arkansas Social Services worked out long-term plans.

This bright, pleasant young lady presented unique problems for her foster parents. Difficulties in communication and cultural differences as well as the normal foster care adjustments were experienced. However, through patient and loving concern by the foster parents, a positive experience in family life was provided for this young lady.

The real story of love here is in the fact that the foster parents had lost their only son in the Vietnam War, yet they found it in their hearts to provide foster care for a South Vietnamese refugee. — **David Perry, Harrison area director**

## Christian Life Council

### Mercy, mercy

King David sinned in numbering the people. God gave him three alternatives or choices for punishment: three years of famine, the sword of the enemy or the sword of the Lord. Note his choice. "Please let me fall into the hand of the Lord, for His mercies are very great. But do not let me fall into the hand of man" (I Chron. 21:13 NASB).

Created in God's image, man as a creature of moral choice has from the beginning manifested a naturally sinful, merciless heart. Upon conversion, he exhibits otherwise. Two marks of conversion are love and kindness. Others are also listed in Galatians 5:22-23 and throughout the Bible.

We wonder how people can be so merciless and graceless toward others. Mercy is listed among the beatitudes. Our own lack of mercy, grace and love finds compensation only in Jesus Christ.

Let's be more Christlike during our short tenure on Planet Earth. We must be more loving and merciful in our relations with others. This must begin at home, in our local churches and in our beloved denomination. Otherwise, how can we reveal much divine power and influence in our relationships with lost people? Mercy! Mercy! — **Bob Parker, director**



Hinkson



Tidworth



Parker



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## International

### *Reform in religion*

by Carl M. Overton, Central Assn., Benton  
Basic passage: 2 Kings 18-20

Focal passages: 2 Kings 18:1-8; 19:29-31; 20:20

**Central truth:** Genuine spiritual reform becomes necessary when people are indifferent or subscribe to the pagan practices of their time.

Times were bad spiritually when Hezekiah came to the throne of Judah. His father Ahaz had not only permitted but had engaged in the pagan fertility rites of the worship of Baal.

One of the first things Hezekiah did was the cleansing of the Temple and the priesthood. Then he moved to break down the groves and idols of the pagan deities.

Hezekiah even broke in pieces the brass serpent which Moses had fashioned in the wilderness. Evidently it had become a thing to be worshipped rather than a reminder of the God who healed.

It followed as a natural course that Hezekiah would rebel against the Assyrians because of his trust in God. Ahaz, Hezekiah's father, had asked the Assyrians for help when Rezin of Syria and Pekah of Israel had requested him to join a coalition against Assyria. Since then Judah had paid tribute to Assyria.

When Sennacherib besieged Jerusalem, Hezekiah laid his position before the Lord in prayer, and Sennacherib lost 185,000 men in the challenge of God.

Most of us are familiar with the story of Hezekiah's illness and recovery when God gave him 15 additional years and evidenced his promise with the backward movement of the shadow on the sundial.


Religious reform must first begin with the cleansing of the temple of our lives—our hearts.

Religious reform may sometimes include the correction of our misuse of religious things.

Religious reform continues in the elimination of the practices of the world in our lives.

Genuine religious reform is evidenced by continued godly living despite changing circumstances.

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## Life and Work

### *The conduct of Christians*

by Jimmie Garner, Trinity Assn., Trumann  
Basic passage: Ephesians 4:17-5:2

Focal passage: Ephesians 4:22, 5:2

**Central truth:** Christian conduct will produce missions.

It is trite to say that you are the only Bible some people read. But, my friends, this is true of many lost people. I have had several people say to me, "If that person is a Christian, then why is he doing what he is doing?" Yes, others do watch you.

For this reason Paul tells the Christians at Ephesus that their hearts and minds must be made completely new. He says that they must put on the new self, which is created in God's likeness and reveals itself in the true life that is upright and holy.

How does the Christian tell the lost world that he has put on the new self? Paul gave the Ephesian Christians some guidelines to follow.

First, Paul says the new man has new morals. He reminds them that they are to be people of their word. Do not lie. Tell the truth to your brother. If you become angry, do not let your anger get the best of you. And by all means do not stay angry all day. Next, Paul tells them that they are not to steal, but to earn their livelihood with honorable hard work. Then they are to share with others in need. Also, they are to use their tongues for good, never as instruments of destruction. Next, Paul says grieve not the Holy Spirit of God.

Paul sums up his guidelines by saying that they are to take everything out of their lives which would bring dishonor to their new way of life. This includes getting rid of bitterness, passion, anger, evil speaking and all malice.

Second, they have a moral obligation to others in the church to walk worthy. They are to be kind to each other. They are to be tenderhearted and forgiving because God has forgiven them.

Third, if the Christian is to follow the standards of God, then he will be an imitation of God. He is to have a sacrificial love even as Christ's love was sacrificial.

When the Christian lives by these standards, he will attract attention and cause God's mission to become bold.

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## Bible Book

### *The danger of false teachers*

by Doug Dickens, First Church, Hot Springs  
Basic passage: 2 Peter 2:1-22

**Central truth:** False teachers are known by their selfish lifestyles and will ultimately be judged by God.

In Guyana, 1970, cameras recorded the horrible destruction resulting from the false teacher, the Rev. Jim Jones. Even today there are many religious groups which at first glance appear to be Christian, but really are not. This chapter of 2 Peter can be very helpful in learning to distinguish the differences between the teachers of truth and debutants of doctrinal destruction.

1. A definition of heresy. The New Testament word for "heresy" came from a verb meaning "to choose." Originally it described the beliefs and values an individual chose for himself. A heretic (as it relates to this letter) is not merely one who "doesn't believe the Bible like I believe it." Rather, he is one who denies the lordship of Christ in his own life. The phrase "privily shall bring in" (v. 1) comes from a Greek word meaning "to bring + into + alongside." The modus operandi of a false teacher is to sneak in the false teaching alongside the truth.

2. A description of these false teachers could include the following marks: unholiness, selfish desires (v. 2,10); presumptuous (an unholiness boldness) (v. 10); slanderous, (v. 10); like unreasoning animals (v. 12); and success in deception (v. 14).

3. The future damnation of the false teacher is a promised reality (v. 4:10, 13-14). Judgment is inevitable, as in Old Testament days.

4. There remains a dangerous possibility for us. This is a crucial time in our Southern Baptist Convention. Many Christians are making doctrinal charges against other Christians. Our denomination is seriously polarized, our seminaries and agencies under suspicion. If God's good angels did not accuse and attack these heretics but left the matters in God's hands (v. 11), how might we learn from their wisdom?

We must be careful how we treat other believers who call Jesus "Lord" but do not agree with us on every doctrinal point. Unless one's life and attitudes are unchristian and his doctrine is clearly contrary to the Word of God, we ought to beware of viewing him as heretic instead of brother.

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## SBC needs harmony, Stanley tells HMB

ATLANTA (BP)—In his first address as Southern Baptist Convention president, Charles F. Stanley appealed for denominational harmony for the sake of missions.

Stanley, pastor of First Church of Atlanta, told directors of the SBC Home Mission Board that denominational bickering hinders effective Southern Baptist outreach. "We've got to stop fussing and fighting and carrying on like a bunch of children," Stanley declared.

"Southern Baptists need to stop arguing with each other and start praying for one another," he said. "You can't fight a man you pray with, you can't even argue with a man you pray with and you can't criticize a man you pray with. If you pray long enough, you'll love (that person)."

Attracting people to the church will require a visible love on the part of Southern Baptists, Stanley said.

"If we're going to have an impact on this nation, the one thing this unbelieving world has got to see from us is love and fellowship and forgiveness and acceptance among one another," he stated. Preaching that is full of criticism and comments on denominational life won't meet the needs of people, he added.

Southern Baptists need to put their re-

sources into carrying out Jesus' command to reach all people with the gospel rather than feuding over denominational policies, he noted.

"We have the greatest organization and the greatest resources; the question is will we do what we know how to do in the power of God or will we let a day of opportunity pass us," Stanley asked.

He called on Baptists to repent and "stop calling each other names" while committing to "love and accept one another and put all of our resources and all of our leadership into winning this country to Jesus Christ."

Stanley's comments followed the summer meeting of HMB directors. In business sessions, board members elected Gary Eugene Farley of Shawnee, Okla., associate director of the rural-urban missions department; James Charles Elder of Conyers, Ga., director of mission property services; Gary Steven Jones of Kansas City, Mo., director of counseling services, and Louis Dean Doster of Nashville, Tenn., associate director of personal evangelism.

Board members also appointed eight missionaries, eight missionary associates and 18 church planter apprentices and approved 36 persons to receive church and language pastoral assistance.

## CLC staff member accepts California pastorate

NASHVILLE, Tenn. (BP)—Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission, has accepted the pastorate of Tiburon Church in San Francisco.

Sisk, who will begin his new responsibilities Aug. 1, has coordinated the social agency's work in the areas of peace with justice, women's rights, and education and action on alcohol and other drugs.

Before coming to the CLC in 1982, he was pastor of Forks of Elkhorn Church, Midway, Ky. From 1973-75 he was instructor of history and political science at the University of Arkansas at Pine Bluff.

A Texas native raised in Arkansas, Sisk is a graduate of the University of Arkansas. He holds an M.A. from New York University and M.Div. and Ph.D. degrees from Southern Baptist Theological Seminary.

## O'Brien resigns to accept Amarillo church's call

ALBUQUERQUE, N.M. (BP)—Chester O'Brien, executive director of the Baptist Convention of New Mexico, has resigned effective Dec. 31, to become an associate to Winford Moore, pastor of First Church, Amarillo, Texas.

O'Brien, 59, said his duties at the Amarillo church will include leadership in church evangelism and ministries to the church's large senior citizen membership. Also, O'Brien will assist Moore in other areas of pastoral ministry.

When O'Brien leaves New Mexico on Dec. 31, he will conclude 10 years as the state's executive director. He began his ministry on Jan. 1, 1975, upon the retirement of R.Y. Bradford.

During those 10 years, the state's Cooperative Program budget has increased from \$702,329 in 1974 to \$2,290,351 in

1984; church membership has increased from 98,000 to 110,000, and Sunday school enrollment has increased 48,000 to 55,000. Currently, there are 341 churches and missions in the state, compared to approximately 250 in 1974.

The Amarillo church, where Moore has been pastor for the past 25 years, has a membership of 10,000 people. In 1984, the church has averaged 2,605 in Sunday school and has a \$4.25 million operating budget.

The third largest Baptist church in the state of Texas, the church gave \$1.27 million to missions in 1983. Ranking second in Cooperative Program giving in Texas, the church will give \$605,000 to missions through the Cooperative Program in 1984. According to Moore, the church's Lottie Moon Offering for foreign missions in 1983 was \$106,372.