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November 17, 1983

Arkansas Baptist State Convention

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November 17, 1983

Arkansas Baptist

NEWSMAGAZINE

ABSC messengers
settle college question,
elect officers

On the cover



Rich L. Kincl, pastor of Berryville First, his wife, Kay, daughter, Sarah Vi, and infant son, Barry Richard, were among 1,420 Arkansas Baptists who registered for the 130th annual session of the Arkansas Baptist State Convention Nov. 8-10 in Pine Bluff. Elected as convention officers were Jon Stubblefield (standing), president, Jesse Reed (seated right), first vice president, and John McClanahan (seated left), second vice president.

ABR photo / Millie Gill

Ohio executive has 'mild' heart attack

COLUMBUS, Ohio (BP)—Tal Bonham, 49, executive secretary of the State Convention of Ohio, is recuperating following a "mild heart attack" Oct. 28.

Bonham was stricken during the early morning hours following his return to Columbus from Vandalia, where the annual meeting of the state convention had concluded the night before.

He was in the coronary care unit of a Columbia hospital for three days, and was moved to a private room Oct. 31. Bonham, who has been executive of the state convention three and a half years, is expected to be hospitalized for two to three weeks.

Bonham is a former pastor of Southside Church, Pine Bluff, and a past president of the state convention.

Annuity Board to add personnel, undergo changes

AMARILLO, Texas (BP)—The Annuity Board will add personnel and undergo organization changes in 1984 to meet the increased marketing and servicing demands of Southern Baptist retirement and insurance programs.

In their fall meeting, trustees approved a 13 percent budget increase which will allow the board to add 21 new staff positions and more WATS lines and increase funding for direct mailing.

The \$10 million budget represents a \$1.2 million increase over the 1983 operating expenses. Morgan added that, with the approval of the new church annuity plan last

July, additional funds will be needed to promote the new program to Southern Baptist churches.

Morgan announced the creation of the special services department. Directed by former communications director, Bobbie Burkett, the new department will develop a "comprehensive program of ministering to Southern Baptist retirees."

Trustees also approved a 13th check to be paid in December. The check, a result of good investment earnings for the year, will amount to 10 percent of the annual benefit of annuitants on roll as of Nov. 30, 1983, and those funded prior to Jan. 1, 1980.

Former SBC president announces retirement

NASHVILLE, Tenn. (BP)—H. Franklin Paschall, president of the Southern Baptist Convention for two years (1966-68) and pastor of First Church, Nashville, Tenn., since 1956, announced Oct. 30 he is taking early retirement.

Paschall cited the need for a more simple lifestyle after 43 years as a "busy pastor", a desire to continue his "ministry at large", the fact that he will be 62 next May, and the "health and readiness" of First Church, Nashville, to enter its "greatest era of opportunity" as four factors influencing his decision to retire Dec 31 after 28 years as pastor.

His own health is reported to be excellent.

In addition to heading the Southern Baptist Convention as president, he held major positions with the Kentucky and Tennessee state Baptist conventions and the Baptist World Alliance. He has been a trustee to numerous Baptist institutions, including Belmont College, Baptist Hospital and the Baptist Sunday School Board, all in Nashville. He was a member of the Executive Committee of the Southern Baptist Convention, 1972-79.

The Paschalls plan to remain in Nashville and continue as members in First Baptist.

In this issue

6 Prison takeover

Cummins State Prison at Grady was invaded Oct. 27 by nearly 100 Baptist laymen for the third annual prison crusade, led by Southern Baptist evangelist Freddie Gage. Recorded decisions totaled 270.

7-11 ABSC report

Messengers to the 1983 Arkansas Baptist State Convention settled the controversy over whether Southern Baptist College in Walnut Ridge would be allowed to move toward establishing four-year programs.

Bellevue votes for move to Memphis suburbs

MEMPHIS, Tenn. (BP)—Members of Bellevue Baptist Church, the largest Southern Baptist congregation east of the Mississippi River, have voted to move from their 76-year-old midtown location to a 265-acre site bordering I-40, just east of the city limits.

Adrian Rogers, pastor of the 14,000-member church and the 1980 president of the Southern Baptist Convention, attributed the decision to the cost of property Bellevue desired for expansion in its present location and to the leadership of God to consider other options.

The church is expected to remain on 25 acres in midtown for at least three years while the congregation raises money to move to the \$1.5 million location.

At a news conference Rogers said the possibility of building elsewhere was new, arising when the church discovered owners wanted \$2.5 million for two acres they need

ed for expansion.

The church will continue to provide a ministry to the midtown area after the new complex is constructed, Rogers indicated, but did not elaborate. He also declined to estimate the value of the current property.

Rogers emphasized the expanded facilities are needed to support the plans Bellevue envisions during the next decade.

"We want to win and baptize at least 10,000 persons. We also have a burden for world missions and want to contribute at least \$20 million to that cause. We also want to expand our worship and Sunday school facilities."

The church has been considering a 10,000 seat auditorium since Rogers began preaching three services each Sunday morning to overflow audiences.

Rogers said he could give no specific cost or timetable at the present for constructing and moving to the new church complex.



Prior to the annual meeting of the Arkansas Baptist State Convention, it appeared that, regardless of the outcome of the vote respecting Southern Baptist College becoming a senior institution, a major rift would occur. The rift was diverted primarily by the efforts of Executive Director Don Moore, SBC President Jimmy Draper and Executive Board President Ken Lilly. Other significant business actions were the passage of a \$10.8 million budget and the placing of the *Arkansas Baptist Newsmagazine* permanently under a separate board. It is clear, however, that Arkansas Baptist churches must provide greater percentages of their church budget to carry out the Lord's work in Arkansas and around the world.

Both Dr. Moore and Dr. Draper deserve the praise of Arkansas Baptists for their stress on unity, love and cooperation, in the face of differing opinions. This emphasis defused much of the hostility which was apparent before their messages were presented.

Arkansas Baptists have made a decision. Southern Baptist College will be a four-year institution. This matter should be settled for every Arkansas Baptist. Those who opposed this recommendation and worked against it, should work equally as hard to carry out the decision of our convention.

The passage of the \$10.8 million budget for 1984 is of great significance, since it guarantees the continuation of all the things Arkansas Baptists are doing together for the Lord. Based on current projections, next year's budget should be easily attainable. It is essential, however, that our income increase at a much more rapid pace in the years ahead than in the past. Four factors are involved: (1) the annual increase of three-fourths of one percent to the Southern Baptist Cooperative Program; (2) the need of our Convention to provide an additional \$200,000 for ministerial retirement in 1988; (3) normal growth and inflation which will impact on every area of work funded by the Cooperative Program; and (4) the necessity of increasing Southern Baptist College's base by \$102,000 in 1989.

Each of the areas of increase is necessary and valid. Arkansas Baptists can easily meet the needs, provided all our churches will increase their percentage of giving to the Cooperative Program annually. For the past several years, the budget of the

Arkansas Baptist State Convention has grown by nine to twelve percent. If the budget grows by 15 percent annually, we will be able to provide funding in each of these areas without difficulty.

Another significant development at this year's convention was the establishment of a separate board on a permanent basis for the *Arkansas Baptist Newsmagazine*. We want to express our gratitude to the numerous study committees and to the messengers for this action. The purpose of the ABN is to serve the people of Arkansas. We believe the three years we have functioned under a separate board proves that we can do so more effectively under this structure.

Every convention needs one agency to objectively evaluate the work of all its institutions. A separate board helps to assure total freedom in reporting and evaluating the events that take place in Baptist life. We pledge to do our best to serve the welfare of all Arkansas Baptists.

President Dillard Miller did a fine job in presiding over the convention. His humor and parliamentary skill served to relax messengers in times of tension.

The messages of the 1983 convention were outstanding. President Dillard Miller's address was masterful and the annual sermon inspiring. The Bible teaching of Lewis Drummond was both informational and scholarly.

The Pastors' Conference, under the direction of Bill Sutton, provided real help for pastors. This, also, prepared the way for a more positive convention.

Our Convention will be in good hands next year under the direction of Convention President Jon Stubblefield, pastor of Central Church, Magnolia; First Vice President Jesse Reed, retired Evangelism secretary; and Second Vice President John McClanahan, pastor the First Church, Pine Bluff. Executive Board President Jerry Wilson, pastor, West Side Church, El Dorado, completes the slate of outstanding officers who will guide us in 1984.

We believe that Arkansas Baptists can do anything God wants them to do. The key is to walk together in the spirit of unity and love. If this spirit prevails, the coming year will be one in which Arkansas Baptists will serve the Lord successfully.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 82 NUMBER 45
 J. Everett Sneed, Ph.D. Editor
 Betty Kennedy Managing Editor
 Erwin L. McDonald, Litt D. Editor Emeritus

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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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One layman's opinion

Daniel R. Grant

The commitment to be different

A disturbing headline appeared in the *Chronicle of Higher Education*, the widely-read journal for college and university faculty and staff members. It read, "Colleges to be 'More and More Alike' by the Year 2000, Researcher Says."

This headline is undoubtedly disturbing to most educators because diversity has long been viewed as one of the strengths of the American system of higher education. It should be even more disturbing to Christian educators, if its prophecy means we will have a decline in distinctly Christian colleges and universities.

The article is a report on a recently published book, *Maintaining Diversity in Higher Education*, by Robert Birnbaum, professor of higher education at Columbia University. Birnbaum reports a decline in diversity between 1960 and 1980 in the eight states he singled out for study. He predicts that even more of this diversity will disappear before the year 2000, with fewer institutional types and with institutions looking more and more alike.

He views with alarm the growing sameness of state community colleges, and the failure of state governments to create new, experimental-type colleges. He cites the sharp decline in the number of

single-sex colleges and the growing tendency of all colleges to try to become carbon copies of the larger comprehensive institutions, offering all things to all students.

Although I have not read Professor Birnbaum's book, it was disappointing to me that the article made no reference to Christian colleges and universities or even to "value-oriented" institutions. Ouachita Baptist University's main reason for existence is to place quality education in a Christian context.

If this kind of diversity in higher education is scheduled more and more to disappear by the year 2000, we need some modern Paul Reveres to take an urgent warning message throughout the land. Instead of "The British are coming!" the message should be "Uniformity is coming!" Although economists tell us in Gresham's law that bad money drives good money out of circulation, it does not have to follow that bad education drives good education out of existence.

I remain convinced that, as Ouachita holds true to its Christian commitment, its support will not diminish, but will grow stronger year by year.

Daniel R. Grant is president of Ouachita Baptist University.

Crucial Questions for Christians

by Glen D. McGriff

Dr. McGriff how can a pastor deal with stress when he knows God has called him to preach and is confident of being where God wills at the present, but a group in the church is able to acquire a majority vote for his termination?

Your question is one of great concern among leaders of denominations that have congregational government. Serious consideration is being given to find ways to deal with the problem. Many state conventions are establishing specific approaches to assist.

Brooks Faulkner of the Baptist Sunday School Board has written a very helpful book entitled *Stress in the Ministry*. He has also given much time in assessing the problem of involuntary termination of staff members. Brooks will participate on the conference program dealing with *Stress in the Ministry* scheduled for Nov. 21-22.

The conference is sponsored by the Ministry of Crisis Support and will meet at First Church in Little Rock. Dr. Faulkner will address the subject of your question.

In addition to Faulkner, Jack and Barbara Taylor, authors and international conference leaders, will participate on the program. The conference will deal with survival in the ministry both from a spiritual and a professional perspective. There will also be special conferences for church staff members and wives of church staff members.

This conference is an effort of this department and the Arkansas Baptist State Convention to deal with the problem raised in your letter.

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

Inquiries, comments or questions to be used anonymously in this column should be sent to Question, Ministry of Crisis Support, Medical Towers Building, Suite 660, 9601 Life Drive, Little Rock, AR 72205.

New well brings relief

Poverty-stricken Alto Alegre, Brazil, has a new well dug with Southern Baptist relief funds. The 60-family community previously was without water, lights and sanitation facilities. Now they have a well, a 1,500-gallon water tank and public fountains.



McGriff

Open Your Hand Wide to the Children

1983 Thanksgiving Offering



Arkansas Baptist Family and Child Care Services
Arkansas Baptist Home for Children



You'll be glad to know...

by Don Moore

... He was there! He filled with life His Word! This began in the fine Pastor's Conference and continued through the Convention. The major themes of His teachings were so emphasized He found little difficulty getting into to what was said. The repeated appeals for us to reach the lost seemed more than ordinary convention words. We may be more deeply and lastingly committed to this than we have been in a while. I pray so! Our poor record in this area the past year reflects the obvious need of every one of us to be touched anew with "first love" zeal. This may have begun during the days of our Conferences and Convention.



Moore

The other area so dear to the heart of our Lord Jesus is the fellowship and relationships within His body. He was there to prompt respect and restraint. He was there to impart grace when someone had to lose. He was there when Keith Parks shared what He was doing through our missionaries around the world. When the call came for blankets and rice to be distributed by our missionaries in Ghana, He was there. Our people immediately responded with His compassion.

... Why was he there? Because He said He would be. But more than that, God manifested Himself because we asked Him to. This makes the difference. May this experience prompt us to more vigorous prayer. The convention was good! It could have been great! Great commitments were made: the new budget, the approval of Southern Baptist College for four year status, the election of a wonderful slate of officers, and the filling of the Sunday School and Evangelism positions. The 1,420 messengers (a record) who made these commitments must follow up by leading their churches to greater financial and prayer support. Simply voting what we want will not accomplish what we want. Now, we must all go to work.

We owe an unbelievable debt of gratitude to Dillard Miller and Ken Lilly for the unusually high price they have paid to be conscientious leaders for us. I am very excited over our new officers, our new employees and the new year in which we should all be able to work with considerably more freedom. Join me in prayer for massive spiritual gains this year!

Don Moore is Executive Director of the Arkansas Baptist State Convention.

November 17, 1983

Jonesboro crusade called SBC's largest in 1982-83

by J. Everett Sneed

A revival held last March at Central Church, Jonesboro, may have produced the largest number of decisions of any revival in the Southern Baptist Convention last year. The revival, conducted by Evangelist Paul Jackson of Little Rock, resulted in more than 2,000 decisions, at least 512 of which were professions of faith.

Clarence Shell, director of Evangelism for the Arkansas Baptist State Convention said, "I know of no other church revival which produced this type of results anywhere in the Southern Baptist Convention."

The Statistics Department of the Home Mission Board, Atlanta, Ga., said that they had not yet received notification of any revival of this magnitude for the 1982-83 church year (Oct. 1, 1982 to Sept. 30, 1983).

Last year, 46,520 revivals were held in Southern Baptist churches. There were 29,251 churches which reported holding one or more revivals, representing 80.1 percent of the churches in the Southern Baptist Convention.

The Jonesboro revival was originally scheduled for March 21 through 28, but, because of the results, Jackson returned for an additional eight days.

The services all took place in the Central Church which has a seating capacity of 1300 people in the sanctuary. For several nights facilities were provided for an overflow crowd, who watched by closed circuit TV. It is estimated that nearly 2,000 people were present on some evenings of the revival.

Jonesboro is a city of approximately 25,000 people. It is estimated that more than 10,000 different people were present for one of more services during the revival.

Central Church averaged approximately 650 in Sunday School prior to the revival. Since the revival the church has been averaging about 800, representing more than a 20 percent increase in attendance.

The revival impacted upon the entire area. At least six other churches besides Central baptized as a result of the revival.

Approximately 50 young people from Rector made professions of faith. Jackson spoke at the Rector High School on drug abuse. The football coach brought three bus loads of young people to hear Jackson.

"One of the reasons we had a great revival," Jackson observed, "was that Pastor Wilbur Herring and his staff made a commitment to follow our revival preparation plans to the letter. We don't claim to know everything about revival preparation and evangelism, but we have learned a great deal in the years that we have been in full time evangelism."

Jackson, 28, has been in evangelism since he was 17 years old. In high school he had visions of being a football star, but knee surgery stopped him from receiving All-State honors in his senior year.

The evangelist is the son of Johnny Jackson, pastor of Forest Highlands Church, Little Rock, and past president of the Arkansas Baptist State Convention.

Jackson's credentials are not those of most full-time evangelists. "The Lord didn't have to pull me out of the gutter, or rescue me from prison — other than the prison of sin. I became a Christian at the age of seven, but I had a lot of growing before I found what the Lord really wanted me to do," Jackson said.

"The last three or four years," Jackson continued, "I began to realize that the Lord wanted me to specialize in reaping the harvest in churches or area revivals where people really desired to see large numbers of people saved. At first, I was somewhat frightened, because it is easy to measure numerical results. There are many things which happen in a church that can not be measured numerically, but when a man says that he is called to reap the harvest, this can and will be measured."

Jackson says that there are three keys to reaping a great revival harvest. "First, there must be penetration of the secular society. Plans must be made to impact both the youth and adult culture in order to have great results."

Jackson feels that this penetration must be done by the evangelist himself. "The evangelist must be aggressive enough to go in and do this, otherwise, there will be very little results."

According to Jackson, the second key to a revival in which large numbers of people are saved is, "proclamation of God's Word in freedom." He said, "There are many things which can be done to prepare for a revival, but great revivals take place where there is an anointed man preaching who has the gift of evangelism."

Jackson believes that the third ingredient of a great revival is "preservation of results." He said, "This goes with preparation and hard work. There is no substitute for hard work. The variable in any revival is work. People are lost. The Holy Spirit is always present to do his work. People are interested in knowing how to be saved. But God's people sometimes lack commitment."

"The greatest single obstacle to any revival is getting people to believe that large numbers of people will be saved and working to accomplish this. Finances are the least problem. It is much easier to get people to give money than it is to get them to work."

Evangelism Secretary Shell has asked Jackson to hold more revivals in Arkansas because of the excellent results he is having. In 1984 Jackson will be conducting seven revivals within the state.

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine

Prison 'takeover' results in 225 professions of faith

by Mark Kelly

Nearly 100 Southern Baptist laymen from four states overran Cummins State Prison at Grady Oct. 27.

Under the leadership of senior chaplain Dewie Williams, the men occupied the penitentiary for four days, sharing their faith, distributing literature and listening to the inmates.

When the seige was over, 225 inmates had made professions of faith, and 45 had reaffirmed their commitments to God.

The invasion was part of a four-day crusade featuring Southern Baptist evangelist Freddie Gage. Gage, Texas pastor Paul Carlin and fifty laymen from Arkansas, Oklahoma, Texas and Georgia joined forces with chaplain Williams and his nearly 50-man volunteer ministry force to conduct five worship services and four days of visitation in the barracks of the 1,800-inmate penitentiary, located southeast of Pine Bluff.

At least 25 persons professing faith in Jesus were to be baptized the weekend following the crusade, which was the third such event at Cummins in as many years.

Fully half the 100-man lay contingent intends to maintain weekly contact with the inmate population, in conjunction with a "care committee" composed of Christian inmates, to follow up on decisions made during the crusade.

Those laymen, however, are simply maintaining commitments to ministry made long before the crusade, says Chaplain Williams, who has served at the Cummins Unit for 14 years.

"Freeworld" volunteers, those not a part of the inmate population, conduct 11 different services at Cummins each Saturday, in addition to visitation at other times during the week, according to Williams. Ten are trained lay chaplains who work one-on-one with inmates. Only two are ordained ministers. The others are businessmen, laborers, farmers and the like. One is a former Cummins inmate.

They work in conjunction with seven inmate committees to minister on a regular basis to the needs of the persons detained at the prison.

One of those volunteers is Ernie Bradshaw, a 34-year-old farmer who lives at Gould, just a few miles across the flat Arkansas cotton fields from the prison's fences.

Bradshaw is typical of many Southern Baptist laymen. Married, with a four-year-old daughter, he is a life-long Southern Baptist and a member of First Baptist Church, Dumas.

Since his conversion at age 14, Bradshaw had "dilly-dallied around at being a Christian, putting the Lord on the back burner" until 1981, when Chaplain Williams sent out a call for volunteers to help with his first prison revival.

"I was a real low-key Christian, not the kind of guy that did a lot of witnessing," ex-



APB PHOTO BY MARK KELLY

Ernie Bradshaw, a member of First Church, Dumas, counsels with a man imprisoned at Cummins State Prison.

plains Bradshaw, "but I knew God wanted me to participate." When the Brotherhood group from First Church decided to join in the revival, Bradshaw threw in his lot as well.

"I was nervous as a cat at the orientation session," Bradshaw recalls. "The closer time came to go, the more afraid I became—not of the inmates, but of what I would say to them to open the door and talk about Christ.

"I wondered, 'What do I have in common with them?'"

Bradshaw says he almost backed out when the time came to leave the prison chapel and go into the barracks, but recalls that his fear disappeared when the steel gate closed behind him. The visit went well; the revival resulted in 60 professions of faith; and Bradshaw has been back almost every week since for three years.

"I'd lived around here all my life, driven past this place a thousand times. I never stopped to consider there were people in here who were lost," he says. "But there are human beings in here, real people, dying and going to hell. And we can do something about that. They're not animals."

In fact, inmates are no different from anyone on the outside, says Chaplain Williams. "Men from all kinds of backgrounds commit all kinds of crimes. We don't ask what they did. We just accept them as human beings.

"Some of the men here are really searching. They're unhappy people looking for something solid in their lives," Williams continues. "Like people on the outside, they will open up and talk when they trust you and feel like you can help them."

Chaplain Williams believes many Southern Baptist churches do not see the "tremendous ministry opportunities" prisons present. "Virtually all these men will go back onto

the streets of their communities eventually," he says. "To a great extent, the kind of person they will get depends on the reception they will get from church and community."

Another factor is the kind of experience a man has while imprisoned, Williams continues. Many inmates have been written off by their families, leaving them isolated and alone, aware of no one who cares. That makes them open to Christian love.

"Inmates need to know there are people outside willing to give time and money to help people who are willing to change," says Sargent. He believes Arkansas Baptists have proven their concern through their contributions and involvement with the inmates.

"Rehabilitation is nothing more than a change of behavior," Sargent insists. "It comes from within.

"We can't rehabilitate anyone, but we can assist him if he wants to change. Revivals are one thing that helps people change."

Each crusade makes a noticeable difference in the prison population, according to Sargent. For weeks after each series of meetings, disciplinary cases drop from as many as 100 a day to only 20 or 30.

"We see a change in attitude and behavior," he says. "You see inmates and freeworld people counseling in the halls. That's good. We need to bring outsiders in here like this. It's in everyone's best interests."

"The greatest rehabilitation program in the world is for a man to accept Christ," insists Bradshaw. "The inmates who get seriously involved in the chapel program don't come back after release. They make it out the outside.

"But coming to prison isn't something a lot of people want to do because you have to deal with people's pain and hurt," Bradshaw continues. Most of the time it boils down to just listening."

Men who become Christians in prison are enthusiastic about their Christian experience, says Williams. "They've been dramatically changed from dissatisfaction, struggle and misery and have discovered something new and vital in their lives. You can see and feel their enthusiasm.

Ernie Bradshaw might agree. His Christian experience has been affected by prison, too, though in another way. "I'm no super-Christian do-gooder," he explains. "Like most people, I have trouble with my everyday walk with the Lord.

"What I found out was that you're never good enough. Working here has been one of the greatest spiritual experiences of my life. Coming once a week on Thursday night has meant as much to my Christian maturity as anything.

"Now, for a change, I'm giving instead of taking."

Mark Kelly is an intern with the Arkansas Baptist Newsmagazine.

Messengers settle four-year college issue, elect Magnolia pastor president

by Betty J. Kennedy

Messengers to the annual meeting of the Arkansas Baptist State Convention, meeting in Pine Bluff, voted Nov. 10 to let Southern Baptist College at Walnut Ridge proceed with a phased-in plan to offer four-year courses of study. By a vote of 617 to 577 the body accepted the ABCS Executive Board's recommendation. Another proposal for four-year status for the state convention-owned junior college to move to four year status was rejected narrowly at last year's meeting.

Both the outgoing president of the Executive Board and the newly-elected state convention president said they saw the revised plan as a good one. Ken Lilly, a Fort Smith physician who has headed the Executive Board for two years told messengers the much-debated issue had been settled by their vote. Dr. Lilly announced the results of the secret ballot vote and then called the attention of the messengers to "some problems down the line" because increases already were committed for some other needs. He appealed to Arkansas Baptists to increase giving by each church by one percent each year to make all the programs possible.

He said he was not attributing the problems to the action, which will require an additional \$102,000 as programs are begun in 1987-90. Rather, he explained, he wanted Arkansas Baptists to be aware that Southern College's expansion was not the only new commitment of funds during the next few years. He listed increased commitments by

local churches to annuity programs for staff because of government regulation changes and revenues to be replaced for the state convention's senior institution as student population declines. College's plan to move to four-year status was approved by Arkansas Baptist State Convention messengers Wednesday morning, Nov. 10. The vote was 617 for the proposal and 577 against.

"We've settled the issue here today," Executive Board President Ken Lilly announced to messengers at the 130th annual state convention. Dr. Lilly referred to the sometimes heated disagreements about the plan over the past 18 months.

The vote was taken after a surprise motion to cut off debate after only two messengers had spoken to the proposal, one for and one against.

Southern College's original proposal to change their junior college status was brought through channels last year and recommended to the messengers by the convention's Executive Board. Messengers, however, turned it down by 44 votes.

The board of trustees of Southern Baptist College, one of two schools the convention owns, voted in May of 1981 to initiate four-year programs. A committee out of the convention's Executive Board was appointed to do a feasibility study. Based on the findings of an independent research firm they hired, the committee voted unanimously to deny the request by the college.

However, the college secured an appropriation of up to \$1,000,000 in federal Title III funds and the study committee reversed itself. As called for by the convention's constitution, the plan then had to be approved by the Executive Board's Program Committee, who recommended it to the full

Executive Board. A lengthy discussion in an Executive Board meeting Aug. 26, 1982, resulted in a vote of 40-23 to recommend Southern's program expansion to the convention.

Jon M. Stubblefield of Magnolia, who was elected president of the convention at the meeting, echoed the call for increased giving to the Cooperative Program. "To do all we are committing to do, we must increase giving," he said. "I feel the messengers were saying something positive in that vote—that we can support all our work."

Heated debate on the Southern College proposal was predicted for the 130th annual meeting, but a surprise motion by Paul Sanders of Little Rock halted debate after only two messengers had spoken to the issue. Sanders, pastor at Geyer Springs First Church contended every messenger already had made up his or her mind, anyway.

The vote on the college and two other Executive Board recommendations came on the second day of the meeting, held at the Pine Bluff Convention Center. Messengers also adopted a 1984 budget of \$10,833,333 to fund work of Executive Board programs and agencies, plus send \$4.2 million of that to Southern Baptist Convention work. A proposal to cease publishing the salaries of Executive Board program personnel drew visible opposition as the messengers voted by holding up their yellow ballot packets, which were an innovation this year.

President Dillard Miller, who was completing his second term, gavelled the meeting to order Tuesday evening. Business was begun after the body voted to seat all messengers properly elected by their local

See messengers on page 8



Messengers, such as Norman Lewis, had access to any discussion through the use of microphones strategically placed on the floor of the convention hall.



Music to inspire the messengers punctuated the sessions. The Arkansas Singing Men, directed here by Dr. Charles Wright, was one of the groups providing it.

Messengers settle four-year college issue, elect Magnolia pastor pro

congregation. Credentials Committee chairman Ferrell Morgan reported that his committee had been advised that the messengers of one church would be challenged, but the unnamed church did not send any, making the question moot.

Business was routine as the body voted to adopt the order of business as printed in the program, and only one new resolution was presented. Several had been submitted to the Resolutions Committee beforehand.

The opening session included several references to the potential disagreements ahead.

Johnny Jackson of Little Rock presented the changes in constitution and by-laws to be considered later in the meeting. He said the committee would present a third recommendation which would not actually change either the constitution or by-laws. The committee would propose that the body reaffirm the convention's constitution as a "just, equitable, and authoritative" document and called upon all trustees of agencies and institutions to "faithfully abide within the clear

guidelines" of Article 7, Section 4 of the constitution.

Pleas for unity and cautions against divisive behavior were heard in the opening session as Executive Director Don Moore and Southern Baptist Convention President James T. Draper Jr. spoke.

Dr. Moore told messengers that "our preoccupation with things that divide us is costing us." He cited statistics comparing Arkansas Baptist growth to other denominations. He referred to the expected heated debate, saying "The most frightening thing I can see is that some of you might win and the world might lose."

Draper, pastor of First Church, Euless, Texas, repeated the call for Christian unity despite differences. Reminding Arkansas Baptists that the church is a "revolutionary community" called to "win the world to Christ", Draper declared that Baptists ought to have their honest differences, but never in an un-Christian way... angry, dishonoring God."

Many matters of business for the annual

meeting were decided with little or no discussion by messengers, much less debate.

The body voted to make permanent the agency status, under a board of directors, for the Arkansas Baptist Newsmagazine. The Baptist state paper had operated under a separate board for a three-year trial period after the 1979 messengers approved the plan. J.W.L. Adams, chairman of a special study committee, reported that the committee recommended approval. They based their recommendation on a financial picture that had improved under the board setup, a good relationship between the editor and the convention's executive director and several safeguards on direction and content built into the newsmagazine's charter.

The permanent agency status recommendation was adopted with what President Miller said was "only two or three negative votes."

The convention's other agencies—Arkansas Baptist Family and Child Care Services and Arkansas Baptist Foundation—made their annual reports in the Wednesday

Moore, Draper call for Baptist unity, ministry to

by Mark Kelly

Indictments of Southern Baptist failures to minister in unity to a dying world stung the ears of messengers to the 130th annual session of the Arkansas Baptist State Convention Nov. 8-10 in Pine Bluff.

"We have twiddled our thumbs and fussed around" while the population of Arkansas jumped 18 percent in 10 years, ABSC executive director Don Moore told more than 1,000 messengers Tuesday evening, Nov. 8.

Yet the number of Arkansas Baptist churches increased only four percent in that same period, he added, while Methodist churches have increased 12.6 percent; Presbyterian/USA, 52.9 percent; and Church of God, 76.5 percent.

"Churches we don't even consider evangelical have outstripped us," Moore chided, adding that 1982-83 baptisms may be down as much as 1,000 over the previous year, while Sunday School enrollment is up over 5,000.

"Could strife be the cause of our spiritual ineffectiveness?" Moore questioned. "If so, the Bible knows no cure but repentance."

If Jesus was forced to choose between being torn apart on the cross and being torn apart by feuding Baptists, he would have chosen the cross, Moore speculated. "He would say, 'It's less painful to die for you than to be used by you,'" Moore concluded.

Moore denounced the "human tendency" to place more emphasis on differences than similarities between Baptists. People are often convinced they are so much like God that they believe anyone who differs can't be close to God, he said. However, it was

Jesus' difference that proved to the Pharisees he could not be from God and demanded he be destroyed, he added.

"Arkansas Baptists may have reached "an all-time low in respect for each other" and "an all-time high in disregard for the commands of God concerning our obligations to each other," Moore charged.

"If God is to touch down in revival, we must first repent," Moore told the messengers. "We must stop assailing our blood-bought brothers in Christ and start assaulting the gates of hell."

"No vote, no issue should overshadow the fact that there are more things and deeper things that unite us than divide us," Moore concluded. "Our obligation to one another and the privilege of sharing life in Christ together should and must take pre-eminence over whether one of us wins or loses. The frightening possibility is that one of us may win the current battle and the entire world lose."

Southern Baptist Convention president Jimmy Draper echoed that call to unity just an hour later, sounding a theme of "unity, not uniformity."

"Unity is a matter of spirit," claimed Draper, pastor of First Church, Euless, Texas. "Southern Baptists are going to have differences and ought to, but never in an un-Christian way... (that is) angry, dishonoring God."

Reminding messengers that Baptists have a "common goal and Lord that blends differences", Draper insisted that the crucial question to ask about those one differs with

is "Are they saved?" If not, witness to them, Draper said. If so, work with them.

Draper illustrated his point by noting that among Jesus' disciples were a nationalist revolutionary, Simon the Zealot, and a traitor to the Jews, Matthew the tax collector. Despite the antagonism between them, when Jesus accepted them, they accepted



Both Don Moore, left, and James T. Draper exhorted messengers in the opening session to cease divisive behavior if they wanted to impact the world for Christ.

sident (from page 7)

day morning session. Foundation President Harry Trulove introduced his new staff member, Larry Page, who is an attorney.

A biannual item of business transacted this year by the messengers was the election of a president to succeed Dillard Miller, pastor at First Church of Mena. Elected after a runoff vote was Jon Stubblefield, 37, who is pastor at Central Church in Magnolia. Receiving the second most votes was C.A. Johnson, pastor at Walnut Street Church in Jonesboro. Also nominated was Cary Heard, who is pastor at Park Hill Church in North Little Rock.

Jesse Reed, retired as Director of the Evangelism Department of the ABCS, was elected first vice president, and John H. McClanahan, pastor of First Church in Pine Bluff, was named Second Vice President.

Others nominated for first vice president were Jack Bledsoe of Des Arc, Ken Lilly and Carl Bunch of Mount Ida.

Messengers adopted six resolutions without discussion. Besides a resolution of appreciation to officers and those who made

the arrangements, they covered opposition to a U.S. ambassador to the Vatican, promoting alcohol in athletic event advertising, public media glamorizing of legalized gambling, and television programming with frankness about sex. Another resolution supported the Christian Civic Foundation of Arkansas in fighting "social addictions."

Two changes were made in the Constitution and Bylaws at the meeting. The second reading and vote on an amendment to define a replacement term on a board or committee as a full term when the person serves two-thirds or more of the original term of office. First reading was made on a change in the title of the Executive Secretary of the Executive Board to Executive Director. References to Executive Secretary in By-law 4 would also be changed to conform and the last paragraph of Bylaw 2 would be deleted since it is covered in Article V.

Messengers also voted unanimously to reaffirm Article 7, Section 4 of the convention's constitution, calling upon all trustees of agencies and institutions to... "be subject to the direction of the Convention in all matters pertaining to administering the affairs of the institution with which their trusteeship is concerned."

Preaching from the book of Jonah, outgoing State Convention President Dillard Miller warned of the dangers of disobeying the call of God. "Going the other way when God says 'Go this way'" always creates a crisis Miller said. Among the consequences of that crisis he named physical danger, spiritual deadness and self-deceit.

"We need each other," Miller concluded. "More than that, we need to focus in on where God wants us to be and what he wants us to do, and then we need to do it with all our might."

The annual convention sermon, preached by Joe Atchison, pastor of Southside Church, Pine Bluff, addressed the need for Christian stability in a "shifting" world. In saying that he would build his church upon a rock, Jesus announced his intention that Christians be a source of stability for the world, Atchison said.

That stability, however, is not to be confused with the status quo, he warned. Rather, it derives from one standing firm in the hope of the gospel, ministering in a way authenticated by a divine call, a Christ-centered message and the power of the Holy Spirit, Atchison said.

Charles Stanley, pastor of First Church, Atlanta, sounded a call to faith in the face of conflict as the closing note of the convention. "There never comes a time when (preachers) can escape conflict, Stanley counseled. "But not all conflict is of the devil.

Every church will have struggles, he reminded the messengers, and arising difficulties do not automatically signal the necessity of a pastor's leaving.

During the five sessions of the meeting, which closed near noon Thursday, messengers heard reports from Ouachita Baptist University and Southern Baptist College, plus Baptist Student Union, the SBC Annuity Board and the Christian Civic Foundation of Arkansas; were led in Bible study by Lewis Drummond, professor of evangelism at the Southern Baptist Theological Seminary; heard theme interpretations at each session; heard a variety of inspirational music; sang as a congregation; and recognized new church staff members, former convention presidents and ministers who had died during the past year.

Counting the ballots when messengers registered their decisions was done by an appointed committee of tellers. Then committee chairman J.T. Harvill (bottom) announced the results to the body.



ABSN photo / Mike G.



ABSN photo / Mike G.

world

each other, Draper said.

Similarly, "Southern Baptist churches would never have forgiven Peter for his denial of Jesus and then let him deliver the keynote address at Pentecost," he added. "But the early church was a revolutionary church, and if God forgave, they forgave.

"Churches are somehow going to have to learn to minister to people whose lives are torn and fragmented," Draper admonished. "We have become a culturally-oriented church, an acclimated body reflecting the mores of our culture rather than the absolutes of the Bible!"

Southern Baptists do not have church "just to satisfy their culture or their need of companionship," Draper insisted. "The disciples were sent forth to preach, heal and cast out demons.

"God didn't call us to be the numerically greatest evangelical denomination in the world," he continued. "He called us to win the world to Christ.

But Southern Baptists are often "more concerned about proving a point than about a man who is dying and going to hell," Draper said. "The church must become a revolutionary community dedicated to revolutionizing the world.

"Let us move on with the call of God, blending our differences with the thought that Jesus has called us to seek and save that which is lost," he challenged the messengers.

Mark Kelly is a staff writer intern with the Arkansas Baptist Newsmagazine.

Leaders call for sacrificial support for all state programs in wake of college plan approval

by Betty J. Kennedy

Two leaders of Arkansas Baptists—one past and one future—see the impact of the Southern Baptist College four-year program approval essentially the same way.

Jon Stubblefield, the newly-elected state convention president, wants churches to realize that "we have to fund all our programs more fully and more sacrificially." "That's exactly the issue," he maintains.

ly thinks, though he admits it was not always representative of the will of the members of the Executive Board. "By the time it got to the floor of the convention I felt it was," he concludes.

After he announced the vote on the proposal, he praised the action but warned messengers that there are potential problems down the line as they commit to supporting

sions for moving gradually so Southern can strengthen their programs while Arkansas Baptists have time to strengthen their support for all of their work.

Undergirding this goal, Dr. Stubblefield thinks, would be the reconciliation work that needs to be done in the convention. "I think one of the major roles for the president this year is to bring Arkansas Baptists together," he says. "We need healing and reconciliation." Stubblefield feels the vote both years on the Southern College proposal indicates division among Arkansas Baptists.

"I think," he says, "that election of some more neutral people this year may indicate the people are ready to pull together." And he hopes Arkansas Baptists will retreat from the polarized positions characterized by the oversimplification of issues, he says.

The role of agent for unification in the convention is one Dr. Stubblefield feels called to. "I see a dual calling," he explains, "as pastor and to serve the denomination."

As one of the youngest presidents in the convention's history, (he is 38) Stubblefield has a long record of denominational service in the state. Since he came back seven years ago from seminary studies, he has been Co-Chairman of the BSU Third Century Endowment Campaign, President of the state Pastor's Conference, and First Vice President of the state convention, besides serving on state committees and on the Committee on Committees of the Southern Baptist Convention.

Dr. Stubblefield has been pastor of Central Church at Magnolia for the past six years and was associate pastor for a year before that. He holds the doctor of philosophy and master of divinity degrees from the Southern Baptist Theological Seminary, Louisville, Ky. His bachelor of arts degree is from the University of Arkansas at Fayetteville.

He also served as first president of the *Arkansas Baptist Newsmagazine's* Board of Directors.

He and his wife, the former Jacqueline Virginia Stevens, are the parents of two sons, 15 and 10.



Ken Lilly



Jon Stubblefield

Dr. Stubblefield will be the elected leader as Arkansas Baptists move toward implementing what they voted to do Nov. 10 at the annual meeting in Pine Bluff. He hopes the messengers were sending a positive message: that Arkansas Baptists are willing to support all of the work adequately.

That type of financial commitment also was called for by the outgoing Executive Board president, Ken Lilly. Dr. Lilly appealed to the messengers following their vote for four-year status for the college to increase giving by each church by one percent.

Dr. Lilly said that was not the first time he had made that appeal. "I have said it on three other occasions," the Fort Smith physician declared, "but this was the right time for them to really hear that." Dr. Lilly had been at the helm of the Executive Board through the past 18 months when Southern's request was passed by the Executive Board, turned down by the convention, and then was passed after making its way through channels again in a revised form.

He said difficulties had been created by actions taken through misunderstandings about procedures. Trying to bring the exact same proposal back to the convention was one of those actions and it would have resulted in a question of constitution violation, Dr. Lilly said.

The phased-in expansion plan adopted by this year's convention is a good one, Dr. Lilly

thinks, though he admits it was not always representative of the will of the members of the Executive Board.

ly thinks, though he admits it was not always representative of the will of the members of the Executive Board. "By the time it got to the floor of the convention I felt it was," he concludes. After he announced the vote on the proposal, he praised the action but warned messengers that there are potential problems down the line as they commit to supporting

Dr. Lilly says he feels the issue is settled and his interest is in making it clear to Arkansas Baptists that all programs need to be supported by increased giving.

That need for enough support for all state convention programs is one of the two major challenges for Arkansas Baptists that Jon Stubblefield sees on the horizon of his presidency. He wants all programs strengthened, both institutions and agencies as well as the Executive Board programs, he says.

"Now is the time to begin giving in a bold manner," he declares. "In the next three years Southern College is going to have to put forth their best efforts to attract enough students," he noted, "and Arkansas Baptists are going to have to provide funds so Southern and all programs will have adequate support." "We will have to build a broader base," Stubblefield contended.

He sees the strength of the plan in provi-

**Next week:
reports on auxiliary
meetings and
Keith Parks,
plus more photos**

Board, committee members elected

Executive Board

Terms to expire 1986

Ashley
Benton
Benton
Black River
Buckner
Caddo River
Caroline
Central
Clear Creek
Concord
Concord
Delta
Faulkner
Greene
Harmony

Al Sparkman, Crossett
Dale Thompson, Rogers
Ben Rowell, Rogers
Ben Newman, Imboden
Nelson Wilhelm, Waldron
Mrs. Dorothy Ritter, Mt. Ida
Don Elliott, Cabot
Harold Stephens, Benton
George Domerech, Ozark
John Wikman, Ft. Smith
Allen Thrasher, Booneville
Klois L. Hargis, Tillar
Harrison Johns, Conway
Gary Fulton, Paragould
James Schults, Pine Bluff

Independence
Liberty
Mississippi
Mount Zion
North Arkansas
North Pulaski
Ouachita
Pulaski
Tri County
North Central
Washington-Madison
Washington-Madison
District 1
District 6
District 7

Charles Osborne, Cord
Robert McDaniel, Smackover
Atherton Hiett, Leachville
Alfred D. Gallant, Jonesboro
Curtis Mathis
Ken Price, North Little Rock
Joe Campbell, Hatfield
Gerald Taylor, Little Rock
Tate Woodruff
A. Hilton Lane, Fairfield Bay
Keith Robbins, Fayetteville
H. D. McCarty, Fayetteville
Mrs. Perry Butcher, Rogers
Mrs. Doris King, West Memphis
Mrs. Nina Hamilton, Hope

Arkansas Baptist Family and Child Care Service

Terms to expire 1986

Richard Stiltner, Hope
Ray Turnage, Little Rock
Mrs. Sue Hatcher, Pine Bluff
Phil Boudreaux, Mena
Arthur Melson Jr., Siloam Springs
Garner Johnson, Clinton

Arkansas Baptist Foundation

Terms to expire 1986

John R. Taylor, Ft. Smith
Jim Abel, Forrest City
Dale Taylor, Harrison
Tom Chapman, Monticello
Charles Gordon Jr., Pine Bluff

Term to expire 1984

Victor Gore, DeQueen

Arkansas Baptist Historical Commission

Terms to expire 1986

District 5 — Don Hook, Little Rock
District 6 — Carol Evans, Hughes
District 7 — Leo Hughes, Texarkana
Member at large — Norman Lewis, Crossett

Arkansas Baptist Newsmagazine

Terms to expire 1986

District 1 — Merle Milligan, Harrison
District 2 — Lane Strother, Mt. Home
District 8 — Tommy Robertson, El Dorado

Term to expire 1985

District 5 — Lonnie Gibbons, North Little Rock

1988 Convention

Date: November 8-10, 1988
Place: Park Hill Church
North Little Rock

Baptist Memorial Health Care Systems, Memphis

Term to expire 1986

Henry West, Blytheville
George Dunklin, Pine Bluff
Ken Lilly, Ft. Smith

Baptist Student Union Advisory Committee

Term to expire 1986

District 2 — Mrs. Frank Shell, Clinton
District 3 — Jerry Muse, Piggott
District 6 — Jerre Hassell, Stuttgart
District 5 — Joe Howerton, Conway
District 5 — Mrs. Jerry Davis, Sherwood
District 8 — Jody Gannaway, Crossett

Term to expire 1985

District 3 — Winfred Bridges, Paragould
Member at Large — Jerry Hodge, Little Rock

Christian Civic Foundation

Term to expire 1986

Bobby Ashcraft, Dewitt
Charles Whedbee, Ft. Smith
Doug Dickens, Hot Springs
Leroy French, Ft. Smith
Earl Jones Jr., Texarkana

Ouachita Baptist University

Term to expire 1986

Mrs. Glenn Burton, Little Rock
Mrs. Pauline Marrow, Mena
Jack Bledsoe, Des Arc
Bob Gladden, Little Rock
Glen Hickey, Little Rock
James Price, Monticello
Mrs. Lane Strother, Mt. Home
Sherwin Williams, Arkadelphia

1984 Convention

Preacher: John Holston, Nashville
Alternate: Nelson Wilhelm, Waldron
Place: Grand Ave., Ft. Smith

Southern Baptist College

Term to expire 1986

Jewel Morris, Ft. Smith
John E. Miller, Melbourne
Murl Smith, Jonesboro
Jerry Frankum, Newport
W. V. Garner, Texarkana
James Pate, Russellville
Bob McFerrin, Mt. Home
Francis S. Chesson, Camden

Term to expire 1985

Eddie Graber, Ft. Smith

Term to expire 1984

Jack W. McKinnon, Pottsville

Constitution and By-Laws Committee

Term to expire 1986

John Holston, Nashville
Dillard Miller, Mena

World Hunger Committee

Term to expire 1986

Layne E. Smith, Fayetteville
Lehman Fowler, Brinkley

Ministry of Crisis Support Advisory Committee

Term to expire 1986

Earl Humble, Walnut Ridge
Frank Langston, Harrison

1984 Convention Program Committee

Term to expire 1986

James Bryant, Ft. Smith

State Joint Committee with National Baptists

Dillard Miller, permanent member

Women deacons, controversy not new in Baptist churches

NASHVILLE, Tenn. (BP)—Baptists have been ordaining women—and disagreeing about it—almost as long as there have been Baptists.

Neither ordained women nor controversy are new to Baptist life, according to three Southern Baptist historians. What is new—among Southern Baptists, at least—is the increasing number of women in visible leadership roles and the ordination of women to pastoral ministries.

"The presence of women deacons is not something new in our denomination, says Lynn E. May, executive director-treasurer of the Southern Baptist Historical Commission.

Historical Commission Director of Editorial Services, Charles W. Deweese added that in recent years women's ordination to the diaconate and their appointments to chair positions seem to have increased even in a few large and prominent Southern Baptist churches.

Added Leon McBeth: "Baptists have not always been this uptight about the church roles of women."

McBeth, professor of church history at Southwestern Baptist Theological Seminary, Fort Worth, Texas, pointed out, "Minutes, diaries and literature show women have historically exercised leadership roles in the

church.

"Women have testified, exhorted, led prayer meetings and preached," he said. Church minutes show some early churches in the South had elders and elderesses, deacons and deaconesses.

Baptist conflict over women's roles emerged in the early 1600s and intruded into the United States by the mid 1700s.

Southern Baptists brought the twin traditions of ordaining women and fussing about it with them when they organized in 1845.

Two groups making up Southern Baptists—Separate Baptists in North and South Carolina and Regular Baptists of the coastal regions like Charleston and Richmond—held differing views on the role of women.

The Regular Baptists were stricter about women's roles while the Separate Baptists allowed women more participation in churches, including teaching and preaching.

McBeth said the newer movement in the SBC is not the ordination of women deacons, but the ordination of women to the pastoral ministry.

The Free Will Baptists, according to McBeth, were the first to ordain women as ministers. The Northern Baptists, by the 1890s, were ordaining a few women and the

first Southern Baptist woman ordained to the ministry was in 1964.

Seventeen to 18 percent of the current ministry enrollment in Southern Baptist seminaries is female. During World War I, said McBeth, it was as high as 40 percent female in some seminaries.

"Most of these women are preparing for the more traditional women's roles in the church—children's workers, church secretaries, etc. I do not demean these roles. But, as a seminary professor, I can testify there are hundreds of these (seminary) women who feel in their hearts God has called them to ministry. We have no checks and balances. If a young man says he is called, we accept that.

"Southern Baptists are being less than honest with these women."

To be admitted into seminary, prospective students have to be endorsed by their churches. The same churches that endorse women members for seminary training, said McBeth, will not provide them a place to serve.

"It's unfair. The problem is not getting the credentials, it is getting the placement. Women have ministered all through the years. But, not until recent years they asked for formal credentials."

Former SBC president thinks clergy, laity should re-examine roles

HARRISBURG, Pa. (BP)—Owen Cooper, the only living layman who has served as president of the Southern Baptist Convention, charged the denomination's tradition of "reserving God's call for clergy and denominational workers" is untrue to New Testament teaching.

Cooper, a retired Yazoo City, Miss., businessman who led the SBC 1972-73, told participants at the Home Mission Board-sponsored lay renewal conference because of the emphasis on professional clergy, "most Southern Baptists are willing to sit on a pew and do nothing, which is theologically rationalized and accepted."

Claiming "you can't find those lines of distinction in the New Testament," Cooper blamed the dichotomy on tradition and some pastors' reluctance to recognize laity's call to minister alongside them. "Christ

didn't give the disciples a certificate to hang on their wall setting them apart as his ministers," Cooper said. "He commissioned every believer to do his work."

Laypersons' commitment should be no less than the clergy's "since Christ paid the same price for their salvation," Cooper said. The laity must also be expected to "relinquish their love of mammon" and adopt a lifestyle in harmony with Christ's teachings just as clergy are expected to do, he added.

The former SBC leader denounced the idea that "laity are amateurs while clergy are experts at serving Christ." Southern Baptists "have a tendency to live up to what's expected of them," he declared. "If our churches don't expect much from the average person in the pew, then we're going to fail at Bold Mission Thrust."

The only hope for achieving BMT goals is

to move the masses into the mainstream of ministry, Cooper suggested. "Southern Baptists spend \$7,200 to win one person to Christ," he noted. If just one-fourth of the estimated 48,000 Southern Baptists who work overseas would commit themselves to share the gospel where they are, "we'd have four times as many foreign missionaries at no extra cost."

Cooper criticized Southern Baptists' practice of "almost idolizing missionaries. Christ said, 'As you go, take the gospel with you,' and he was talking to every Christian, not just those who commission."

Change in attitudes is slow, Cooper acknowledged, and must come through Southern Baptists' seminaries. "A lot of Baptists are comfortable with the way things are," Cooper said. "It's going to take a new crop of seminary graduates and a new crop of funerals" before the line between clergy and laity blurs.

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House-Senate conference committee clears Vatican ambassador rider

WASHINGTON (BP)—Legislation permitting President Reagan to appoint an ambassador to the Vatican gained quick approval from a House-Senate conference committee Nov. 1, but not without some opposition from several legislators concerned about its constitutional implications.

Conferees working out House-Senate differences in a State Department authorization bill agreed to keep a Senate amendment overturning an 1867 statute prohibiting funds to maintain a U.S. embassy at the Vatican.

The action was included in a block of amendments passed at the beginning of the conference. However, Rep. Mark D. Siljander, R-Mich., insisted on some discussion of the issue before the conferees considered the rest of the bill, even though he said he knew, "we don't have the votes to take it out."

Sen. Richard G. Lugar, R-Ind., argued that the purpose of the amendment was merely to repeal the 1867 law and would not require the President to appoint an ambassador. But he fueled speculation the administration would eventually take that action when he said, "The White House does not object to this amendment and privately would welcome it."

Lugar also pointed out that more than 100 countries recognized the Pope as a head of state. That statement prompted Rep. George W. Crockett Jr., D-Mich., to ask quietly, "Do those countries have the same First Amendment restrictions we do?"

Lugar shrugged his shoulders and didn't respond.

A congressional aide told Baptist Press the conference report could be completed within a week and would then move quickly to the House and Senate floors for final approval. If the report passes both houses, the President would be authorized to appoint an ambassador to the Holy See at any time.

Only further congressional action forbidding the expenditure of funds for setting up an embassy in Vatican City or federal court action would then stand in the way of the resumption of full diplomatic relations with the Vatican.

Initial reactions from staff members of the Washington-based Baptist Joint Committee on Public Affairs included criticism of the manner the Vatican ambassador issue has been pushed through Congress and the threat of legal action.

BJCPCA Executive Director James M. Dunn

declared "the hurried, virtually hidden action of the conference committee is unworthy of the U.S. Congress. The Senate, without hearings, debate, discussion or record vote, tacked on to the authorization bill the major reversal of U.S. foreign policy, denying the House of Representatives an opportunity for consideration."

Compounding the frustration felt by opponents of the move, Dunn said, is "the fact that the secular media have ignored this critical issue."

"It's shocking to think the United States would establish diplomatic relations with the Roman Catholic Church," he added. "Surely all those who believe in church-state separation will express their strong disapproval to their Senators and Congressmen immediately. I hope they'll use the telephone and telegrams since time is so short."

John W. Baker, BJCPCA general counsel and director of research services, raised the specter of legal action challenging the proposed expenditure. "This action violates the establishment of religion clause of the First Amendment and threatens to spawn divisiveness along religious lines," he declared. "It invites a court challenge."

Quinn Pugh to head Baptist Convention of New York

SYRACUSE, N.Y. (BP)—R. Quinn Pugh, executive director of Metropolitan New York Baptist Association since 1979, has been elected executive director-treasurer of the Baptist Convention of New York.

Pugh, 54, will replace interim director-treasurer, Roy D. Gresham, who took the position last year after the resignation of Jack P. Lowndes.

The population of the tri-state convention

area is 28 million. BCNY churches in New York state, southern Connecticut and northern New Jersey worship each Sunday in 17 languages including Spanish, Mandarin, Arabic, English and Portuguese.

Pugh, a native Texan, came to New York City in 1962 and participated in the formation of both Metropolitan New York Baptist Association and the Baptist Convention of New York.

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God's called-out people

by Ed Simpson, Lonoke Church

Basic passage: Colossians 3:1-3; 4:5-6

Focal passage: I Peter 2:9-17

Central truth: God calls us to a new relationship with him and a new responsibility toward others as his people.

God has gone to great lengths in his attempts to relate to us. He established a new covenant. He offers his steadfast love in Christ. He indwells us with the Holy Spirit. This week our lesson teaches us that God has called us to be his special people in the world. What have we been called to?

1. We are called to a new relationship (Col. 3:1-3).

Our relationship with Christ demands that we set our minds on "spiritual" things, not on earthly things (vv. 1,2). Our old sinful nature has been crucified, and our new life is hidden with Christ in God (v. 3). This gives us a father-child relationship with God.

2. We are called to a new rationale (Col. 4:5,6).

A new life calls for new thinking and living. The rationale of the Christian life stresses wisdom (v. 5). Wisdom is looking at life from God's perspective. This means we must love those "without" (outside God's grace) and use every moment of our Christian life wisely (v. 5). Even our speech should be flavored with the good news of Christ and be backed by sound doctrine in the event someone should ask us about our beliefs (v. 6).

3. We are called to a new responsibility (I Pet. 2:9-17).

As God's called-out people, we are given a new purpose in living. "... that (we) should show forth the praises of him who hath called (us) out of darkness into his marvelous light" (v. 9). The discovery of God's mercy and our citizenship in heaven calls us to abstain from fleshly lust, which was against the soul, and to conduct our lives honestly, hoping that evildoers will be saved when the Holy Spirit visits them (vv. 11,12).

Peter also called for submission to the government and those in authority, so that our right living will silence foolish critics (vv. 13-15). Our calling does not free us from God's holy demands, however. Because we have been called-out we must honor God and all men (vv. 16,17). As our relationship grows with God, so will our responsibility for those about us.

Life and Work

Injustice

by Bob Metcalf, Calvary Church, Little Rock
Basic passage: II Samuel 3

Focal passage: II Samuel 3:24-27, 31-32, 35-37

Central truth: God's people must respond to injustice.

The text for this week's lesson reminds us that injustice is likely to confront each of us. While the focal passage deals with just one instance of injustice, it is related to quite a tangled web of deceit and violence.

There seems to be no end before the Lord's return to the breeding of injustice. Some people seem to be blind to injustice. The Lord alone is able to open their eyes. To recognize the problem is to be required to respond. Concerning injustice, David demonstrates the following lessons.

1. Injustice can not be ignored.

The king responded by taking positive steps to show both the people of Judah and the people of Israel that he was on the side of justice. It is obvious at this point in his career that David is not strong enough to deal fully with Joab's crime. Eventually, David called for Joab's full punishment, but not yet. In spite of his delicate position, David was able to convince all of the offended parties that he was just. When we fail to take our stand on the side of justice, a great crowd of witnesses may see our faith stumble.

2. Injustice is best made right through the actions of the innocent.

The Bible is always candid when recording the sins of David. It is important to note the repeated statement that the king was innocent (vv. 26,37). His innocence is crucial to the effectiveness of his peacemaking with Abner's followers. As Christians we must let our just lives speak louder than our just lips if we are to be heard by those suffering because of injustice.

3. Injustice may be corrected if the offenders also seek justice.

Our guilt does not mean we can not be involved in the healing of the hurt caused by our injustice. David involved Joab, the murderer, in the mourning for Abner.

4. Injustice becomes less of a burden when its heaviness is shared.

Abner's followers were comforted by the fact that David and his followers mourned Abner. Grief does not go away. It can be shared. Not all the mourners were sincere, but David was. His grief was not only for the death of a general, but for the unity of a nation. We must share the pain of injustice if we want to be reconcilers.

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Bible Book Study

Guidelines for Christian living

by Johnny Jackson, pastor, Forest Highlands Church, Little Rock

Basic passage: Colossians 3:1 - 4:18

Focal passage: Colossians 3:1,3-17

Central truth: Christian living includes both positive and negative guidelines.

Some think of the Christian life only in terms of the positive and emphasize good works but have little concern about sin and evil. Therefore, many times they have a carnal lifestyle that hinders their service for Christ.

On the other hand, some have made the Christian life simply a system of "don'ts" and have become legalistic Pharisees of the highest order. The Apostle Paul teaches that the Christian must deal with both aspects. We are to put away sinful practices (vv.5-10) and we are to put on righteous attitudes and actions (vv.12-17).

Our ability to live the right kind of Christian life is based upon our vital union with Christ. He is our life (v.4). We are risen with Him (v.1) and we are "hid in" or "locked together with" Christ (v.3). This vital spiritual union gives us the capacity to live life on the highest plane (v.1).

The list of negative influences to be put to death (vv.5-10) is an ugly assortment. Paul recognizes that, when we were lost this, kind of behavior was common (v.7), but it is absolutely forbidden to the believer in Christ. Today's Christians need to remember that the world is watching to see if we are truly changed in behavior when we accept Christ.

The marvelous list of great Christian virtues (vv.12-17) will certainly beautify the life of any saint. The true key that is to govern all conduct, both negative and positive, is seen in verse 17, where we are called to live totally in accord with the holy person of the Lord Jesus.

The enabling power for us to live in such holy fashion comes from Christ himself who is our life (v.4). He lives in and through us in the personal presence of the Holy Spirit. The great expectation of the believer is to someday be with him in his glory (v. 4).

Paul urged the Colossian Christians to be thankful (vv. 15,17) and joyful (v.16) in their service for the Lord. They were to live in peace with fellow believers (v. 15). This kind of harmony and holiness will always be pleasing to our God.

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Your state convention at work

Christian Life Council Pool hall funeral

"I lay there thinking, if I die they'll have to have my funeral in a pool hall; that's where all my friends are!" After relating



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this pre-conversion thought which had come on a hospital bed, he further reflected, "When I became a Christian I lost every friend I had." "Old things (including friends) have passed away, behold all things have become new" (II Cor. 5:17). This new

creature was later to become one of the finest deacons who ever served the Lord and his church. Be assured, many more real friends were gained.

Actually, one preaches his own funeral while alive. But, come to think of it, where would your funeral service best be conducted? Where do you find your greatest delight and best friends? In a fishing boat? On the golf course? At the lodge? At a "Happy Hour" establishment? At the club (Country or VFW)? At the track (dog or horse)? Or would your funeral service best be held in a church or chapel with Christian friends gathered around your loved ones, prayerfully giving comfort and assurance as the resurrection is celebrated.

Much is being said nowadays about the costs of dying, etc... More needs to be considered about the cost of your lifestyle. For instance, what is the way you are presently living costing health-wise and influence-wise?

Since it is appointed that all die physically, should Jesus tarry, why not better prepare! By the way, this is a good place to put in a "plug" for the Baptist Foundation. Have you prepared your will? — Bob Parker, director

Stewardship Department 'Why pledge?'

Pastor Cary Heard of Park Hill in North Little Rock recently urged his people to sign commitment cards. He shared three valid reasons for this action.

"It seems that everyone has their hands in your pockets today. Even when we come to church we cannot escape appeals for money. With all the financial pressures on us why should we even consider making a pledge to support the work of our church and convention?"

"One reason is because your church depends on it. How would you feel about an employer who did not want to tell you

what he planned to pay you during the coming year? Could you plan your budget and support: your family on guesses and good intentions? Your church is like a family in this respect. The pledges of church members are the lifeblood of the church family.

"A second reason for pledging is because your conscience demands it. What kind of person would profess to believe Jesus is Lord, the only God and Savior of mankind, and then make only a token effort to carry out his Great Commission? What kind of person is it who always lets others pay his way when he is fully capable of doing his part?"

"Finally, and ultimately, we would pledge because our Christ deserves it. By definition, to be a Christian is to be a debtor, to owe your all to the one who bought you with his sacred blood on the Cross. How much is the love of Christ worth to you? Zacchaeus' response to Christ's love is a worthy model, and hopefully a motivation, for all of us (Lk 19:8-10)." — James A. Walker, director

Evangelism Principles for effective outreach

There are certain simple basic principles that have been employed to initiate the proper motivation in planning for outreach evangelism. These principles serve as a guide for the outreach director as he gives direction to leaders and teachers.

Our actions must come from worthy motives. Psalms 126:6 states, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Christians must go in the strength of the Lord. Psalms 71:16 states, "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only."

Certain essential facts should be collected before visiting. One should go with a definite purpose in mind. It's good to know the name of the people who will be visited. It is better to know something concerning their background and family situation.

A good visitor will be resourceful and creative during the visit. Manage your time by thinking ahead and planning in advance. Seek out new angles of approach to

the person. Try to discover their likes, hobbies and special interests. Let them know that you have a real concern for them as a person.

Be willing to share love with even unlovable people. Remember, God so loved them that Jesus died for them. God shared his love with them even while they were yet sinners. — Clarence Shell, director

Family and Child Care 'Open your hand wide to the children'

An open hand is necessary for giving and receiving. Thus as we open our hands to others we receive the blessings of God in return.

The open hand is a generous hand. It is a symbol of love, concern, sharing.

The generous giver becomes the receiver of bountiful blessings. "It is more blessed to give than to receive" (Acts 20:35).

God commanded his people to open their hands wide. The grip is to be completely released. The scope is broad. It involves family and fellow Christians, the poor and the needy. No doubt this would include children who are dependent upon someone else for the necessities of life.

Such generosity shall result in blessings from God. The gift is to be without any grief or reluctance (Deut. 15:10).

The refusal to provide for genuine need may be sin (Deut. 15:9). It is suggested that God's people are to lend. Whether it is a loan or a gift, it is to meet pressing needs. To postpone is not sufficient.

Likewise, there are pressing needs among children who are dependent. To postpone means disaster for them. We must respond readily and generously.

Jesus' example of open hands is very graphic. He had to open his hands for the nails to be driven holding him to the cross. He, no doubt, opened his hands willingly. This is symbolic of his great love for us.

Hopefully Arkansas Baptists will open their hands wide to the children. — Homer W. Shirley, Jr., former Director of Development, Arkansas Baptist Family and Child Care Services

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Ethicist says ABC war film accurate, cautions viewers

NASHVILLE, Tenn. (BP)—A Southern Baptist specialist on peace says ABC's upcoming highly controversial film, "The Day After," is an accurate portrayal of nuclear holocaust, but cautions Southern Baptists the film is very graphic.

"The Day After" shows us the horror of nuclear reality," Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission, said after previewing the movie.

Southern Baptists who choose to see this film, tentatively scheduled for airing from 8 p.m. to 10:15 p.m. (Central Standard Time), Nov. 20, need to realize it is neither a simple horror film nor an exaggeration of reality.

Sisk said the film, which depicts a nuclear attack on Kansas City, Mo., and follows the survival attempts of residents of nearby Lawrence, Kan., seems to be factually conservative and actually low-keys the likely effects of an actual nuclear attack on the United States.

"If anything, 'The Day After' is too optimistic. The film depicts a situation in which the United States is hit by at least 300 incoming missiles. Experts in and out of government have said that would be enough fire power to destroy the United States as a functioning society," Sisk said.

"Although the effects of nuclear war may be underplayed, the movie's emotional impact is beyond description," he said. "I found myself sickened and depressed. I was

sickened by the horror of human suffering and degradation and was depressed we have not yet found a way to prevent the desecration of God's good earth and the possible annihilation of the human race."

Sisk strongly cautioned the film should not be viewed alone and should not be seen at all by children under 12 years of age and, "parental discretion should be used with younger teenagers and teenagers and adults who choose to view the film need opportunities to discuss its impact," he said.

"The film accurately and graphically depicts the devastating effects of a nuclear explosion including the initial electromagnetic pulse, the instant vaporization of people and animals in the fireball, and the subsequent firestorms and fallout.

"The first few minutes of the film are typical current TV fare with some profanity and sexual innuendos," he cautioned. Sisk suggested some churches may wish to consider group viewings of the film with debriefing sessions immediately following.

Sisk said local ABC affiliates are distributing viewer's guides to schools and copies of the free guide can be obtained while supplies last from local ABC stations or by writing to the Cultural Information Service, P.O. Box 786, Madison Square Station, New York, N.Y. 10019.

"I came away from viewing the film determined to be a more active citizen," Sisk said. "This is a film to galvanize your will to work for peace with justice."

Senate rejects freeze; sponsors still encouraged

WASHINGTON (BP)—The U.S. Senate has rejected an amendment calling for a mutual, verifiable freeze on nuclear weapons but sponsors of the measure said afterward they were encouraged by the vote.

The amendment, sponsored by Sen. Edward M. Kennedy, D-Mass., and Sen. Mark O. Hatfield, R-Ore., also called for a reduction in nuclear warheads following a freeze. It went down on a 58-40 procedural vote as Kennedy and Hatfield sought to attach it to a bill raising the nation's debt ceiling from \$1.389 trillion to \$1.450 trillion.

Later, Kennedy and Hatfield issued a statement saying they are "greatly encouraged" by the fact their resolution, first introduced in 1982 with 17 co-sponsors, drew 40 votes.

Noting the House of Representatives rejected a freeze resolution in 1982 before passing one by a nearly two-thirds vote in 1983, Hatfield and Kennedy pledged to "bring up our resolution again and again until the Senate catches up with the House and the American people in their overwhelming support for this essential step to halt and reverse the arms race."

During the debate on the Kennedy-Hatfield amendment, opponents charged a freeze would weaken the United States. "A freeze would lock the United States into a position of strategic inferiority from which we may never recover," declared Sen. Strom Thurmond, R-S.C.

Support for a freeze "does not mean that we seek a weaker America," Kennedy said. "We have watched in recent months," he continued, "as ministers of the gospel have been urged to preach in favor of escalating the arms race. But in the scriptures I have read, nowhere does it say: 'Blessed are the workmakers and the munitions manufacturers.'"

After the freeze vote, the Senate signaled support for an alternative "build-down" arms reduction proposal by overwhelmingly refusing to table it.

After getting what they considered a strong vote against tabling another rider to the debt ceiling bill, sponsors agreed to withdraw it at the request of majority leader Howard H. Baker Jr., R-Tenn., to "get on with" work on the debt limit bill.

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