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Arkansas Baptist Newsmagazine

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9-20-1984

### September 20, 1984

Arkansas Baptist State Convention

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Observe  
September 30  
as No Casino Sunday

# NO



# CASINOS

VOTE AGAINST AMENDMENT 66

September 20, 1984

Arkansas Baptist  
NEWSMAGAZINE



"No Casino Sunday" will be a rallying point for Arkansas churches' fight against legalized casino gambling in Hot Springs. A freewill offering will be taken to help Citizens United Against Gambling oppose the constitutional amendment, up for a vote Nov. 6.

## Jimmy Carter says SBC missions spirit damaged

NEW YORK (BP)—Former President Jimmy Carter said the spirit of Bold Mission Thrust within the Southern Baptist Convention has been seriously damaged by capture of control of the convention by "conservative leaders."

Carter made the comment in an interview with Baptist Press while in New York as a volunteer working with Habitat for Humanity, an interdenominational Christian organization concerned about providing low-cost housing for the poor.

It was Carter who as president called together Southern Baptist Convention executives and leaders for a meeting in the White House on June 7, 1977, in which the ideas of Mission Service Corps and Bold Mission Thrust emerged as a major Southern Baptist emphases.

Bold Mission Thrust is the overall denominational plan for Southern Baptists to proclaim the gospel to every person in the world by the year 2000.

Mission Service Corps, the brainchild of Jimmy Carter, is the volunteer project in which Southern Baptists spend one to two years at their own expense or with the support of a sponsoring church or individual(s) to undergird and reinforce Southern Baptist mission efforts.

Asked to evaluate the effectiveness of Bold Mission Thrust and Mission Service Corps during the seven years of their existence, Carter noted they got off to a good start but have since floundered.

"A lot of people who were interested in the Cooperative Program (the SBC's unified budget plan) and the home and foreign mission programs pledged to give their support," he said.

Carter said he and his wife, Rosalynn, made a pledge to support a Mission Service Corps volunteer for three years. "A lot of people did that. But in the last few years, that sort of spirit has been seriously damaged in the Southern Baptist Convention."

The spirit has been damaged, he said, "by the intrusion, or dominance, which is a better word, of the 'conservative' leaders who have pretty well captured control of the convention."

He said conservatives are tied to a philosophy exemplified by the Moral Majority, and to some extent, by super-church television ministries.

"The emphasis on foreign missions, Bold Mission Thrust, and the Cooperative Program is much less than it was in 1977," he

said.

He admitted he had intentionally stayed "aloof" from the struggle between Baptists on the "right" and "moderates." Asked why, he responded: "I was quite active in the SBC when I went to the White House... but I've never been particularly interested in the political workings of the convention."

"One of the reasons I am a Southern Baptist is because of the autonomy of the individual churches. As long as Maranatha Church (in Plains, Ga.) suits Rosalynn and me, that's where we will stay and we will be happy as Christians and the right relationship with God through Jesus Christ will not be adversely affected," he continued.

"Well, I don't feel compatible with what has happened lately in the Southern Baptist Convention, but I also don't have any inclination to withdraw as a Southern Baptist."

Carter said he did not feel it was appropriate for him, as a former president with a high profile, "to try to organize or lead a movement of moderates to recapture the Southern Baptist Convention."

"I've got more important things to do," he said. He listed his involvement in Maranatha Church as a deacon and Sunday school teacher; writing two new books; teaching at Emory University in Atlanta; building his presidential library; working with the Carter Center at Emory on human rights, peace, nuclear arms control and the Middle East, plus his work with Habitat for Humanity.

Carter led and organized a team of 48 volunteers, many of them from his church in Plains, to work for five days rebuilding a six-floor apartment building on the drug-infested, poverty-stricken, lower east side of Manhattan.

Carter, a new member of the board of directors for Habitat for Humanity based in Americus, Ga., expressed strong support for Habitat's efforts to provide low-cost housing for the poor in 11 countries and 51 project sites in the United States.

Although he expressed a desire for continued volunteer involvement with Habitat, Carter clarified he never had said he planned to be a missionary or (MSC) volunteer after he left the White House. "That was a misquote from Fred Gregg (Carter's Sunday school teacher at First Church, Washington), not from me," the former president said.

Carter said he felt could better invest his experience and influence with his broader involvements than if he were serving as a missionary in a small village.

## In this issue

### 7 responsive programs

It has been called a step toward organizational renewal. The move toward "response programming" by the state convention staff represents a shift in direction by seeking grassroots input.

### 12 exit to the right

Some of the New Right leaders who helped elect a U.S. President sympathetic to their political/religious agenda are talking about forming a third party by 1986.

**pre-** prefix: preparatory or prerequisite to; in advance, beforehand.

**convention** noun: a body or assembly of persons met for some common purpose; a state or national organization of a denomination, specifically, the assembled messengers to the annual meeting at which Arkansas Baptists conduct the business necessary to promote evangelism, Christian education and benevolent work in Arkansas and around the world.

**A pre-convention look at your annual meeting is coming in the issue of Oct. 4.**



Ordination to the gospel ministry serves as both credentials and recommendation to the church one is called to pastor. Ordination in no way imbues mystical power or divine authority. It does signify that the ordaining church has confidence in the spiritual qualifications of the individual they are setting apart. For this reason, great care should be exercised in choosing possible candidates for ordination.

It is not difficult to cite examples of churches having ordained persons who had not yet proven worthy. Such a one was the ex-convict, who, having made public his profession of faith, was immediately ordained. Within months, he had stolen both church funds and property from the congregation he was pastoring and had fled the state.

In its proper perspective, ordination involves acknowledgment of a call to the ministry already issued by God. It represents a personal commitment to the service to which this one has been set apart. It provides faith in a gift which God alone is able to bestow. It assures that the prayers of God's people will go with the one who is being sent out with the gospel.

Unfortunately, a series of closely related man-made doctrines developed in the post-New Testament era that continue to hamper the spread of the gospel today. Among these were: The doctrine of papal infallibility; The autocratic authority of the Pope; Salvation by works, through the church; Mediation for sin, as made only by the priest; and the divine merit of ecclesiastical ordination.

Each false concept is based upon the one preceding it. If one concedes papal infallibility, then the Pope's authority is unquestioned. If mediation for sin rests entirely upon the priest, surely, it is his ecclesiastical ordination that stands him in this peculiar relationship to God.

In regard to this question of priestly intercession, noted Baptist Theologian W. T. Conner writes, "Ecclesiastical ordination has nothing to do with it. The laying of a bishop's hands on a man's head has no weight with God. Such things belong in the realm of ecclesiastical red tape rather than in the realm of spiritual power" (*The Gospel of Redemption, Third Edition, 1946, pg. 272*).

From the Baptist perspective, the emphasis on pastoral authority by a few misguided individuals today is entirely unscriptural. Jesus made it his purpose to teach his followers, by word and by example, that the call to Christian discipleship is one of service, not authority (Matt. 20:25-28). Though the pastor is the spiritual shepherd of the flock, the authority of the church rests in the congregation, to whom the Word of God is made known by the Holy Spirit. By faith in the One who is the Living Word, every believer has become a priest, having in his name, direct access to God.

Historically, Baptists have practiced the ordination of both preachers and deacons. The service usually consists of the sermon, the charge to the candidate and to the church, the presentation of the Bible, and the laying on of hands.

The practice of the laying on of hands is rooted in the Old Testament. It was by this means that Jacob blessed Joseph's sons (Gen. 48:14-16). The children of Israel "put their hands upon the Levite" (Num. 8:10-11). In each instance, they were looking to God who alone, could bestow blessings or select ministers for his spiritual service. In the New Testament, the practice of laying on of hands was continued toward those who were to serve God in a special way.

The scripture further emphasizes the great care that should be exercised in ordination. Paul required of a person being set aside as a minister that he be, "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (I Tim. 3:6).

Obviously, the congregation should not proceed if there is the slightest doubt of the candidate's stability, character, or call. Time must be allowed to determine whether the individual fulfills the qualifications of a minister of the gospel as set forth in I Timothy 3:1-7 and in Titus 1:6-9.

The first qualification of the preacher is that he possess true Christian character and purpose. The word translated "blameless" in the King James refers to a person against whom no justifiable criticism can be made. One's spiritual integrity and daily activity are to be such as to elicit "a good report of them which are without" (i.e. non-Christians).

The second qualification of a preacher is spiritual maturity. The apostle Paul advised the church, "Lay hands suddenly on no man..." (I Tim. 5:22). For many years, Baptists have followed the practice of licensing a man for a period prior to full ordination. This procedure applied properly, can protect the church from future embarrassment.

Finally, a preacher should be one who has been found faithful to the church and the denomination. Such loyalty includes personal dedication of both time and means. The Southern Baptist minister who has lost his sense of commitment to the world mission causes which are the major thrust of Southern Baptists should turn in his ordination credentials and seek a denomination in which he can serve more effectively.

A congregation can rejoice when an individual whom they have ordained becomes a dedicated and effective minister of the gospel. The exercise of care in ordination will strengthen the cause of Christ.

# Arkansas Baptist

NEWSMAGAZINE

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

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## One layman's opinion

Daniel R. Grant

### Is hardship required for evangelism?

For as long as I can remember, I have prayed for religious freedom for the small and struggling bands of Christians in those parts of the world under oppressive and unstable government. Especially since World War II, the persecuted and restricted Christian churches in communist Eastern Europe, USSR and China have been high on my prayer list. I believe both in praying and in working intelligently as a Christian citizen to achieve favorable change in these governments.

At the recent meetings of the Baptist World Alliance General Council and Study Commissions in West Berlin, I heard remarkable reports of masses of people coming to know Christ as personal savior. The amazing thing is that the reports came from those countries suffering all kinds of economic and political hardship and instability—and often religious liberty restrictions—rather than from the prosperous, stable and more free parts of the

world. South Korea, in spite of all the problems following partition, reports people turning to Christ by the thousands and even hundreds of thousands. In many parts of Africa, as well as in Brazil, Burma and the Philippines, continuous revival growth is reported among Baptists and other evangelical groups.

One of the most moving but disturbing reports came from one of the communist-dominated countries of East Europe. Baptist churches in that particular country must be registered in order to receive the minimum privileges of partial religious freedom. Baptisms are permitted only within prescribed limits or quotas, from an approved list of names, to make sure membership does not spread.

I recall hearing a few years ago that this led many churches to hold midnight or "black market" baptisms for those whose names were not on the approved list. The

latest report to come out of this country tells of a growing church that baptized more than 3000 new members, in spite of all the restrictions and a much smaller allowable quota for baptisms. The national ministry of cults discovered this and promptly un-registered the church and its pastor. Now the congregation is walking the tightrope of worship and witness without official recognition from the government.

I am not prepared to start praying that God will send persecution, oppression and economic hardship to Americans and Southern Baptists in order that we, too, may learn to live and speak courageously for Christ. I still hope there is some better way to get us to use our tremendous freedom and resources more gratefully and effectively to share the Christian good news.

Daniel R. Grant is president of Ouachita Baptist University.

### Third in a series of three Retirement reflections

by Andrew M. Hall



Hall

Our daughter sent me a cartoon recently. An older man was studying a sign: "Madam Zuckla tells your future." In small print it said, "Senior Citizens half-price."

Herschel Hobbs told some friends, "If I'd known retirement was this good, I'd have taken it right out of

seminary." Another story is that, after he had been retired awhile, Hobbs advised, "My suggestion to anyone thinking of retirement is that he go see his physician and get a complete physical to be sure he is able to do all that will be waiting for him."

Since I have only been retired a few weeks (actually I have just been slowing my pace) I can hardly qualify as an expert. I do have a few early reflections.

I do not miss deacon's meetings. I loved my deacons in every church in which I have served, but we spent disproportionate amounts of time on loose door knobs, plumbing leaks and janitorial problems. We should have spent more time on acts of compassion, spiritual care, ministering to the needy, testimonies and in prayer.

I do not miss nominating committee

meetings. The endless task of having to replace workers who became ill, moved away or just plain quit was a constant task. I happily bequeath those meetings to my successor.

I do not miss 65-hour work weeks. Some people think that the pastor lives in a room right behind the choir and that he only comes out now and then to make profound statements. The idea that the preacher gets a day off is his idea, not others. Oh, a day can be chosen, even printed in the bulletin, but as long as there is a telephone he will not be likely have a real day off. It is only a figment of the imagination. A compassionate pastor will not mind, if his stamina will permit service.

I do miss a loving, caring congregation. The song we sing about "The Family of God" is right on target. Interim pastorates go a long way in filling the gap.

I conclude by noting that the most distinctive feature of retirement is absence of pressure. How nice not to have to answer a constantly-ringing telephone. It is wonderful to serve the Lord on my own time. What inexpressible joy! And thank God for the Annuity Board!

Andrew M. Hall, a former pastor of First Church, Fayetteville, recently retired to Arkansas from a Florida pastorate.

### BSU director named for Monticello campus



Holder

The Operating Committee of the Arkansas Baptist State Convention's Executive Board recently elected David Holder to fill the position of Baptist Student Union Director for the University of Arkansas at Monticello. Dr. Holder is a graduate of Oklahoma State University, has his Ph.D. degree from the University of Nebraska and has done theological study at Midwestern and Southern Seminaries.

He has been a professor at Clemson University in South Carolina, University of Agricultural Science in Bangalore, India, and Wallace State Community College in Alabama.

He is an ordained Baptist minister and has served as a part-time BSU Director. Dr. Holder and his wife, Helen, have two sons, Tim, 15, and Mark, 13.



GOOD NEWS AMERICA  
GOD LOVES YOU

March 16 - April 6, 1988

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

...Life can be exciting at any age! When relationships with God, with fellow Christians and with yourself are right, age is of little significance so far as true happiness is concerned. Some of the most fulfilled people in our churches are those in their seventies and eighties who have not run their course but are still running it. A case in point may highlight this fact.



Moore

Some weeks ago, I arrived at my mother's home where I was to stay over the weekend while preaching at First Church, Heavener, Okla. Balloons were flying from the door facing. Other things indicated there had been a party at my mom's house on Friday night.

My apparent surprise at all of this prompted her explanation that there really had been a party there, the night before — a bunking party! At 87 years of age, she had hosted the first of what will doubtless become an annual affair, a bunking party for the older women of her church. There were 10 women in attendance. There were not enough beds for all, so a decision had to be made as to who would get the beds. You will be glad to know those over 90 were given priority, with Mrs. Lena Horne getting first choice at 93. In old time parlance, "a good time was had by all."

...Employment up, crime down — Back to back, our newspapers carried this good news on Sept. 8 and 9. Praise the Lord for these encouraging trends. These mean a general improvement in quality of life for our people, so far as material things go. However, a more prosperous economy may bring the judgement of God on a people who are determined to consume his blessings upon themselves. There is no indication our people's tithes and offerings have been increased as a result of God giving them jobs. This should be a matter of concern to all of us. May God enable us to be good stewards of his good blessings!

...By now you should have:

- (1) Registered to vote. Oct. 16 is the deadline for registration.
- (2) Arranged to attend the annual Arkansas Baptist State Convention.
- (3) Found your place of service in your church for the new year.

Don Moore is executive secretary of Arkansas Baptist State Convention.

## Declaration of guilt

Arkansas will soon celebrate 150 years of statehood . . .

In the Federal Republic of Germany, the 150th anniversary of Baptists is taking place. Some 4,000 European Baptists gathered for that occasion heard their official, Guenter Hitzemann, read a "declaration of guilt": "We did not publicly join the strife" against the holocaust.

Christians of Arkansas will be the next to admit guilt if casino gambling is voted in for Hot Springs.

Arkansas law officials made a big effort and ousted illegal gambling in Hot Springs some 20 years ago. Today the well-organized gambling forces desiring to take over that resort city would hope this is forgotten.

Christians have long memories and want to retain the family-oriented economy on which this city is prospering.

Vote no on casino gambling and send contributions to Arkansas' Christian Civic Foundation for Citizens United Against Gambling, 1120 Marshall, Suite 410, Little Rock, AR 72202.

Baptist Churches in Arkansas date from 1818. Let us maintain civic integrity. Arkansas' voting Baptists number more than 500,000!—Maggie Smith, Siloam Springs

## Spirit of cooperation

In answer to Mr. Hargrave's question (ABN letter to the editor, July 19), I am one of many Southern Baptists who do support the faculty



## Woman's viewpoint

Janet Hamm Williams

### Confident confrontation

In the events of his three-year ministry, Jesus exemplified some valuable skills in his use of time. The feeding of the five thousand gives us insight into his skillfulness:

(1) Much was accomplished by listening. He listened as the disciples told him of the crowd's needs and as the boy offered his lunch.

(2) He took time to thank God for the provisions of five loaves and two fish.

(3) His work was person-centered. Persons were always more important than the activity.

(4) He shared responsibilities, as needed. Instead of serving all the food by himself, he allowed his disciples to get involved and to be blessed by their experiences.

(5) He kept the situation as simple as possible. He did not emphasize what was mis-

## Letters to the editor

of Baylor University and our other Baptist schools.

As a naive freshman chemistry major at Baylor in 1965, I wondered if my study of science and my religion might conflict to the point of excluding one or the other. I was relieved and my faith was strengthened as my professor of Old Testament described how Genesis, the inspired story of beginnings, was constructed by the people of Israel with the historical and scientific knowledge that was available to them at that time.

Mr. Ziglar, who has criticized two Baylor faculty members, might disagree today with my professor's interpretation of the scriptures, but he could not find fault with his belief in biblical authority and in God's creation.

If the majority of Southern Baptists agree with Mr. Ziglar and if they succeed in efforts to manipulate our Southern Baptist Convention and thereby our educational institutions, they will surely destroy both. However, I believe and hope that the spirit of cooperation will prevail so that we can continue to do our work in missions and education—Phyllis Skaub

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed by one person, though the name may be withheld on request. Mailing address and phone number of the writer should be included. Letters will not contain more than 350 words and must not defame the character of persons. Letters must be marked "for publication." Only original letters will be considered.

ing but worked with the materials available.

(6) He depended upon God for strength for the task.

(7) He completed the task.

By adapting these criteria in our lives, we can find new ways of using our time wisely. And we begin by listening to the needs for our time and by thanking God for the provisions he has made for each occasion. Instead of being overwhelmed by the situation, we can confront it with confidence.

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

by Millie Gill / ABN staff writer

## people

**Charles Lewis** is serving as pastor of the Immanuel Southern Church in Salem. He was pastor of the First Church, Calico Rock. Lewis is married to the former Barbara Ann Turpin of Moro. They have two children, Mary Gary and Steven Paul.

**James W. Tiefel** has resigned as associate pastor of South Side Church in Fort Smith following appointment by the Foreign Mission Board to service as a career missionary and **Mary E. Tiefel** has resigned as minister of education to serve as a career missionary.

**Larry Morrison** has resigned from the staff of West Memphis Calvary Church to join the staff of Normandale Church in Montgomery, Ala.

**Lawrence E. Holt** died in Texarkana Aug. 30 at the age of 90. He was a retired Southern Baptist minister, having served churches in Kentucky, Arkansas and Texas and for 18 months had served as interim pastor of the Hickory Street Church in Texarkana. Survivors include his wife, Grace Y. Holt of Texarkana; two daughters, Una Mae Post of Houston, Texas; and Nylwon Eskridge of San Antonio, Texas; three sisters; seven grandchildren and three great-grandchildren.

**Alica Bremer** has joined the staff of Hot Springs First Church as minister of youth. She is a 1982 graduate of Ouachita Baptist University. She is married to Eric Bremer, a Hot Springs native and is the daughter of Dr. and Mrs. J. A. Kirkpatrick of Heber Springs.

**Ottis Bass** of Dyess has been called to serve as pastor of the West Ridge Church.

**Donnie Thrasher** of Cotter is serving as pastor of the Henderson First Church.

**W. L. Bruce Jr.** has accepted a call to serve as pastor of the 47th Street Church in North Little Rock, effective Sept. 24. He will move there from Oran, Mo.

**Keith Loyd** has announced his resignation as pastor of Cabot First Church to become pastor of the Laurel Church in Salinas, Calif.

**Manuel Weeks** is serving as pastor of the Markham Street Church in Little Rock, coming there from the Second Church of

Greenville, Miss. He is a graduate of Delta State University, New Orleans Baptist Theological Seminary and Luther Rice Seminary. Weeks and his wife, Ginny, are parents of two children, Chris and Candice.

**Max Garrison** was ordained to the ministry Sept. 16 at the Salem Church in Benton. He is serving as pastor of the Owensville Church.

## briefly

**North Arkansas Association** sponsored a Bold Growth in Discipleship School Sept. 10 at Green Forest First Church. Conference leaders were Les Frazer, Kathy Frazer, Lois Hacker, Billie Brisco and Wayne Bandy.

**Calvary Church** at Osceola will celebrate retirement of parsonage and church van notes with a noteburning service Sept. 30. Special guests will include Henry G. West, director of missions for Mississippi County, and E. A. Boyer and Joe Epting, former pastors.

**Nettleton Church** in Jonesboro will complete observance of its 90th anniversary Sept. 23 with Sunday School, morning worship, a potluck luncheon and a 2 p.m. celebration service. Jack Nicholas, president of Southern Baptist College, will speak at the 11 a. m. service. Sept.

16 activities included a John McKay concert and observance of the Lord's Supper.

**Freeman Heights Church** at Berryville held deacon ordination services Sept. 16 for Roger Langley and Junior McKinney. John Harrington was speaker.

**Windsor Park Church** in Fort Smith broke ground Sept. 2 for an educational building for which construction cost pledges of \$808,454 have been made. When completed this building will enlarge the adult division space by one-third; allow expansion of the preschool division within the existing buildings and provide additional space for the music ministry, Fort Smith Christian School, a fellowship area and for a new library. Staff members working with this project are Bill Sutton, pastor; John Wood, minister of education; Mike Lindsey, FSCS principal; Steve Bell, minister of youth; Tommy Marsh, minister of children and Jim Burleson, minister of music.

**Camden First Church** ordained Dennis Kirk as a deacon Sept. 9.

**Central Church** at Marked Tree recently ordained Clifford Southern as a deacon.

**Trumann First Church** held services Aug. 19 to ordain David Stephen to the ministry.



Graves Memorial Church in North Little Rock celebrated its 50th anniversary Sept. 9. Among those participating in the celebration were (left to right) are Floyd Franks Sr., church training director; Ralph Shannon, chairman of deacons; Ann Lafferty, a charter member; Jimmie Funderburg, Sunday school director; and James Thomason, pastor. Not pictured were Charles Sullivan, Evelyn Eubanks and Geraldine Day.

# Leaders look at programming "from the ground up"

by Mark Kelly

ABN photo / J. Everett Sneed

Friday, Sept. 7, Arkansas Baptists took what one associational director of missions is calling "the first step of organizational renewal for churches, associations and the denomination."

At the behest of Don Moore, executive secretary of the Arkansas Baptist State Convention, 25 directors of missions met at Immanuel Church, Little Rock, to examine ministry needs of the convention's 1,266 congregations.

Convinced that many programs which come to churches "from the top down" do not address local needs, Moore asked the missions directors to meet with him to consider the idea of "response programming"—a method which would design programs to meet specific local needs.

For five hours Sept. 7, the group worked through an agenda which guided them to identify the most pressing needs of Arkansas churches and outline possible approaches to meeting those needs. In addition, the group discussed ways the local directors of mission and the state convention staff can strengthen each others' ministries.

"If the churches can identify their needs, I believe we have the expertise in our staff to discover the resources to meet those needs," said Moore, who has nurtured the idea of "response programming" since he came to his position in 1982.

Others agreed with Moore's assessment. "This kind of 'bottoms up' planning from the grass-roots level is what has been needed for a long time in denominational programming," said Glenn Hickey, director of missions for the Pulaski County Association.

"I've never had the privilege of attending any of the great church historical conferences... but I felt I was on holy ground in a meeting of tremendous historical significance for Arkansas Baptists," said



Bob Parker, director of the Christian Life Council of the Arkansas Baptist State Convention, led one of several small groups of associational directors of missions and state convention personnel which worked together Sept. 7 to identify ministry needs of Arkansas Baptist churches which are not being met by current program offerings. Working under the rubric of "response programming," ABSC Executive Secretary Don Moore asked the groups to outline possible approaches toward meeting those needs. Moore's intention is to develop appropriate convention programs in response to specific needs identified on the local level.

Henry West of the Mississippi County Association.

"This is the beginning step of organizational renewal for churches, associations and the denomination," he added. "Thank God, Baptists are not afraid of something new and fresh and that we still have some vision and purpose."

State convention staff members are examining the ideas generated by the meeting and compiling materials, Moore added. After

the materials are assessed, a determination will be made regarding assignments to state convention departments and the process of developing specific programs to address particular needs will begin.

Moore said the 1986 state convention calendar will be the first to reflect the impact of "response programming."

Mark Kelly is a staff writer for the Arkansas Baptist Newsmagazine.



Photo / George Sims

## BSU Center dedicated

A new Baptist Student Union Center at Southern Arkansas University Technical Branch at Camden was dedicated Thursday, Sept. 6, with George Brown, chancellor, and Don Moore, Arkansas Baptist State Convention executive secretary, as featured speakers. John Jarard, architect, presented the building, describing several energy-saving innovations. Some volunteer labor was used in construction of the building, which was jointly financed by the Arkansas Baptist State Convention and churches in Liberty, Carey, Southwest and Little River Associations.



# CUAG broadens base to fight casinos

by Betty J. Kennedy

Citizens United Against Gambling sought to broaden the base of support to fight a casino gambling amendment in the state recently as they named a general chairman who made it clear that the organization is not just representative of church people. Three days later they announced the formation of a group to work specifically with churches.

At a press conference held Sept. 7 in Little Rock, Sheffield Nelson, chairman of the board of Arkla Gas Co., was introduced as spokesman for CUAG. Doug Dickens, pastor at Hot Springs First (Baptist) Church, presented Nelson after explaining that, so far, CUAG had not had a central source of information about the organization and had been working as a loose coalition.

Dr. Dickens, who is co-chairman of the Garland County CUAG, said Nelson was chosen because the state organization needed "a strong and committed individual to assume responsibility as chairman and be a spokesman."

As he answered questions from the press, Nelson concentrated on the harm to the economy and social fabric he said casino gambling would bring to the entire state. Nelson, a Methodist, explained he had been asked by his pastor to speak on the moral issues, but decided it would be better to leave that to the churches and ministers.

He cited five areas where casino gambling's negative effects would quickly be felt—crime increases, loss of tourism, loss of industrial development, overexpectation on revenues, and the lack of power to revoke

the decision.

Nelson concluded Amendment 66 to the Arkansas Constitution would be "absolutely the worst thing in the history of Arkansas" from more than just a moral standpoint. "As a layman," Nelson said, "I am concerned about crime and these other issues." He explained that he would not want any company he headed to locate in a state with legalized casino gambling.

Moral issues raised by the specter of gambling will be the concern specifically of the Religious Council of CUAG. Erwin L. McDonald, editor emeritus of the *Arkansas Baptist Newsmagazine*, will serve as executive director of the council and work out of an office at the Baptist Building in Little Rock.

Dr. McDonald told a news conference Sept. 10 at the Baptist Building that leaders representing more than a dozen denominations, with 800,000 members, have formed the Religious Council as an affiliate of Citizens United Against Gambling. He characterized the church-oriented group as carrying out a high calling from God. McDonald noted that "morality and righteousness are the realm of the church," and denied that the anti-gambling effort intrudes into the affairs of the state.

The Religious Council will promote the anti-gambling effort through "No Casino Sunday", Sept. 30. They are asking churches to take a freewill offering for CUAG on that day, according to McDonald.

Betty J. Kennedy is managing editor of the *Arkansas Baptist Newsmagazine*.

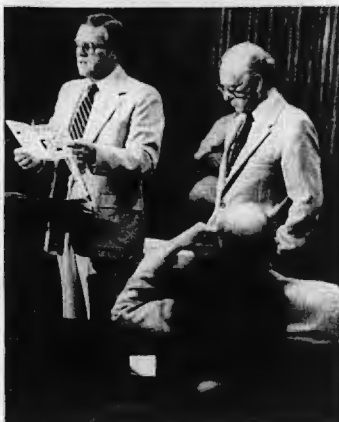
(Right photo) Sheffield Nelson (left), chairman of the board of Arkla Gas Co. and the new general chairman for Citizens United Against Gambling, is joined in his first press conference Friday, Sept. 7, by Doug Dickens (center), pastor of First Church, Hot Springs, and co-chairman of the Garland County CUAG organization.

Nelson attacked the proposal to establish legalized casino gambling at Hot Springs as "absolutely the worst thing in the history of Arkansas."





ABN photos / Millie Gill



Don Moore (left), executive secretary of the Arkansas Baptist State Convention, and Erwin L. McDonald (right), editor emeritus of the Arkansas Baptist Newsmagazine, led a press conference Monday, Sept. 10, to announce the formation of a Religious Council under the Citizens United Against Gambling framework. The council will seek to organize the efforts of more than a dozen denominations with a total membership of 800,000 in opposing the legalization of casino gambling in Arkansas. McDonald will serve as executive director. F. Gladwin Connell, director of the Little Rock Conference Council on Ministries for the United Methodist Church, will be vice-director.

## What will keep you from voting Nov. 6?

by Mark Kelly

For many Arkansans, the ballots cast in the Nov. 6 general election will be the most important in many years. A proposed constitutional amendment which would legalize casino gambling in 17 locations around Hot Springs has aroused enough indignation to generate state-wide, organized opposition.

Citizens United Against Gambling, a broad-based, non-sectarian coalition of business and community leaders opposed to the casino proposal, has launched a drive that will seek to stir resistance in every Arkansas county. A CUAG Religious Council is mounting a parallel and complementary effort across denominational lines.

But on Election Day, Nov. 6, at the very time that Southern Baptist leaders need to be setting in motion their "get out the vote" machinery, much of the leadership core of the Arkansas Baptist State Convention—the largest Christian group in the state—will be gathering in Fort Smith for the first day of their annual meeting.

This means two things. First, Southern Baptist pastors and leaders planning to attend the annual meeting must do a better than average job of building their organization to get people to the polls Nov. 6. They must not only make a serious effort to register everyone in their congregations, they must also be sure that the "get out the vote" machinery can function well without them.

Second, the leaders themselves must take the necessary steps to voice their opposition to legalized casino gambling: making application for and casting an absentee ballot.

The requirements for registering to vote are minimal, according to the following information supplied by the Pulaski County Clerk's office.

You must be 18 years of age, a U.S. citizen

and have an address in the county in which you will register. No identification is required. In order to register in time for the Nov. 6 election, you must appear in person at the county clerk's office by Oct. 16. Your county, like Pulaski County, may offer the opportunity to register at locations other than the county court house.

An affidavit (green card) confirming your registration will be issued, and you should take it with you the first time you vote.

In order to cast an absentee ballot, an application must be made. Clerk's offices across the state now are accepting applications for absentee ballots for the Nov. 6 election. The applications may be filled out at the clerk's office or you may request one be mailed to you.

The completed and signed application should be returned to the county clerk, who will in turn mail a ballot to you when they are available Oct. 12. These must be filled out and returned by Nov. 6.

Beginning Oct. 22, absentee ballots may be cast in person at the county court house. Application may be made and a vote cast at the same time.

Voter registration must be made by Oct. 16, however.

It is possible for one person to pick up a ballot for another, if the person to pick up the absentee ballot has been designated on the ballot application. The individual picking up the ballot must offer identification and sign for the ballot.

With the legalization of casino gambling at stake, care must be taken to insure that every Baptist ballot possible is cast Nov. 6.

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

# Your state convention at work

## Church Training

### Training convention set

Immanuel Church, Little Rock, will be the site of the annual Church Training Convention on Tuesday, Oct. 23. The Convention will open with a message on discipleship by Clyde Glazner, pastor of Calvary Church, Little Rock. Sessions of the Convention begin at 10 a.m., 1:45 a.m., and 7 p.m.



Glazner

Age-group leadership conferences will be offered at each of the three sessions with special conferences for pastors and general officers. There will be a special conference for pastors in the morning and evening sessions. During the afternoon sessions pastors will have the option of selecting two module preview studies in preparation for the Pastors' Seminars suggested for 1985.

General officers will have two conferences from which to choose, one for those from smaller churches (under 700) and one for those from larger churches (above 700 members). A Church Training Fair will provide exhibits of a wide range of training resources. The Fair will be open for one hour prior to each session. A conference will also be offered for church secretaries and media-library workers at each of the three sessions. — **Robert Holley, director**

### Cooperative Program Why I believe in CP

The Cooperative Program is a great tool of equitable giving. With the number of necessary ministries that we support, it would be almost impossible for individual churches to give effectively to all of these ministries without a clear and definite guide to help. One of the greatest benefits of the Cooperative Program is that while I may not totally agree with every expenditure, I can be disciplined to cooperate with my brothers rather than perpetuate my own selfish intents and prejudices. It teaches us to blend together in a unity of purpose and direction our diverse ministries. This way, each church can be truly autonomous in its local ministries and at the same time share in a cooperative and supportive way our state, national and world goals.

The Cooperative Program provides a means of giving that encourages. An endless number of special offerings tends to produce pressure and discouragement. Percentage giving provides a church the opportunity to be a role model for the way it wants to encourage and teach its members

to give. The Cooperative Program may not be a perfect vehicle, but it is clearly a well-conceived, easily-understood, and God-blessed means of supporting a broad spectrum of needs.

God's people want to give when they believe that God is at work. God is at work through the ministries of the Cooperative Program. When we illuminate this fact, God's people will respond and the work of our Lord will be enhanced. When we become aware of the great work we are a part of, giving through the Cooperative Program will be a natural response. — **Randall Cross, pastor, Sparkman First Church**

### Evangelism Receiving the New Life

In receiving Jesus Christ as Savior and Lord, there are three responses for man. One must repent of personal sin. Acts 3:19 states, "Repent ye therefore, and be converted, that your sins may be blotted out."



Shell

Repentance includes a recognition of personal sin, a genuine sorrow for that sin and a turning from that sin. Acts 26:20 states that real repentance involves action, "Repent and turn to God, and do works meet for repentance." Repentance is an about-face from sin to salvation.

A second response is placing one's faith in Christ. Ephesians 2:8 states, "For by grace are ye saved through faith." Faith is a complete commitment and trust in Jesus. To fly on a plane to a distant city, there are some absolutes that are necessary. You must have a ticket. You must get to the airport on time. You must believe the plane will fly. You will never get to that city until you trust yourself to that plane and commit yourself to the crew to carry you to that city. This is the way faith is in Christ.

The third response is to surrender to Jesus as Lord. Romans 10:9 states, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Making Jesus Lord over one's life means giving him complete control. — **Clarence Shell, director**

### Family and Child Care Values taught

Children who come to live at the Arkansas Baptist Home for Children become "our kids". Our parental concern for them is similar to the feelings that any Christian parent would have for his children. As we

provide food, clothes, educational opportunities, recreational activities, church involvement and community social opportunities, we trust that our spiritual and moral values are being transmitted to our children in an understandable way.

Along the way, it is not uncommon for parents to wonder if their family values are becoming the values of the children. We are told that values are "caught" rather than "taught".

Every now and then we receive a letter from one of our former "kids" that makes us very happy. One of our kids recently wrote: "My summer started out with teaching vacation Bible school (taught in two schools), I sing in the church choir and teach Sunday school to fifth and sixth graders. I like doing that. I'm the WMU secretary at my church.

"I want to support the children's shelters by talking to the people in my church about the Children's Home and the life I had there, how my houseparent was a living example of Jesus Christ and how it influenced my life. I will let them know that whatever they have to offer is good enough for a child".

She concludes her letter by saying, "I don't know how to be so thankful for the way you've all helped me. The morals I was taught at the Children's Home have really paid off." — **Johnny G. Biggs, executive director**

### Christian Life Council Hasen Jagd

The Nazi SS at Dachau called it Hasen Jagd (Rabbit Hunting). It was used during World War II to break the resistance of political prisoners who had refused to confess.



Parker

Albert Haas, recently retired from the faculty of New York University School of Medicine, had been a member of the French underground before being imprisoned at Dachau. As a "rabbit," he survived one cruel hunt.

They were held in an enclosed courtyard. Several "rabbits" were turned loose to flee for their lives as they were used by the SS for target practice. Prisoners were known to be "important or unimportant." The "unimportant" were usually slain or badly wounded and the others were often terrified into afterwards confessing important information.

German Baptists recently issued a declaration of guilt for not resisting Hitler's regime as they should have. We must pray



## New Right political strategists consider forming third party

by David Wilkinson

WASHINGTON (BP)—As Republicans and Democrats battle it out on center stage this November, some of the principal architects of the New Right are waiting in the wings with visions of a third political party.

Frustrated over an inability to push their causes through Congress, New Right leaders hope by 1986 to assemble the framework for what strategist Paul Weyrich has called "a new political arrangement" to provide "the leverage we need to push our agenda."

High on that agenda are a constitutional amendment on abortion, organized public school prayer and tuition tax credits, along with opposition to homosexual rights legislation, the Equal Rights Amendment and cuts in the defense budget.

To help "push" those issues, third party planners probably will turn to the political religious alliance fashioned four years ago. In 1980, Weyrich, Richard Viguerie and other New Right champions successfully recruited support for Ronald Reagan from religious media heavyweights like Jerry Falwell, Pat Robertson and James Robison. During the last two years, the coalition reportedly has been drawing an increasing number of Southern Baptist pastors.

Ironically, though the "New Religious Right" helped put Reagan in the White House, much of the interest in a new party has been generated by dissatisfaction with the President's performance on selected New Right concerns.

Reagan's verbal support has been "worth less than the Teletypewriter it's written on,"

according to a disgruntled Howard Phillips, chairman of the Conservative Caucus and one of the most outspoken advocates of a third party. Though other New Right leaders are less strident in their criticism, many share Phillips' frustration.

Conservative Digest publisher and direct-mail guru Viguerie surveyed discrepancies between the President's promises and performance on certain issues and reluctantly concluded, "It is time for a change." The Digest conducted opinion polls reflecting similar disappointment among conservative leaders who believe Reagan has not been "conservative enough."

Despite such criticism, Viguerie, Phillips and others are supporting Reagan's reelection. But, explains Cal Thomas of Moral Majority, "We've learned it really doesn't matter who gets elected president, as far as certain policies are concerned, particularly economic policies."

Though he wonders "how it would work out practically," Thomas is "intrigued" by the idea of a third party. Politicians, he said, suffer from "a Cream-of-Wheat kind of pluralism that is not willing to take a stand on anything. I share the dream of what could happen with men and women of real solid conviction in places of national leadership."

Thomas, Phillips, and others emphasize a new party would not have to win every election to be successful.

"Maybe a third party could force the other parties to get with it in terms of some of these important issues, rather than always fudg-

ing," Thomas explained. "It's like Kroger being the only store in town, and then A&P sets up a business across the street. If A&P starts attracting customers, Kroger has two options—changing or losing more of its business."

Phillips and others hope to gear up plans after the November elections, with the goal of running independent third party candidates in a few, carefully targeted congressional races in 1986. Depending on the success of those campaigns, the movement could expand into a full-fledged national party as early as 1988.

Though organized support from religious groups would not be "absolutely crucial" in the early stages, New Right strategists recognize the potential in harnessing the energies of a new political activism among Christian leaders, particularly Protestant fundamentalists.

The Christian community "is by no means politically monolithic," Phillips pointed out, "But I think there are a lot of Christian conservatives out there who are potentially strong supporters" of a third party.

A "very encouraging" sign, he added, is the formation of the American Coalition on Traditional Values, an umbrella group embraced by the country's most prominent TV preachers and by organizations such as Moral Majority and the Christian Voice.

Organized in April, ACTV operates out of the San Diego offices of Family Life Seminars, headed by conservative author Tim LaHaye. The executive board, chaired by LaHaye, in-

## Politicians warned against claiming divine approval, fostering intolerance

By Larry Chesser

NEW YORK (BP)—Carefully avoiding partisan charges, leaders of major U.S. religious groups warned Republicans and Democrats against attributing divine approval to particular politics.

Alarmed by what they described as a divisive injection of religion into the 1984 political campaign, the Protestant, Jewish and Catholic leaders issued a statement calling on both political parties "to reject categorically the pernicious notion that only one brand of religion meets with God's approval and that others are necessarily evil."

The statement further asked leaders of political parties to commit themselves "to the spirit of religious tolerance and religious forbearance that is indispensable in a free society" and to "oppose any and all efforts, whether direct or subtle, to tamper with the First Amendment."

It was signed by James M. Dunn, executive director, Baptist Joint Committee on Public Affairs; Howard I. Friedman, president, American Jewish Committee; Claire Randall, general secretary, National Council of Churches; Margaret Ellen Traxler, founder and past president, National Coalition of

American Nuns, and Mordecai Waxman, president, Synagogue Council of America.

Citing "serious erosion" of governmental commitment to the principle of church-state separation, the five religious leaders declared: "For government to intrude itself into religious practices, or to seek to impose certain religious beliefs or values on citizens who do not share them, is a clear and present danger to Americans of all faiths."

The constitutionally mandated separation of church and state, the statement said, "has enabled religion to flourish here with a vitality and absence of divisiveness that are the envy of religious men and women the world over."

While acknowledging that President Reagan's remarks on religion and politics at a Dallas prayer breakfast last month, as well as his charge that opponents of his school prayer proposal were "intolerant of religion," triggered their statement, the religious leaders insisted it was directed at politicians of both parties who would break down the wall of separation between church and state.

Asked if Reagan is blurring the distinction between church and state, Waxman said, "I

think he is, but he is not alone."

Dunn told reporters there is a difference between mixing politics and religion—which he called "necessary within certain limits"—and merging church and state, which he called "never acceptable." But in the current political campaign, he said, there has been a deliberate attempt to "collapse the distinction."

"The problem with the Religious Right extremists who are now receiving so much attention is not that they are wrongly active but that they are actively wrong," Dunn said. "The most disturbing factor in this religious-political package is not their inflammatory rhetoric but their actual policy proposals."

Dunn commented on several proposals he called "hard evidence of willful contempt for the First Amendment."

On attempts to pass a constitutional amendment to permit government-prescribed prayer in public schools, he charged, "State-approved religious exercises pervert authentic religion."

He called the push for tuition tax credits for parents of private and parochial schools

## Cannot exclude any part of SBC program without destroying denomination, Parks says

cludes SBC President Charles Stanley of Atlanta and former SBC presidents James T. Draper Jr. of Euless, Texas, and Adrian Rogers of Memphis, Tenn.

In its campaign to "return this nation to the traditional moral values upon which it was founded," ACTV hopes to mobilize a national network among the country's estimated 40 million "evangelical Christians" in support of 10 "basic concerns," including abortion, prayer in public schools, pornography, tuition tax credits and a "strong national defense."

ACTV represents a significant development in the religious community because it incorporates a "more sophisticated approach" to political involvement, according to Jim Ellis, assistant director of the Committee for the Survival of a Free Congress. The organization, headed by Paul Weyrich, has consulted the ACTV staff on strategy and issues.

ACTV disseminates information on candidates and issues, along with suggestions for political action, to a "board of governors," consisting primarily of "Bible-believing pastors" in 300 cities. In turn, the pastors channel the materials to their congregations.

Ellis adds, however, that ACTV is just one element in an emerging "groundswell" of activism from the religious and political right. With or without a third political party, "We're just getting started."

David Wilkinson is director of news services for the SBC Christian Life Commission.

children a "regressive, elitist educational policy" which would be "dangerous to the public schools" and would "assure government intrusion into private and parochial schools."

Efforts to deny the Supreme Court and federal courts jurisdiction on such issues as school prayer and abortion, he said, are "unthinkable."

With only two more states needed to call for a constitutional convention for the first time in two centuries, Dunn warned that such a convention "might wreak havoc with the Bill of Rights if it exceeded its call."

Finally, he criticized the appointment of a U.S. ambassador to the Vatican, recalling a State Department official's admission that the move "would allow the United States to influence the political positions of the Roman Catholic Church."

"I knew that's what they believed," Dunn said, "but I didn't think they would say it."

Larry Chesser is information assistant for the Baptist Joint Committee on Public Affairs in Washington, D.C.

RIDGECREST, N.C. (BP)—If Southern Baptists ever begin to pick and choose among what they have mutually agreed to support, they will destroy the very fabric that has made the denomination unique, R. Keith Parks is convinced.

The Southern Baptist Foreign Mission Board president addressed the opening session of a first-of-its-kind Furloughing Missionary Cooperative Program Conference at Ridgecrest (N.C.) Baptist Conference Center, which brought together 270 furloughing foreign missionaries, 50 state convention leaders and 100 Foreign Mission Board staff members Sept. 4-6.

Parks made no direct mention of moves by some Southern Baptist Convention churches to give directly to their favorite causes, such as missions or to avoid supporting seminaries or agencies with whom they disagree. But he underscored the strengths of Southern Baptists' cooperative denominational approach to missions—as opposed to a missions society approach—and said missions cannot be separated from the total program of Southern Baptists.

He drew applause as he stated: "Although you as missionaries and those of us as staff are committed to missions and see missions as the cohesive, unifying force of Southern Baptists, let it be on record that we are also committed to the total convention effort and, given the kind of missions involvement we have, once we begin to exclude any part of those agreed-upon causes, we will ultimately erode what we have become as a denomination."

The Foreign Mission Board, Stewardship Commission and state Baptist leaders, who worked for three years to plan the Ridgecrest conference, hope its participants will become better communicators of the significance of the Cooperative Program. This program, started in 1925, is the Southern Baptist plan through which individual churches voluntarily contribute a part of their receipts to help support programs both at home and abroad.

Parks noted that missions, considered a unifying force today in Southern Baptist life, has been a source of controversy and division for Baptists throughout much of their history.

A strong Calvinism which held that God already had predestined those who would be saved, a frontier distrust of educated missionaries, and a fear of a controlling mission society generated strong anti-missionary feelings in the 1800s, Parks explained.

When the SBC was formed in 1845, it avoided a society approach to missions, to which anyone could relate by making a contribution, and developed a broader organization. Parks noted the convention was not a society formed for a single purpose such as missions, but a denomination through which churches can express their total concerns.

He said many Southern Baptists today really do not understand what makes their denomination different from other Baptist groups, many of which don't stress cooperative support of denominational programs or a convention approach to missions.

Differences among Southern Baptists have been accentuated by the increased mobility of Americans, Parks explained. Many Baptists move from one kind of Baptist church to an entirely different kind without even knowing it, he said. And some Southern Baptist churches have been strongly influenced by persons coming in from Baptist churches which don't share Southern Baptist distinctives.

All Baptists believe in the Bible and are committed to it as the basis for their beliefs, and, "that must never be compromised or eroded or violated or weakened," he emphasized. He is convinced this belief has been and will continue to be the hallmark of Southern Baptists.

He noted, however, that Baptists' belief in the priesthood of the believer, which affirms an individual believer's right to read the Bible and interpret it for himself with the help of the Holy Spirit, "automatically says no two of us believe it exactly alike, and that's part of our strength."

He warned against anyone who would try to force conformity of "who we are as Baptists," which he said violates the very expression of being a Baptist, and against those who would revert to the old approach of doing missions through a society rather than through the denominational approach.

"I become a little impatient with those among us who recommend a reverting to ways that others have tried when history has recorded that the vibrancy and the vitality and the strength and the world impact of those who have gone down those trails has diminished through the years while God has blessed what we are trying to do and has strengthened and enlarged it year after year," he said.

Parks said he is convinced "one of the reasons God has seen fit to bless what we are doing is because out of the struggle and the trial and error and the strong commitment to biblical truth, our spiritual ancestors came upon a way that I believe is as close to the heart of biblical teaching as anyone has yet found.

"If there's a better way, biblically, I want to find it," he continued. "But I come back to say, let's improve what we have, let's strengthen it, let's make it more biblically oriented, let's understand it and teach it more clearly, and, if we ever change it, let's do so consciously, deliberately, not because of neglect, or ignorance, or confusion, or apathy, and let's certainly don't do it by misunderstanding where we have come from."

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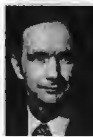
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Tolar



Ward



Freeman



Simmons

## International

### The struggle to do right

by Don Hook, interim pastor, Indianhead Lake Church, Sherwood

Basic passage: Romans 7

Focal passages: Romans 7:4-6, 13-25

**Central truth:** The fiercest battles a Christian fights are battles with sin and temptation, and victory can only be won through Christ.

The principles enunciated in the moral law (Ten Commandments) form God's commanded life-style for those who desire to walk in his will. Any deviation from this divinely commanded life-style is sin (1 Jhn. 3:4).

Most of us think of sin as overt acts of the flesh. However, keeping or breaking the law is a heart matter (Rom. 2:29 and Matt. 5:27-28), and Paul knew that no one could keep the law perfectly. To step across at any one point is to transgress (Jas. 2:10).

God's command to the Christian is "Do not sin!" (1 Jhn. 2:1). The Christian has no continuing desire to sin (Rom. 7:22), but he or she inhabits a body of flesh with all of its tendencies toward sin (Rom. 7:14). So, many are the mental, physical and spiritual struggles going on in the Christian's life (Rom. 7:15-21, 23-24).

A heathen poet expresses the torment of such struggles: "Trust me, no torture which the poets feign can match that fierce, unutterable pain he feels who, night and day, devoid of rest carries his own accuser in his breast."

Struggles? Temptations? Agonies of soul? Yes! But for the Christian there is victory and peace in Christ (Rom. 7:25)!

Hallelujah! Praise the Lord!

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## Life and Work

### Serving and love

by Bert Thomas, Toltec Church, Scott

Basic passage: Matthew 26:6-13, 31-35

Focal passage: Matthew 26:6-13, 31-35

**Central truth:** Serving must be rooted in our love for Christ.

Some time ago, I was looking through some of my mother's keepsakes. One of the items that caught my attention was a faded valentine I had made and given to her when I was a small child. I was surprised and touched to discover she had saved this small expression of my love for her. Many of us have similar items that remind us of bonds that exist between individuals we love.

There was a bond of love between Mary and Jesus. She expressed her love for him by anointing his head with costly perfume. One source places the value of the gift at almost a year's wages (John 12:1-9). Mary, like David, would offer nothing unto the Lord that cost her nothing (2 Samuel 24:24).

Contrasted with Mary's love is the disciples' love for Jesus. They criticized this loving deed and suggested it could have been given to the poor. Even if this had been done, it would have been of no value to them (cf. 1 Cor. 13:3). Not only did their love fall short of Mary's love, but they insisted that her expression of love fit into their narrow way of thinking. Opportunities to feed the poor would always be present. An opportunity to serve Jesus would soon pass.

Shortly after this, Jesus gathered his disciples around him for the last time and told them about his impending death. Jesus prophesied that all of them would deny him before the rooster would crow to signal the breaking of another day. Peter and the other disciples made the boast that their love for Jesus was so great they would never deny him (Matt. 26:31-35). Within a few hours the prophecy of Jesus was sadly fulfilled when he was arrested and brought to trial. They had an opportunity to demonstrate their love for Jesus, and they failed. Later, Jesus forgave them, and they served him with deep, sacrificial love.

Jesus set the example of serving and love. "Greater love has no man than this, that he lay down his life for his friends (Jhn. 15:13). There is no greater act of love than this. Read 1 Corinthians 13 to determine how essential love is to serving.

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## Bible Book

### Guidelines for hospitality

by Doug Dickens, First Church, Hot Springs

Background passage: 2 John 1-13; 3 John 1-14

Focal Passage: 2 John 6-11; 3 John 4-11

**Central truth:** Christians are to share with and encourage genuine servants of Christ, but discourage deceivers.

Everybody's got a story about the "visiting preacher."

The first century church had some of the same problems we do today. There were apparently many wandering preachers (and not a few make us wonder and wander today!) who felt they had a message for the church. Certainly not all of them had a Christian message. These two letters deal with how to treat visiting ministers. Because there are a variety of topics included in these 28 verses, I find at least six possible ones to examine.

1. Every Christian is assured of God's best gifts: grace, mercy, peace (already available 2 John 3).

2. Every Christian's life will be marked by a distinct behavior. We don't merely "believe" in God. Through loving him, we will "walk according to his commandments" (2 John 5-6).

3. Unfortunately, Christians may be so tolerant of heresy we appear to compromise. We are to give no tolerance for faith contrary to what we know in Christ (2 John 10-13).

4. Every Christian should be aware of the danger presented by the progressive, advanced thinker who "goes beyond" God's revelation (2 John 7-9, note the word "transgressing" in v. 9).

5. Christians should extend hospitality to genuine missionary servants of Christ. Here is part of the genius of our Cooperative Program and Southern Baptist missionary emphasis. You may not be able to "go... into all the world", but through your help you make it possible for others to do so (note three reasons for this hospitality, 3 John 5-8).

6. False Christianity, rooted in arrogance and apparent good intentions, is easily exposed by those who utter ridiculous accusations, "cold shoulder" missionaries and even exclude fellow believers who don't do what they want (3 John 9-15).

The bottom line of Christian hospitality is to "know when to hold 'em" and "know when to fold 'em" (with apologies to the Apostle John and Kenny Rogers).

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## Alabama missionaries must pay back taxes

RICHMOND, Va. (BP)—At least 40 Southern Baptist foreign missionary families from Alabama are paying back state income taxes they didn't realize they were obligated to pay.

Under extended terms of a statewide tax amnesty program in Alabama, missionaries were given until Aug. 31 to file returns and pay state taxes on income earned overseas during 1981, 1982 and 1983. Missionaries will be exempt from paying Alabama income tax on overseas earnings for 1984 and thereafter, thanks to legislation enacted by the Alabama Legislature this summer.

Carl Johnson, Foreign Mission Board vice-president for finance, said even more missionaries could be affected by the amnesty program. "Since most of our people are on the field and mail is not as quick overseas as it is here, it's very possible we have not heard from all of them yet," he said.

Johnson estimates as many as 400 of Southern Baptists' 3,400 overseas mission-

aries may claim Alabama as their domicile. "A number of our missionaries—we don't know how many—already may have been filing their (state) returns and paying their tax all along," he added, which would explain why the board has heard from only 40.

Missionary compliance with the state tax laws has been strictly voluntary, Johnson said. The affected missionaries, some of whom have lived overseas 20 years or more, simply were not aware of their obligation since their salaries were not earned within the state.

He believes most are like Jane Ellen Gaines, missionary to Nigeria now on furlough in Talladega, Ala., who must pay the state more than \$3,000. "I wish I didn't have to pay it, but I want to do the right thing," she told *The Birmingham News*.

Missionaries currently are exempt from paying federal income tax on sums up to \$80,000 earned outside the country, which far exceeds their support level, Johnson said.

## ACTS goes to 24 hour broadcasting

FORT WORTH, Texas (BP)—The American Christian Television System (ACTS) increased its broadcasts to 24 hours per day Sept. 16 to make the Baptist TV service more attractive to cable television systems and more responsive to late-night viewers.

ACTS has been transmitting its family and Christian entertainment programs 18 hours per day since June 12 over the Weststar V satellite. The move to 24-hour broadcasting over the Spacenet 1 satellite comes a year earlier than expected, says ACTS President

Jimmy R. Allen, because it now can be done without increases in costs.

"So many cable systems have expressed a desire for 24-hour service that this decision will bring immediate expansion of ACTS into a number of new markets," Allen said.

ACTS has now signed on 107 cable systems that service 1.7 million homes in 262 communities with 4.6 million potential viewers. Recent additions include cable systems in Atlanta; Mobile, Ala.; Tulsa, Okla., and Des Moines, Iowa.

## Pension equity not new to Southern Baptists

DALLAS (BP)—Southern Baptist churches and agencies participating in the Church Annuity Plan won't have to join the rush by businesses to correct pension inequities against women.

The new pension law makes mandatory changes the Southern Baptist Annuity Board made in its annuity plan several years ago.

Annuity Board President Darold Morgan praised the passage of the Retirement Equity Act of 1984 as, "... a law... long overdue in bringing a type of fairness a truly civilized society cannot afford to ignore."

He noted, however, the changes are not new to Southern Baptists. "Several years ago we chose to resolve the inequities the provisions of the new law seek to correct. The law, among other things, will guarantee retirement benefits for homemakers whose employed spouses die before reaching early retirement age, and allows women to keep their pension credits if they leave their jobs to raise families.

"Participants in the Church Annuity Plan have been receiving this just treatment for many years," he explained. "When widows

reach early retirement at age 55, they are entitled to their spouses' benefits no matter when their spouses died."

Morgan noted the Church Annuity Plan is also in compliance with the new law in that it requires a written consent from the spouse before an employee can waive benefits. This action overrides the Employee Retirement Income Security Act of 1974, which gave only the employee the option to waive benefits.

According to a 1978 study by the Department of Labor, an estimated 10,000 widows were losing benefits because the women's husbands died before reaching early retirement age, usually age 55, without signing over their retirement benefits. Morgan said an estimated 4,000 widows are receiving benefits from the board. "Most of the widows were spouses of retired Southern Baptist ministers and missionaries."

As for the pension credits earned for continuous service, Church Annuity Plan participants have no age or continuous service restrictions to fulfill to qualify for eligibility in the retirement plan. Most of the provisions will become effective on Jan. 1.

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