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“Love one another.”

(John 15:12)



Observe Race Relations Sunday
February 9, 1986

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Arkansas Baptist
Newsmagazine

On the cover



cover by SBC Christian Life Commission

Southern Baptist congregations across the nation will focus on breaking down racial barriers in the name of Christ on Race Relations Sunday, Feb. 9.

Race Relations Sunday

A clear command: 'Love one another'

by W. David Lockard

Race Relations Sunday is an appropriate time for us to reflect on God's will and what it means to be Christlike in our attitudes and actions toward all people.

Both the church and society have made progress in the area of race relations. Yet the need for justice, mercy and love continues to be as great as ever.

Indeed, it makes considerable difference where we are looking when we ask, "As the people of God, where are we in regards to race relations?" It has been suggested, for example, that as a nation we have progressed from slavery to segregation and from segregation to prejudice. This is certainly true enough to remind us of the limited progress we have made.

From a shameful past, progress can be charted. However, as we look at our Lord, we recognize that we still have a long way to go.

When we earnestly seek to be imitators of Christ, there is hope. The Christian ideal of brotherhood has not been obliterated by

man's fuzzy vision of it or by the church's imperfect and stumbling efforts.

Where do we start in our endless quest to become more like Christ? If we selected only one of his commandments to guide us, it would have to be "love one another as I have loved you" (John 15:12). True Christian discipleship requires that love shape and control our attitudes and actions toward people of all races.

"Love one another" is a clear command from Jesus, and we sin when we make it optional in our daily lives. We are to measure our love by his love: "as I have loved you." Authentic love will help us to discover ways to act on behalf of others. It will lead us to place the concern of others first, even if this brings us into conflict with unjust systems and structures. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

W. David Lockard is director of organization for the SBC Christian Life Commission.

In this issue

4 advancing education

A \$750,000 gift to Ouachita Baptist University from a Malvern charitable trust strengthens the quality of education at Arkansas Baptists' oldest school.

11 record earnings

Funds entrusted to the Southern Baptist Annuity Board realized record earnings in 1985, according to Annuity Board President Darold H. Morgan.

A foretaste of heaven in a divided world

by Robert Ferguson

The second chapter of Acts is a wonder to me. It describes events that one doesn't see or hear in normal life. The observers on that day of Pentecost did not understand what it meant. They debated the meaning, and they were amazed.

Simon Peter preached his sermon to explain the miraculous event that ushered in a day of excitement, quickly including all the people of Jerusalem. Peter said God did it to exalt the resurrected Jesus. About 3,000 responded to the invitation and were baptized. This is wonder enough, but look how the converts behaved. They hung around together to study, eat and pray.

The apostles demonstrated wonders and signs, which were promptly upstaged by the converts, who remained together as one and gave their possessions to one another as needed, even selling valuables to assist the needs that arose.

If that was not wonder enough, the Scripture adds, "And they continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46-47).

I suppose so! Why wait until Sunday to join a movement with such obvious compassion and joy?

Talk about power! Here is power that can qualify as God's power. People are attracted

to demonstration of good will and compassion that break down the walls which separate and divide. Remember, these people gathered in Jerusalem for Pentecost, the Jewish feast that commemorates the completion of the barley harvest. It was a festival of joy.

Any talk about Race Relations Sunday was irrelevant to these people. When they saw each other in Christ, they saw a friend.

I do not know why the Lord sent only one Pentecost, but possibly one was enough to show us a pattern for unity in his name. Possibly there is another Pentecost coming, at least there is a similar picture drawn in the last book of the Bible. I do know that whenever and wherever we have Race Relations Sunday observances, we are blessed with a powerful spirit of compassion and joy that is evident to everyone. Possibly it is a foretaste of heaven in a world of division and strife.

One final thought, if your church has never observed Race Relations Sunday on the second Sunday in February, or on any other day you choose, you might consider how you will react to the final Race Relations Sunday when Jesus comes again to claim his own.

Robert Ferguson is director of Cooperative Ministries for the Arkansas Baptist State Convention.

Called to preach

The editor's page

J. Everett Sneed



Some Christians have preconceived notions of how a preacher is to look and sound. Others believe one should consider entering the preaching ministry only if he can't do anything else. Yet, the Bible clearly indicates God calls all kinds of people into his service. God's call is by grace alone and may not conform to the expectations of his people. The one who appears to offer little or no promise for success may become one of God's most effective servants. The keys for usability in the Master's vineyard are surrender, commitment and dedication.

The responses of those who are called vary greatly. The Bible tells us of many who responded reluctantly. Moses offered an array of excuses for not serving in Egypt as the human agent in the deliverance of Israel from bondage and even stubbornly asked God to send someone else (Ex. 4:13). Others who were reluctant to accept God's call included Jeremiah, Saul and Gideon.

Others whose calls are described in the Scripture responded with enthusiasm. Isaiah apparently volunteered for his divine mission even before he understood what was involved in it. He said, "...Here am I send me" (Is. 6:8). Ezekiel responded positively and found the Word he pronounced as sweet as honey (Ezk. 3:3).

The backgrounds of those who are called into God's service are as varied as their responses. The Bible describes the background of many who became servants of the Lord. Moses was uniquely qualified for his task by having served both in Pharaoh's court and in the region of Sinai for periods of 40 years each. Amos, on the other hand, had no apparent preparation for his task. He said, "I was no prophet, neither was I a prophet's son; but I was an herbman, and a gatherer of sycamore fruit" (Amos 7:14). God's call was extended to people of many and varied experiences of which the following are a few examples: David, the shepherd; Peter, James and John, the fishermen; Matthew, the tax collector; and Paul, the philosopher.

It is clear God's call is not based upon a person's physical appearance. Paul obviously was the instrument used by God to give early impetus to Christianity. Yet, there are many scholars who believe his physical appearance was less than attractive. And there is little doubt his eyesight was very poor (Gal. 4:15; 6:11).

When one studies the biblical examples of those whom God called, many of our contemporary myths are exploded. First, it is obvious God calls people who are, or could be, quite successful in secular occupations. Although God can and does take the weak and confound the mighty, it is simply not true that God only calls those who are inadequate and incapable in his service.

It is also obvious one does not have to resist God's call for some time in order to authenticate divine call. Such false concepts can lead young people to question God's direction in their life and may result in much heartache. It is the responsibility of our churches and our leaders to nurture and encourage those whom God has called.

Both the Bible and human experience indicate God begins his preparation early in the life of many preachers. The initial Christian commitment is most common during the early adolescent years. The most common age for Christian conversion among ministers today is nine years of age. A few vary from this norm by having earlier initial experiences or later ones. But, by far, the majority are converted at age nine.

While it is not universal, a period of lapse or indifference to Christian commitment is common in early high school years. This is more intense with some, but for most there is a cooling off toward things of God during this period.

Statistics show that most ministers underwent a kind of spiritual renewal during their high school years. With some, it was rather quiet but many have had a quite shaking experience which produced a radical spiritual renewal.

Most ministers had one particular pastor who influenced their lives dramatically during their grade school or high school years. The pastoral images that influenced the lives of individuals entering Christian service were not necessarily pulpit giants or denominational leaders. However, those who served as pastoral images took a personal interest in the growth and development of the young person.

Almost without exception, there was the strong influence of a particular local church in a minister's early life. Surveys show most recall the strong impact of Sunday School, music, worship and social events.

Encouragement should include counsel and direction for preparation. God expects those whom he has called to prepare themselves to the best of their ability. Southern Baptists are fortunate to have many fine colleges and six seminaries which are second to none.

Finally, God does not provide a roadmap with the call. Each step is a step of faith to be taken one at a time. Moses did not know what was ahead when God called him. But God was with him all the way. People of all types called by God today can have this same assurance of God's guidance if they are committed and surrendered to him.

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meeting the information needs of Arkansas Baptists

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Ouachita Baptist University receives largest gift in its history

ABN photo / Mark Kelly

ARKADELPHIA—A \$750,000 gift to Ouachita Baptist University—the largest donation in the school's history—has been announced by the Roy and Christine Sturgis Charitable and Educational Trust of Malvern.

OBU President Daniel R. Grant said the gift would be applied to the construction costs of the school's new physical education center, a \$5 million facility occupied nearly two years ago. He also announced the OBU Board of Trustees has voted to name the building the Roy and Christine Sturgis Physical Education Center.

The Malvern-based Sturgis trust was established in 1980 to assist selected non-profit educational, religious, scientific and literary projects. Endowment for the trust was provided in the estate of Roy Sturgis, a successful South Arkansas businessman who died in 1976 at the age of 75.

Since it began operating, the trust has funded a variety of projects in the state, some of which include the Arkansas Enterprises for the Blind, the Arkansas Children's Hospital and the Arkansas Arts Center.

Katie Speer and Barry Findley, former Sturgis employees who serve as co-trustees of the fund, said Ouachita was chosen to receive the gift because of its Christian commitment.

"...A Christian commitment is as important as any subject, because it will guide students through life," said Speer. "Ouachita does a particularly good job at this, because



Ouachita Baptist University received the largest gift in its history recently, a \$750,000 donation from Malvern's Sturgis Trust. OBU President Daniel R. Grant is pictured with Katie Speer, co-trustee of the fund. The gift will be applied toward construction costs on the already-completed OBU physical education center.

students are required to put the Christian aspect first in their lives."

The \$750,000 will be paid to Ouachita in three equal installments over the next three years. The remaining indebtedness on the

construction loan for the new physical education center is currently \$1,625,000.

"The Sturgis gift, together with remaining pledges, will help us retire the debt ahead of schedule," Grant said.

Church seeks memorabilia for Bill Wallace collection

KNOXVILLE, Tenn. — Wallace Memorial Church of Knoxville, Tenn., is seeking information related to the life and ministry of the late Southern Baptist missionary to China Bill Wallace.

Any sort of material—from photographs and letters to personal recollections and memorials—is needed, according to James McCluskey, senior pastor of the congregation.

McCluskey cited a need to "proceed as rapidly as possible" with the project since "the passing years diminish the probability of locating friends and acquaintances... (and) because of the advancing age of some of Dr. Wallace's contemporaries."

Persons with any sort of information or recollection are encouraged to write or send an audio tape to McCluskey at 701 Merchants Rd., Knoxville, TN 37912.

Conference rescheduled

The Urban Training Conference to be held at the Baptist Building in Little Rock at the end of March has been reset for April 7, 8 and 9, according to Jack Washington, of the state Missions Department.

Holman offers Williams translation

NASHVILLE—A sincere desire to put God's Word into the "language of the people" encouraged Charles Bray Williams, a Southern Baptist, to work for 20 years on his New Testament translation.

Johnnie Godwin, director of Holman Bible Publishers, said he is pleased to be able to offer the Williams translation again because of its popularity for scholars and with church members for personal study.

Holman Bible Publishers, a division of the Southern Baptist Sunday School Board, has signed an agreement with the widow of Williams to bring the popular New Testament back into print in April or May of 1986. It has not been in print since 1982.

Williams, who was born in 1869, worked on the translation at the request of his students at Southwestern Baptist Theological Seminary, Fort Worth, Texas, where he worked in the library and was an instructor.

During his career, Williams also was an instructor at Union University, Jackson, Tenn., and president of Howard University (now Samford University), Birmingham, Ala.

After his retirement in 1940, Williams taught in a Bible college in Tampa, Fla., where one of his students was Billy Graham.

The Williams Translation of the New Testa-

ment has been popular for personal study because of the particular style of translation in which Williams strived to translate ideas instead of a word-for-word approach, according to Johnnie Godwin, director of Holman.

Edith Williams, widow of the translator who resides in Atlanta, said Williams did all the translation work after hours while he was working at another job.

In his translation, Williams wrote that he tried to translate the thought of the writers. For instance, Greek idioms were not carried over in the translation. Instead, he sought to substitute an English idiom which would convey the same meaning.

Williams, a North Carolina native, said in the foreword of the New Testament that he had tried to "use the words and phrases that are understandable by the farmer and the fisherman, by the carpenter and the cabdriver... and by the woodcutter and the trucker. If these can understand it, it is certain that the scholar, the teacher, the minister, the lawyer, the doctor and all others can."

The Williams New Testament will be available in Baptist Book Stores and in other bookstores for \$14.95.

You'll be glad to know...

... We operated in the black! This is true despite the fact that anticipated receipts were \$395,316 more than were actually received.

The receipts were 5.7 percent more than had been given in 1984. We are grateful, very grateful for the love and commitment reflected by that record amount given. However, we cannot help but be saddened about the ministries that are being denied the support they so richly deserve, from our colleges to our foreign missionaries.

We wouldn't be so saddened over that, except for the fact that God's tithes are going for some other causes, most of them material and selfish. Let me ask you to ask yourself and to ask about your church, "Am I making more but giving the same? These kinds of questions honestly faced will result in God's people supporting God's programs and receiving God's blessing!

... Speaking of giving, did you make your will or update your will in January? If you didn't, shouldn't you this next month? There are so many wonderful things you can do with what God entrusts to you, if you will have a little imagination and plan ahead.

John Freeman, the first director of the Arkansas Baptist Foundation, made the first contribution to the Foundation. It was a gift of \$200 to help underwrite the subscriptions of the *Arkansas Baptist Newsmagazine* for needy preachers. The second director of the Foundation put money in an account that has been used to drill wells, install bathrooms, equip nurseries and add rooms onto small rural churches.

In case you do not know, monies placed with the Foundation are not spent for its operation. Their operation comes from Cooperative Program support. Monies placed with them is wisely invested, with the income given to whatever cause you designate. Brother Trulove and Larry Page will not tell you what to do with your money, but they will help you carry out your wishes in the best way possible. All of this is provided for you at no cost. Call the Foundation office (376-0732) if you want counsel. They represent all state and Southern Baptist Convention agencies.

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



Moore

'Radical,' not 'conservative'

The Baptist Press article announcing the selection of Adrian Rogers as a candidate for SBC president again in 1986 has just reached us in Guatemala. . . .

The article. . . (ABN, Dec. 19, 1985, p. 13) states Homer Lindsay Jr. said "he met in Atlanta Dec. 2 with 18 other conservative leaders who decided on Rogers' candidacy." This clearly speaks of a defined political party and not simply of any group of Southern Baptists who may consider themselves to hold conservative views.

I would hope that Rogers' political party would not choose for itself the name "Conservative Party" because I believe most Southern Baptists are far more conservative than Homer Lindsay Jr. and his elite group.

To illustrate, in the same article. . . , Harold Hunter is quoted as saying, "I don't want anyone going from my church that I have questions about. If they're going to go, they're going to have to vote like I vote." These are not the words of a Baptist "conservative."

For centuries, we Baptists have proclaimed the "priesthood of the believer" and its corollary, the church as a spiritual democracy under the direct rule of Christ. A few

years ago, no Baptist pastor would want to be quoted as speaking of "my church" or even hinting he would handpick its messengers to the convention. The words now heard are not those of "conservatives," by my judgement, but of "radicals" who would move Southern Baptists away from the very biblical principles that distinguish us as a people.

Hunter added some of his church members "may not be certain 'what it is to be led by the Spirit of God, but I'm certain.'" In summary, as pastor he is certainly led by God's Spirit, while his church members may not be. Hunter and his companions thus "out-pope the Pope" and show themselves to be anything but Baptist conservatives. What value is it to boast of exceptional orthodoxy regarding the Word of God, if one then proceeds to publicly deny its clear teachings?

. . . I am a Southern Baptist conservative, as are most Baptist pastors and church members. . . . I am far more conservative, in my judgement, than those 19 men who recently met to choose the next president of the Southern Baptist Convention. — Ted Lindwall, Guatemala City, Guatemala

Girls State at Ouachita for 10th year

ARKADELPHIA—For the tenth consecutive year, Ouachita Baptist University will host approximately 1,100 of the state's most outstanding high school seniors during the week of June 8-13 for Arkansas Girls State.

The week-long program is sponsored each year by the American Legion Auxiliary, Department of Arkansas, and is designed to acquaint the participants with the functions, designs and goals of the political processes in the state as well as to expose them to

various personalities involved in both state and national politics. Girls State also offers registrants opportunities to explore trends in social, educational and professional fields.

The young women are chosen as delegates by local auxiliary posts from their local high schools on the basis of leadership, character, scholarship and cooperation and service to their communities, according to Mrs. Junanne Brown of Hope, director of Arkansas Girls State.

Emerging Laity Conference planned

NEW ORLEANS—A three-day conference on the "Emerging Laity" will be held at New Orleans Baptist Theological Seminary.

Major conference addresses will include: "Me the Theologian," Melvin Cooper, Alabama state official; "For Me Authentic, Intentional Faith Is. . .," Charles Pickering, Mississippi lawyer; and "Intentionally Living My Faith," Fisher Humphreys, professor of theology, New Orleans Seminary.

Dick Jensen, a Tennessee marketing executive, will lead Bible study, while Lambert Mims, a Mobile, Ala., businessman will lead worship.

Separate sessions will be featured on the relation of faith to money, justice, personal relations at work, success, personal relations in the family and churchmanship. Each session will feature lay speakers and time for

dialogue.

The Emerging Laity Conference will begin with fellowship at 6:45 p.m. Friday, Feb. 21, at the seminary. It will conclude at 10:45 a.m. Sunday, following a worship service.

The conference fee will be \$10 per person. Persons may register in advance or at the conference.

Sponsors of the conference are the Southern Baptist Brotherhood Commission, New Orleans Seminary and the Brotherhood departments of the state Baptist conventions in Alabama, Florida, Louisiana and Mississippi.

For more information, contact Thomas A. Kinchen, Director of Continuing Education, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, LA 70126, or call 504-282-4455.

Arkansas all over

by Millie Gill / ABN staff writer

people

Phil Hardin will begin serving in early February as minister of music at Magnolia Central Church, moving there from Paragould, where he has served as minister of music and administration at First Church. He has also served on the staff of Levy Church, North Little Rock, and Siloam Springs First Church. A native of Little Rock, he is a graduate of Ouachita Baptist University. Hardin received his master of music degree in music theory from the University of Texas. He is married to the former Shirley Grant of Arkadelphia. They have two sons, Tad, age eight, and Jonathan, age two.



Hardin



Pate

Stephen A. Pate will join the staff of Little Rock Second Church as minister of education and outreach, coming there from the staff of Calvary Church in Jackson, Miss. An Illinois native, he is a graduate of Judson College in Elgin, Ill., and Southern Baptist Theological Seminary. He has served as a staff member of churches in Illinois, Kentucky, Maryland and Virginia. He is a certified CWT pastor/leader. He is married to the former Diana Sue Klenke of Edwardsville, Ill. They have two children, Derek, age eight, and Amanda, age five.



Sellars



Harmon

Russ Sellars of Norfolk, Nebr., has been named a manager trainee for the 63-store Baptist Book Store chain, working in the Little Rock store under the direction of manager Bob Barnett. He is a graduate of the University of Nebraska, Lincoln.

Michael Harmon has joined the staff of Fort Smith First Church as administrative assistant to the pastor, serving in the areas of evangelism and missions coordinator. He moved to Fort Smith from the Sooner Road Church in Oklahoma City. He also has served other Arkansas churches.

Danny Veteto began serving Jan. 29 as pastor of Gravel Ridge First Church, coming there from Mulberry First Church. He has also served as pastor of Greenfield Church, Harrisburg; Dell First Church; Valley Church, Searcy and New Liberty Church, Blytheville. Veteto has studied at Southern Baptist College, Arkansas State University and Mid-America Baptist Theological Seminary. He and his wife, Pam, have two children, Carl and Jonathan.

Barbara Long has been named by Little Rock Second Church as director of its

and youth. McCormick and his wife, Gwen, have two daughters, Amy and Amber.

Doyle Prescott is serving as pastor of Piney Grove Church, Lewisville. He is a recent graduate of Southwestern Baptist Theological Seminary.

Charles Vance recently observed his 10th anniversary as minister of music at Beech Street First Church, Texarkana.

Kent Williams is serving as pastor of the Cotton Plant Church. He is a recent graduate of Southwestern Baptist Theological Seminary.

Charles Martin is serving as pastor of Buie Church.

Doug Moore is serving as minister of music and youth at Newport First Church. A native of Indiana, he is a graduate of Arkansas State University. He has served on the staff of Trumann First Church, where he was ordained to the preaching ministry Jan. 26, 1984. He is married to the former Kaye Taylor of Wynne, also a graduate of Arkansas State University. They have two daughters, Cynthia Renae and Kimberly Michelle.

Jimmy Bates is serving as interim pastor of Shiloh Church, Hamburg. He is a former missionary to the Cayman Islands.

Lake Nixon, kindergarten and day care ministries.

Gary McCormick is serving as pastor of Trinity Church in Searcy. He is a graduate of William Carey College and will graduate in May from New Orleans Baptist Theological Seminary. He has served as pastor of West Point Church and served Trinity Church as minister of music



New Liberty Church near Blytheville celebrated payment of its indebtedness Jan. 5 when Bill Sanders, treasurer; Mark Chism, pastor and Russell Eubanks, chairman of deacons (left to right) burned the mortgage note. A November challenge to raise \$17,000 to pay the indebtedness resulted in members giving more than \$22,000 that made possible the special noteburning service.

Mark Frusha has joined the staff of Crosssett Magnolia Church as minister of music and youth. He is a student at Southwestern Baptist Theological Seminary. He and his wife, Martha, have three children, Adam, age six, Michael, age four and Amanda, age one.

Tim Stanley has resigned as director of music and youth at Martindale Church in Little Rock.

Lindal Cossey is serving as pastor of Swifton Church. He and his wife, Jamey, are students at Southern Baptist College. They have two children, Michael, age 11, and Mandy, age seven.

David Coleman of Batesville is serving as pastor of Sulphur Rock Church. He was a member of Batesville First Church.

briefly

New Hope Church at Eudora recently honored pastor J. C. Singleton with a "This is Your Life" program. Participating were Mr. and Mrs. Kenneth Vanderport of Lake Village, Jimmy Cooper of McGehee, Rev. and Mrs. Fred Garvin of Winfield, Kan.; J.C. Hopper, Earl Leach, Jim Bugle, Mr. and Mrs. Jim Russell, Mr. and Mrs. Leon Johnson, Mrs. Singleton

and other family members. Bill Reed served as master of ceremonies. Special music was presented by women of New Hope Church and Jo Ann Johnson of Kingston. Garvin was speaker.

Booneville First Church observed "Dean and Karr La Dickens Day" Jan. 19, presenting them special gifts prior to their returning to their foreign mission assignment in the Philippines.

Elmdale Church in Springdale has voted to establish a mission in the Goshen area and has asked Farrell Ard to serve as pastor. He served as a Praxis summer missionary in the area in 1985. Ard is a recent graduate of New Orleans Baptist Theological Seminary.

Conway First Church ordained Ed Ellis, Mike Gober and Herman Huffines to the deacon ministry Jan. 19.

Hot Springs Second Church ordained Marty Polston and Paul Smith to the preaching ministry Jan. 19.

Grand Avenue Church in Fort Smith will honor widows in the church with a Valentine luncheon following the Feb. 16 worship hour. They also will be presented with gifts.

Newport First Church ordained David Owen Burton, Larry Newberry and Neal Pankey to the deacon ministry Jan. 5. Pastor Gene Crawley served as moderator.

Mount Ida First Church ordained Sam Amerson, Darwin Foshee and Stanley Zelenko to the deacon ministry Jan. 12. Pastor Don Jones was moderator.

Little Rock Second Church launched a three-month growth emphasis in a Jan. 19 commitment service. Pastor Billy White challenged members to participate in the 102nd birthday of the church Feb. 9; in a growth renewal weekend March 7-9 and in the Good News America simultaneous revival services that will include a March 16 musical and the licensing of Pat Daniels to the preaching ministry, Palm Sunday and Easter Sunday observances and an April 6 Reunion Concert. Ron Lewis of Nashville, Tenn., author of *Design for Church Growth*, will lead the March 7-9 emphasis, while the concert weekend will feature nationally known artists Bill and Linda Cates, Raymond Brown, Ragan and Cynthia Clawson Courtney and Steve and Bonita Seelig, all former members of Second Church.

Photo by John Ross

ABN photo / Betty J. Kennedy



Officers elected—The Board of Directors of Arkansas Baptist Family and Child Care Services elected officers for 1986 at their December meeting in Monticello. Named president was Richard Stiltner (left) who is pastor of Hope, First Church. Richard Hill, a member at Little Rock, First Church, was elected vice-president. Keith Johnson (not shown), a member of Dermott, First Church, was named secretary.



Christmas gift—After asking about specific needs at the Children's Home in Monticello, East End Church at Hensley collected donations during December and January for the purchase of a Quasar video cassette recorder, which the Home will use for both entertainment and training. Pictured (left to right) are Hensley pastor Dave Masterton, music and outreach minister Tim Stanley and FCCS development director John Ross.

Requests for 1986 Arkansas help for Brazil

1. Evangelism, new mission start, Porto Tromsetas Feb. 9-19
2. Church construction and evangelism in Boa Vista, Roraima, Feb. 26-March 12
3. Puppet ministry, Para-Amazons, March 2-10
4. Printing ministry, Good News Para, Belem, March
5. Evangelism, construction, Alenquer, Para, March 2-12 (16)
6. Evangelism, new mission start, Grajau, Maranhao, March 16-26
7. Evangelism, new mission start, Satellite in Belem, Para March 23-April 2
8. Medical mission trip, Manaus, Amazonas, April 6-20
9. Evangelism, new mission start, Cidade Nova II, Belem, Para, April 20-30
10. Evangelism plus CWT, Manaus, Amazonas, May 10-18
11. Evangelism, five teams, Maraba, Para, May 18-28
12. Evangelism, construction, Santa Rita, Santarem, Para, May 18-28 (31)
13. Evangelism, new mission start, Belem, Para, May 25-June 6
14. Evangelism, new mission start, Paracari, Santarem, Para, June 15-25 (29)
15. Evangelism, construction, Manaus, Amazonas, June 18-29
16. Construction, evangelism (three teams), Sao Luis, Maranhao, June 25-July 7
17. Evangelism, construction, Belem, June 8-18
18. Layman's Training Institute, Santarem, Para, July 20-Aug. 3
19. Layman's Training Institute, Manaus, Amazonas, July 29-30
20. Evangelism, construction, Rodencao, Para (two teams) July 27-Aug. 11
21. Medical river trip, Manaus, Amazonas, Aug. 10-24
22. Evangelism, new mission start, Centenario, Belem Aug. 3-13
23. Evangelism, new mission start, Kilometro 47, Belem, Para, Aug. 18-28
24. Evangelism, church construction, Betania, Belem, Para, Aug. 18-28
25. WMU Training, Color Me Beautiful, Belem, Para, and Manaus, Amazonas, Aug. 18-31
26. Evangelism, church mission start (two teams), Belem, Para, Aug. 31-Sept. 10
27. Evangelism, construction (five teams), Manaus, Sept 28-Oct. 9
28. Religious Education Week, Equatorial Baptist Theological Seminary, Belem, Para, October
29. Evangelism, construction, Juruti, Para, Oct. 5-19
30. Evangelism, new missions, Belem, Para, Oct. 20-30
31. Evangelism, new missions, Bel Terra, Para, Nov. 2-16
32. Lay Training and dental, Amapa, Nov. 2-13
33. Evangelism, new missions, Santarem, Para, Dec. 7-17

Dates to be set on all of the following

34. Mini-olympics, Para
35. Brotherhood Training, Para and Maranhao
36. Construction, evangelism, Tapara, Para
37. Evangelism, Carajas, Para
38. Evangelism, new mission, Campo Alegre, Para
39. Evangelism, new mission, Alvaras, Amazonas
40. Basketball team, Amazonas, Para, Maranhao

The above is an updated list of requests for Amazon-Arkansas (AMAR) Partnership Mission projects. Persons and groups interested in filling requests should contact Glendon Grober, AMAR Project Coordinator, P.O. Box 552, Little Rock, AR 72203; phone 376-4791.

Church shelters 500 families after blaze in Philippine city

MANILA, Philippines (BP)—About 500 families found shelter in a Baptist church after they watched a massive New Year's Eve blaze destroy their homes in the greater Manila area.

The fire raged through a squatters' district in Pasay City, killing six people and leaving 800 families homeless. It burned to the walls of Pasay City Church. The church building, only slightly damaged, became a makeshift relief center.

The Southern Baptist Foreign Mission Board released \$10,000 in hunger and relief

funds to provide two daily meals for a week and gospel tracts for each of the 800 families who fled their homes in the blaze. Six of the refugee families were members of the church.

Southern Baptist missionaries Gerald Davis from Alabama, Will Gopffarth from Texas and Jim Crittendon from South Carolina worked with the church in overseeing use of the funds.

All except about 100 of the families housed in the church moved after three days into tents provided by the Philippine Air Force.

Mike Mendoza, pastor of Pasay City church, led the relief work. He and the church's young people distributed supplies and cleaned the church daily.

The following Sunday Mendoza, who said he had been praying for a breakthrough in the community, challenged his congregation to "get their hands dirty and let the church get dirty" in order to minister and witness to the victims.

Children's Sunday school was canceled that day because classrooms were packed with fire victims.

Missionaries to Malaysia witness dream in making

KIULU BARU, Malaysia (BP)—A 21-year-old dream is coming true for Southern Baptist missionaries Charles and Erica Morris. And it's happening just before they retire.

In 1957 Southern Baptists appointed the Morrises, from Illinois, to work in Kuala Lumpur, Malaysia. In 1964 they moved to the state of North Borneo (now Sabah), in the northeast corner of the South Pacific island of Borneo. As pioneer Baptists there, the Morrises wanted to start a training school run by nationals teaching their own people.

Work progressed slowly and then visa problems developed. The Morrises moved to the Philippines and for six years lived there while making periodic trips to East Malaysia to train church leaders. Then last October

they were able to move to Penang in West Malaysia. But it appeared the school would not begin without their presence on the island.

In the meantime, Morris shared his dream with a young Chinese graduate of the Baptist Theological Seminary in Penang. The man, Richard Sim, was inspired.

After an evangelism crusade, during which 33 people committed themselves to Christian vocations, Sim and the Morrises were encouraged to begin the school. It began with nine full-time students who built the facilities.

Now four teachers, fluent in the Bahasa language native to the area, teach 12 students, who work to help provide food and

each weekend return to their homes in the jungle to teach their own people. Teaching materials are being translated from English into Bahasa, with \$1,500 from Southern Baptists' 1984 Lottie Moon Christmas Offering.

More than 100 people, including representatives from churches, tribal groups, and the Sabah Baptist Association, attended dedication ceremonies the end of last year at the school site in Kiulu Baru near Tawau, Sabah. The library was named The Morris Reading Room, and the missionary couple was asked to write their names and make handprints in its foundation stone.

The Morrises are to come back to the States this year and retire in 1987.

Fruitful Philippines crusades spur growth amid civil unrest

by Marty Croll

MANILA, Philippines (BP)—Year-end crusades producing more than 4,500 new Christian believers and the promise of dozens of new congregations capped a five-year period of rapid church growth in the Philippines.

Filipinos are making personal decisions to accept Christ in record numbers, according to Southern Baptist missionary Jim Slack, director of church growth in the Philippines. The response continues as more than 150 missionaries work with nationals to start churches in a land beset by civil unrest.

The two Baptist conventions of churches in the Philippines have been scrambling to reach five-year goals set in 1980. Between 1980 and the end of last year, churches of the Mindanao Baptist Convention in the south more than doubled their number from 447 to 940. Their goal was 1,085. The Luzon convention, based in Manila, is expected to swell from 158 to more than 300 by the middle of the year. Its goal was 500.

In Manila, an average of 5,000 people each night attended an eight-day crusade staged by five associations and 75 churches Nov. 24 through Dec. 1. John Bisagno, pastor of First Church in Houston, preached during the crusade. At an interdenominational prayer breakfast, Manila Mayor Ramon Bagatsing presented Bisagno a key to his city of about six million people.

More than 1,600 people made personal decisions for Jesus Christ during the services. "A lady came in mourning for her husband, who was murdered just two weeks prior," said Harvey Kneisel, a Bisagno Crusade advisor. "A missionary, Mrs. Harold Matthews, came out of the choir to see if she was needed to counsel, though she spoke only the language of an area very remote from Manila. Her language was that of the widow. She led her to faith in Christ."

Though reports were incomplete, missionaries believe as many as 300 home Bible studies that will be used to start new congregations have been set up.

Also on the island of Luzon, Southern Baptist missionaries from seven Asian countries, including the Philippines, joined Filipino pastors and eight American evangelists Nov. 25 through Dec. 8 to lead 3,110 people in 68 locations to make commitments to a personal faith in Jesus Christ. Reports of civil unrest in the country hampered the recruiting of U.S. evangelists for the church-planting effort. Still, 25 new churches will be organized from the campaign by early February and 20 more by mid-1986, said Slack, from Plain Dealing, La.

Historically, most Filipinos have called themselves Catholic, and those in the more rural areas practice tribal spiritism along with a form of Catholicism. But in recent years the Philippines has come to be considered one of the world's more open countries to the gospel.

Church-growth efforts throughout the many islands have thrived in an atmosphere of religious freedom since the first Southern Baptist missionaries arrived there more than 35 years ago. Missionaries sense the intense desire of Filipinos—from the peasantry to the urban upper class—to spread their faith. Even with a lack of training and financial support for many leaders, churches keep multiplying and Christian leaders keep emerging.

"Our work is growing fast," said Southern Baptist missionary Mark Terry from Siloam Springs, Ark. "We're planting a lot of new churches. And we're getting a lot of requests for people to... start new churches." Terry is a seminary teacher in Davao City.

Davao City in the south has been the scene of political unrest during the past year's increased communist activity on the island of Mindanao. Last year in one district, more than half of the people fled to the countryside. But almost all of the members of the Baptist church remained. "As I preached there, one member said, 'We are Christians and we cannot just run away from our homes and live in fear,'" said missionary Jeff Pound. " 'God will use us here to encourage others to come back.' "

Sixteen years ago the New People's Army (NPA) rebels were just a small gang of Communist intellectuals roving the countryside. But now, the question of what to do with the NPA has become a campaign issue leading up to the much-ballyhooed Feb. 7 presidential elections.

The Philippine government admits the rebels are a force with which to reckon. Aside from rescheduling some engagements to avoid some travel at night and in danger spots, however, missionaries say they are not bothered by the unrest. "We are aware that NPA activities abound, but our work goes on just the same," said missionary Grover Tynes.

The NPA has not taken on a common voice opposing the gospel. But Southern Baptist missionaries report some incidents where church members aligned with government defense forces have been killed or where individual NPA troops have demanded preaching be stopped for various reasons.

Les Hill, chairman of the organization of Southern Baptist missionaries in the Philippines, told of one church caught in a no-win situation. The NPA asked members for the use of their building to teach communism. "When the people refused, the NPA leaders said the church would not be permitted to worship in their building," the Hills wrote in a newsletter. "Then... a town official told some of the members that he knew they were permitting the NPA to teach in their building and therefore the church would not be permitted to worship anymore."

The unrest has become common, yet quiet, talk where missionary Stan Smith lives in Mati. A prominent neighbor living nearby received five notes from Communists threat-

ening him and demanding money. People continue to flee for fear of the rebels, he said.

But Smith stressed the strength of the people and their ability to overcome obstacles. He told about Cogon Church deep in the coconut groves on a peninsula jutting into the Pacific Ocean. "Pastor Dalmacio Reserion is a farmer-pastor, who farms because he only gets \$10 a month for pastoring," said Smith. "When we go on church-planting adventures with him, the only question he asks is, 'How many of our members can fit into your truck?'"

The Cogon church members follow up on former members who have moved up the coast or into the mountains and want to start a church in their new home. "They bring guitars, sing, teach, pray, go to the new village and witness, have discussions and use my white face and Cebuano tongue as a drawing card," he added.

Smith told also about a deacon in Cagubayan who felt he needed to start a church seven miles down the road, a three-hour hike. Later he moved to another area to start a church there. And about a tribal pastor who came by to share how rats had again destroyed his congregation's mountain crops. The people scattered to get food elsewhere, and in the process started another church about 1.5 miles down the side of a mountain.

"I'm amazed at what the Holy Spirit can produce with as little help as these churches get," Smith said. "Rats eat crops and they experience) hard times, but God is God and he teaches them. And they go off down the road and let others know about it. This is their regular life." Smith grew up in the Philippines, the son of missionaries in Angeles, Pampanga.

Despite the obstacles, Filipino Baptists intend to keep the work of God first. Southern Baptist missionary Harold Spencer was particularly impressed with the prayer of one pastor. "He prayed for peace and order to be restored, that Christians may be a living testimony to their neighbors, for President Marcos as the leader of the whole nation, for the armed forces, especially that the testimony of Christians in the armed forces may be real and effective, and that the ministry and witness of churches may be what is needed," Spencer said.

"The emphasis of his prayer was not on protection, but on being a living witness."

Missionaries agree the living witness is shining through clearly. In fact, even the NPA is coming under its influence to some extent. "Regularly, rebels attend our services in areas they control," said Smith. "It seems they need to hear it as much as anyone. I never ask for a show of hands of whose side who is on."

Marty Croll is a staff writer for the SBC Foreign Mission Board.

Third 'conservative' rally in Florida lashes 'liberal deceit'

by Greg Warner

ORLANDO, Fla. (BP)—For the third time in recent months, "conservative" Florida Baptists gathered for a rally, this time listening to speakers lash SBC "liberals" who they say are trying to "deceive" Southern Baptists and "destroy our convention."

Jacksonville pastor Homer Lindsay Jr., who said he is Florida chairman of a national effort to elect inerrancy candidates, organized the Orlando "Conservative Pastor's Rally."

Most of the 353 people attending the meeting were in town for the State Evangelism Conference at First Church. While the first two meetings—one in Orlando in November and the other in Jacksonville in December—were by invitation only, the Orlando luncheon was open to the public and had been advertised in the *Florida Baptist Witness*.

Following the rally, Lindsay said he was unaware of a request by Charles Fuller, chairman of the SBC Peace Committee, that Southern Baptists refrain from controversial rhetoric during the traditional January evangelism conferences. "I guess I violated that request," he said.

Jerry Vines, who is on the Peace Committee and shares pastoral duties with Lindsay at Jacksonville's First Church, also spoke to the luncheon group. Vines denied knowledge of Fuller's request, but at the December meeting, said he saw no inconsistency in a member of the Peace Committee address-

ing a clearly partisan crowd. He added "moderate" members of the committee also are speaking out.

During the meeting in Jacksonville, Lindsay announced Memphis pastor Adrian Rogers is the group's choice as candidate for president when the SBC meets in Atlanta in June. At this meeting, however, there was no mention of Rogers or of any political campaign.

The luncheon, instead, featured speakers who lashed at SBC "liberals" and what they characterized as "tactics... to deceive... and destroy our convention."

Bobby Welch, pastor of First Church, Daytona Beach, claimed the effort made during the 1985 annual meeting of the SBC in Dallas to replace nominees to the Committee on Boards, Commissions and Standing Committee was such a tactic.

Welch claimed the "tactics of the liberals" is to "use the standard convention system as long as you control it and it suits your own desires; but if you cannot control the system, tear it apart at all costs."

The Daytona pastor said the efforts of the "conservatives" to control the election of the SBC president is the way to rid the convention of liberalism. "You and I are going to be just as backwoods ignorant as they make us out to be if we continue to sit around and pretend everything is going to work out wonderfully," he told the group. "I intend to get every conservative I know to Atlanta

to vote for a conservative that will put an end to liberalism within our convention."

Welch said eradicating liberalism would be easy if denominational employees, Baptist journalists and college and seminary professors would "simply answer yes or no" to a list of theological questions concerning creation, biblical authorship, miracles and blood atonement.

"But that will never happen, because you would never get the liberals to answer," he said. "If a person will not give a straight answer to a straight, honest, fair question, that person is trying to deceive."

As part of the deception, Welch said, liberals hide behind "smoke screens" such as local church autonomy and the priesthood of the believer. "Undoubtedly they are now preparing to make their latest effort to divide our convention over the woman's role in the church," he charged.

After the meeting Welch said the election of the SBC president is crucial because of the "overwhelming likelihood" that one of the factions in the current convention will leave the denomination. "Whoever is in the majority will direct the future of the convention," he said. "My belief is that conservatives need to stay in the majority so that we stay true to our founding fathers' historic roots."

Greg Warner is associate editor of the *Florida Baptist Witness*.

Peace Committee discusses politics, parliamentarian

by Dan Martin

DALLAS (BP)—Politics in the Southern Baptist Convention occupied the attention of the convention's Peace Committee as the 22-member group held its fourth session Jan. 20-21.

"Our agenda was focused almost entirely —although not exclusively—on political matters in our convention," said Charles Fuller of Roanoke, Va., committee chairman.

Following the Dallas meeting, Fuller said he is "encouraged" by the progress toward a solution to the controversy which threatens to split the 14.4-million member SBC, although he did not specify what shape any possible solution would take.

"We have not reached a breakthrough," Fuller said, "but I am encouraged about the potential for one. We may be approaching some significant areas where all sides can come together and honor our diversity while not dishonoring our convictions."

During its two day session, the committee declined to take official action concerning possible candidates for the SBC presidency. Two men widely considered as the front-runners to become SBC president—Adrian Rogers of Memphis, Tenn., and Winfred Moore of Amarillo, Texas—are members of the Peace Committee.

Prior to the meeting, it was widely speculated the committee would ask the two to withdraw their names from consideration, and that the body would seek to find a compromise candidate to lead the convention.

The body, however, decided it is "not our role to determine who should or should not be president of the Southern Baptist Convention," Fuller said. "We did not feel we should be involved in that politicization."

The committee also discussed the involvement of other Peace Committee members in the political process, including addressing partisan rallies and writing articles. Many persons have questioned the propriety of committee members being so actively involved, Fuller said.

Fuller said the committee "admonished each other" about overt political activities "but was hesitant about adopting any action which would appear to be muzzling a Peace Committee member from his or her natural involvement which someone with convictions and ideas has the right to have. We just asked the members to take part in the political activity with judgment and with a sense of responsibility.

In regard to convention politics, Fuller said: "More than once, I have told the Peace

Committee that if I had my way, I would depoliticize the entire committee. Other members have shared the sentiment. As a committee we have discussed the feasibility of a convention-wide moratorium on denominational politics.

"But such a thing is next to impossible if we respect the Baptist view of personal liberty. The Peace Committee acknowledged the fact that Southern Baptist politics have been an ongoing reality for years. We feel our need is to reject bad politics and to seek a more wholesome version of politics."

The committee also appointed a subcommittee to consider establishing guidelines for the appointment of a parliamentarian or parliamentarians for the annual sessions.

Fuller appointed William Poe, an attorney from Charlotte, N.C., to chair a subcommittee to devise guidelines relating to the appointment of an "impartial, qualified parliamentarian or parliamentarians" at the annual meeting of the convention. Also named to the subcommittee are Jerry Vines of Jacksonville, Fla., and Christine Gregory of Danville, Va.

Dan Martin is news editor for Baptist Press.

Southern Baptist annuity funds set record earnings in 1985

DALLAS (BP)—Retirement plan funds administered by the Southern Baptist Annuity Board returned record earnings in 1985.

The Variable Fund's Unit Value reached an historic high \$5.40, a 31.7 percent increase over the value on Dec. 31, 1984. Prior to last year, the highest Unit Value was recorded in 1983 at \$4.19 per unit. The Variable Fund is composed primarily of common stock.

The Balanced Fund earned 21.7 percent, the highest since 1980 when it returned 21.94 percent. This fund is a mixture of stocks and bonds. The Short Term Fund returned 9.1 percent in 1985. Established in 1982, this fund is invested in short term money market instruments.

The Fixed Fund earned 11.75 percent and is invested in fixed income assets. This fund

has a predetermined rate of return each year. The 1986 effective annualized rate for the Fixed Fund is 11 percent.

Annuity Board President Darold H. Morgan said the reasons for the excellent year can be attributed to "... sound management and a strong market."

"This is the first time in history that the market has surpassed three century marks in a single year."

He said Southern Baptists participating in Annuity Board retirement plans tend to be very conservative in where they designate their contributions.

"In 1985, 72 percent of the retirement plan contributions were designated by the members to the members to the Fixed Fund, while 18.8 percent of the money was put in the Balanced Fund, and only 6.7 percent

was designated to the Variable Fund." The remaining 2.5 percent was designated to the Short Term Fund.

Morgan said the law restricts Annuity Board representatives from advising plan members on where to designate the contributions.

"We do however, encourage them to develop a long term strategy for retirement planning and put their money where they feel comfortable."

He noted that over the last nine years, the Variable Fund has averaged a compound annual increase of 13.1 percent based on the Unit Value. The Balanced Fund has earned 12.2 percent, while the Fixed Fund returned 9.7 percent. Since 1982, the Short Term Fund has averaged a 10.6 percent annualized rate.

Midland First Church tops \$1 million in gifts to CP

MIDLAND, Texas (BP)—First Church, Midland, gave more than a million dollars for missions through the Cooperative Program in 1985 to lead Texas Baptists.

The Midland church, which gave 30 percent of its undesignated church receipts for the Cooperative Program, had led Texans and the Southern Baptist Convention for a number of years, except in 1982 when First Church, Dallas, gave in excess of \$1 million.

Total gifts by the Midland church in 1985 were \$1,002,035. Park Cities Church, Dallas, was second in Cooperative Program giving with total contributions of \$666,547, followed closely by First Church, Amarillo, with \$666,233.

Two Houston congregations rounded out

the top five. Tallowood gave \$566,456, and First, Houston, contributed \$516,093 for the mission support lifeline of Texas Southern Baptists.

Texas Baptist churches gave a total of \$58,397,270 for missions through the Cooperative Program in 1985, topping the basic budget of \$57 million. The top 100 churches in "dollar" amount gave about a third of the total receipts, more than \$19.3 million.

Of the total gifts, 36.3 percent (\$21,988,209) has gone for worldwide Southern Baptist mission causes including 7,000 Southern Baptist missionaries in the U.S. and more than 100 foreign nations.

Daniel Vestal, pastor of the Midland

church, said announcement of the church having reached the million dollar plateau in Cooperative Program coincided with the celebration of its 100th anniversary.

"Through the years there has been a growing commitment of our people to missions," he said. "We believe that percentage giving is consistent and faithful giving."

He noted that, besides the 30 percent the church gives for the Cooperative Program, it gives another 14 percent for special mission causes.

Vestal is a member of the SBC Peace Committee, currently meeting to find a way to resolve the conflict which has been going on in the 14.4-million member denomination for seven years.

Baylor trustees set enrollment ceiling at 10,000

WACO, Texas (BP)—At a time when many colleges and universities across the nation are facing declining enrollments, Baylor University trustees have approved an enrollment ceiling of 10,000 full-time equivalent students, effective in the fall semester of 1986.

During the fall 1985 semester, 10,900 full-time equivalent students were enrolled at the university owned by the Baptist General Convention of Texas.

The full-time equivalent enrollment

reflects the ratio of the total number of class hours taken by students divided by 12 hours, the minimum requirement for being considered full-time.

To implement the new policy, admissions officials will begin a planned reduction over a three- to five-year period in the number of freshmen admitted to the university. In the past year, some 2,500 freshmen were admitted. That number will be reduced to about 2,200 freshmen.

Trustees also reaffirmed Baylor's denominational identity by asking administrators to continue seeking an enrollment in which Baptist students remain in the majority.

According to Dewey Presley, chairman of the trustee academic and student affairs

committee, "The committee feels that this action will afford Baylor students the care and individual attention that they deserve, as well as the preparation they will need in order to meet the future with promise and assurance."

"It is hoped that the university will continue to have the capacity to offer the kind of Christian education in the 'family' environment that has come to characterize Baylor University," Presley said.

Trustees also heard a report that the Covenant Campaign is one and a half months ahead of schedule, with endowment totaling \$162.2 million in gifts and pledges at the end of 1985, the campaign's first year.

Goal of the Covenant Campaign is to increase endowment to \$300 million by 1992.

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Missionaries evacuate Beirut as fighting intensifies in east

NICOSIA, Cyprus (BP)—Five Southern Baptist missionaries evacuated east Beirut Jan. 18 after several days of intense fighting in that sector.

Fourteen other Southern Baptist missionaries remain in the Beirut area.

Leaders of the Southern Baptist mission in Lebanon recommended the evacuation for families with children and others with potential mobility problems.

Temporarily relocating in Cyprus are Mac and Linda Sacco and two of their five children, Gary and Jeree White and their two

children and Vivian Trimble. The Saccos' other children attend school outside Lebanon.

The group will remain in Cyprus two or more weeks before deciding about returning, said Elise Bridges, Foreign Mission Board associate area director for Europe and the Middle East. "They want to return," Mrs. Bridges said.

The Saccos have been assigned to Lebanon all but two of the last 15 years. He is the mission's business manager. The Whites moved to Beirut last year to do educational

work. Mrs. Trimble is an English-language teacher at the Arab Baptist Theological Seminary, where her husband, Bill, is dean of students. The Trimbles have been assigned to Beirut all but two of the last 25 years.

Sacco is from Gilroy, Calif.; Mrs. Sacco, from McAlester, Okla.; White, Pineville, La., and Mrs. Trimble, Holloway, La. Mrs. White, who is the Trimbles' daughter, grew up in Lebanon.

The seminary and other Baptist evangelistic and educational ministries in the Beirut area remain open.

WMU board announces plans for centennial observance

BIRMINGHAM, Ala. (BP)—Planning the 1988 Centennial activities of the Woman's Missionary Union was the theme of the Jan. 11-15 WMU Executive Board meeting.

As the executive board and state staffs prepared to celebrate a century of missions support, they also focused on more effective ways to accomplish their purpose in the second 100 years of WMU work.

"If we do not see our world as it is, try to sharpen our identity as a missions organization and work in the reality of our day, we may on some future occasion find ourselves on the backside of that reality," said Dorothy Sample, WMU national president.

Sharpening the organization was the intent of revisions made in the WMU Base Design, the organization's guideline for how the WMU program of work is carried out in Southern Baptist churches. Changes approved by the board will take effect Oct. 1, 1988.

Other actions taken by the executive

board included the approval of planned WMU curriculum in churches for 1987-88 and approval of a single theme for the Week of Prayer for Foreign Missions in 1989-92. The board also approved Acteen's Activators Abroad, a plan by which girls in the organization for teens will be able to work on projects with missionaries abroad.

An historic step was taken when West Virginia WMU President Lynn Talley was seated on the executive board. She was eligible for a seat on the executive board when her, state Baptist convention exceeded 25,000 members, the minimum required for representation.

Talley believes WMU has had a direct effect on Southern Baptist growth in West Virginia. "I see our women as being the most informed people in our churches. WMU has given growth in developing leadership in churches and chapels. Also it has made women aware we do have outreach tools.

We had mission action training that causes them to be ready to go into a new community," she said.

As history was made, it also was remembered. Celebrations for the 100th anniversary of WMU in May 1988 were officially launched during this meeting.

Plans for the commemoration include individual nation-wide celebrations throughout 1987-88, the production of special Centennial products, commemorative issues of WMU publications and a Thank Offering through which women and girls in church WMU organizations will be able to help complete paying for the new national headquarters building by 1988.

The WMU Second Century Fund will be another Centennial emphasis. This fund will be an endowment for development of Woman's Missionary Union work in the United States and other countries.

Angolan rebels hold two Brazilian missionaries

HUAMBO, Angola (BP)—Angolan guerrilla fighters apparently are holding two Brazilian Baptist missionaries they kidnapped Dec. 31.

Miriam and Margarida Horvath, who are sisters, were seized New Year's Eve near the city of Huambo in Angola by guerrillas belonging to UNITA (National Union for the Total Independence of Angola). UNITA is fighting the Marxist government of the African nation, but the motive for the kidnapping is unclear.

The two missionaries, identified as members of the "Baptist Church of Brazil" by United Press International, are not sponsored by the Brazilian Baptist Convention, Brazil's largest Baptist group and the one to which Southern Baptist missionaries relate.

The convention does support two other missionaries in Angola, however. Two Southern Baptist missionaries, Curtis and Betty Dixon of Oklahoma, also work in the country.

"If past practice holds, UNITA probably won't say anything further until the hostages reach rebel headquarters several weeks from now," UPI reported Jan. 15.

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Arms expert urges ban on nuclear arms testing

CHARLOTTE, N.C. (BP)—The American public must "demand an immediate end" to the testing of nuclear weapons as the "first step" towards arms control, participants in a Southern Baptist conference on peace with justice were told.

Retired Rear Admiral Eugene Carroll, an expert on arms control issues, said the ban should include refusal by Congress to fund the Reagan administration's proposal for a nuclear defense system in space.

Carroll, now associate director of the Washington-based Center for Defense Information, spoke at a regional conference sponsored by the Christian Life Commission of the Southern Baptist Convention. About 135 persons from several states attended the day-and-a-half meeting which was followed by a similar conference on world hunger.

In his address, Carroll warned that the U.S. military philosophy of "peace through strength," which relies on nuclear technology, makes nuclear war "a near certainty" in this century. The U.S., he said, must move away from the "talk-test-build format" that allows for testing and employment of increasingly sophisticated nuclear weapons while American and Soviet leaders talk about various arms proposals.

For arms control to work, "we must change our way of thinking about security," Carroll said, adding there can be no real

security in a world which lives in the shadow of 55,000 nuclear weapons. These weapons, he added, "serve no rational purpose. You can destroy with them, but you can't defend with them."

In this context, debate about U.S.-Soviet military superiority is "totally irrelevant," Carroll asserted. "If either of us uses nuclear weapons, we both will be destroyed in a mutually suicidal war" regardless of who attacks first. "We cannot defend the village by burning down the village," he said.

In a question-and-answer session, Carroll outlined the relative strengths of U.S. and Soviet military forces. "One of the great myths today," he said, is the idea that "the only thing that keeps the great Soviet bear in his den is U.S. nuclear deterrents." Talk about an overpowering Soviet advantage is "pure hogwash," intended to exploit citizens' fears in order to justify further expansion of the U.S. military complex, he said.

Americans, he added, can advocate arms control "with great confidence in our strengths as a nation, not out of unfounded fears of imagined weaknesses."

Carroll described the Reagan administration's Strategic Defense Initiative as an "absolute disaster." While "the vision is good, the reality is monstrous," he said.

Despite the assertions of President Reagan, "there is nothing benign or purely defensive

about nuclear space weapons," Carroll said. He criticized the concept as unworkable, flawed and dangerous. "SDI, if pursued, will end all arms control agreements" because of Soviet fears about its offensive capability, he said. "It will accelerate the nuclear arms race on earth and in space. In a time of crisis, it will magnify the need for a first strike."

Carroll challenged Southern Baptists to join other concerned Christians to help create "a cooperative world environment in which the nations of the world renounce the development and use of nuclear weapons."

"We must wage peace," he declared, "while others around us prepare for war."

Youth leaders discuss problems of teen sex

ARROWHEAD, Calif. (BP)—Representatives from 23 denominations and several youth organizations expressed both concern and hope at a meeting called in response to the growing problem of premarital sex among teenagers.

National studies indicate that sexual activity among America's teenagers is increasing and that a growing number of young people are becoming involved sexually at an earlier age. According to one recent study, 80 percent of today's males and 67 percent of females are sexually active by age 19. Among these young people, half of the boys and 18 percent of the girls reported they first had intercourse at age 13 or younger.

"If we hope to reverse this alarming trend of teenage sexual activity, then focusing on high school kids and college young people is simply not enough," said W. David Lockard of the SBC Christian Life Commission. "Parents and youth leaders in our churches must give increased efforts to the task of educating our early adolescent children about the biblical values related to sex."

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Hobbs' influence continues to aid Baptist Bible study

by Jim Lowry

OKLAHOMA CITY (BP)—Sometimes the mark of a man should be measured by the number of footprints he leaves instead of the depth of a few.

Herschel Hobbs is a theological giant among Southern Baptists who could number in the millions the lives he has touched through his ministry which spans nearly six decades.

As a preacher he holds the undivided attention of congregations in sermons sprinkled with illustrations, historical insights, humor and Greek interpretations. At 78, his handshake remains strong and his voice booms.

As a writer, his accomplishments are prolific. The former SBC president and chairman of the committee which wrote the Baptist Faith and Message, has written 111 books, including 62 consecutive quarterly volumes of Studying Adult Life and Work Lessons.

These weekly Bible study helps were first written informally by Hobbs because of requests from church members and shared on mimeographed sheets with teachers in First Baptist Church, Oklahoma City, where he was pastor for nearly 24 years. On Wednesday nights Hobbs taught the teachers and officers from the lesson helps.

Word of the Bible study helps quickly spread among Southern Baptist churches, and requests soon followed for copies of Hobbs' materials. Hobbs and Wallace Parham, minister of education at First Baptist Church in 1968, contacted A.V. Washburn, head of the Sunday school department at the Sunday School Board and requested permission to share the mimeographed helps.

After permission was received, Hobbs said he expected 25 or 30 churches to ask for copies. Instead, copies were quickly being sent to some 250 churches to aid with the Bible study preparation of teachers using the then newly introduced Life and Work Series. One church was printing enough of the lesson helps to share with every church in the association.

Hobbs said the large number of requests necessitated stopping the mailing of the sheets because of copyright violations. When this was done, James L. Sullivan, then president of the Sunday School Board, and a classmate of Hobbs at Southern Baptist Theological Seminary, said he received a flood of letters asking for permission to receive the lesson helps. Sullivan then asked Hobbs if he would begin a crash program of preparation to be available to churches the next quarter and Hobbs agreed.

Since then, the popularity of Studying Adult Life and Work Lessons has increased until today quarterly sales of the 132-page booklet are more than 78,000.

At the time of his retirement in 1972, Hobbs said he received many requests to continue writing the lesson helps. He said he knew of no other way he could help that many people each week, so he decided to continue.

Every week Hobbs spends approximately two days preparing and writing one of the lesson units. To stay on schedule, he says he must do one each week, which means many are written in hotels and on airplanes as he travels around the country speaking to Southern Baptists.

All of Hobbs' writing is done by hand. He doesn't use a typewriter or dictating machine, primarily because of the convenience of being able to write whenever or wherever he wants. He said many times he is up in the middle of the night by a circulation problem in his leg, which is no real danger to his health, but interrupts his sleep. Frequently he sits down at the desk in his study when he is awakened and writes 30 or 45 minutes before returning to bed.

Even with the heavy writing schedule, Hobbs says, "It is a small price to pay to reach that many people every Sunday."

It is estimated that teachers and leaders who use Studying Adult Life and Work Lessons touch as many as two million people each week. Additionally, Hobbs writes a weekly column which is carried in several

state Baptist newsmagazines. Hobbs said he receives comments of appreciation everywhere he goes, especially for the lesson helps.

For 18 years Hobbs was widely heard on radio as the Baptist Hour preacher, a work for which he received no pay. During that time he had an estimated audience of as many as 50 million people every week.

Hobbs resigned from the Baptist Hour in 1976 to devote more time to his writing. "I have a talent for writing and an obligation to develop and use it in the Lord's work. We have no abilities or talents that we can't take and serve the Lord.

"I spend more time on Studying Adult Life and Work Lessons now than on any other project," he said. "I continue because the unsaved will only be saved through hearing and believing His redemption. I am not just willing but happy to be part of what has developed into a giant opportunity to reach people who teach others," he said. "There is no way I could teach one million persons weekly, but I can help those who teach that one million."

Since his retirement, Hobbs said the greatest number of requests have been for him to teach and preach about doctrine.

"People are starving for doctrine," said Hobbs, who also is a member of the SBC Peace Committee. "Today, the average Baptist, especially a young person, doesn't know what Baptists are. We have reared a generation of Baptists who don't know who they are.

"Many of our pastors either do not know Baptist doctrine or do not know how to teach it or preach it," Hobbs said. "Our greatest need is for Southern Baptists to know what they believe."

Jim Lowry is a writer for the Baptist Sunday School Board.



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Love your neighbor

by Nan Ashcraft, Hurricane Lane Church, Benton

Basic passage: Luke 10:25-37

Focal passage: Luke 10:25-37

Central truth: All persons in need of our help are our neighbors, and we owe them Christian love expressed in deeds of mercy.

Several provocative questions have been asked to Jesus in this series of lessons. Some were from sincere seekers of truth, whereas others were attempts by the Pharisees to show Jesus up before the people. In the case in point, the latter could be true.

"Master, what shall I do to inherit eternal life?" (v.25). This inquiry came from a scribe who was learned in both oral and written law, and who more than likely believed he had kept that law in its entirety.

Jesus knowing the heart, urged him to respond to his own question. His answer was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself" (v. 27).

As insight came to him, his probable need to absolve himself called forth a second question: "And who is my neighbor?" (v. 29). To a Jew, "neighbor" would naturally mean another Jew, since their pride in being God's chosen people caused them to look down on Gentiles. In aristocratic circles, not even all Jews would be included.

Jesus made his truth clear with the parable of the good Samaritan. The Jews hated the Samaritans and had no dealings with them, nevertheless this lawyer understood Jesus to mean that this Samaritan—a half-breed, mind you—and not the priest or the Levite was the one who showed love and mercy. Jesus told him to go and be a neighbor.

The lawyer's second question speaks to our own pride and prejudice. It warns against limiting our sphere of concern as neighbor. Wherever we find a person with need, we find a neighbor. As we act with compassion toward that neighbor, we act in the true spirit of Jesus' parable.

The love commandments are found separately in the Old Testament, but Jesus forever linked them. These loves belong together because they are contingent the one upon the other. Applying them in sequence helps in Christian disciplines when Jesus' teachings are difficult to apply. Not all people are lovable; however, responsibility remains unchanged. Application of these loves daily fits us for being a neighbor.

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Life and Work

Maintain your witness

by C. Michael Anders, First Church, Sherwood

Basic passage: Matthew 10:1-42

Focal passage: Matthew 10:26-39

Central truth: Christians must faithfully witness to Christ in a hostile world

(1) Admitting fear

Christians must have a minority mentality. We must recognize that ours is not a Christian world eager to hear our message. Rather, this is a hostile world that desperately needs aggressive witnesses who can overcome their fear and give a faithful witness.

(2) Overcoming fear

Jesus reminded his disciples the way to overcome fear was to remember who could destroy both the soul and the body. Peter recognized men are not nearly as fearful of God, and he stated his course of action by saying, "We must obey God rather than men."

In our fear, we often forget how God cares for his faithful people. God even cares for the sparrows of the field. How much more will he care for those who will acknowledge him? We should listen to what we teach the children. Because God cares for us, he will help us to overcome every fear.

(3) Counting the cost

Jesus urged his disciples to count the cost of following him. Following Jesus does not always bring peace. Sometimes it brings division and suffering. Jesus knew that we must be ready to commit ourselves completely to him. Nothing can be more important in a disciple's life than Christ.

(4) Bearing a cross

Those who would follow Jesus must be willing to bear a cross. Many times we interpret "bearing a cross" as meaning bearing a burden. Some people may speak of an illness as "my cross to bear." But a cross is not just a burden. It is also a cruel means of death. We must be ready for personal sacrifices and suffering when we follow Christ.

(5) Finding life

The summary of Jesus' ethic in verse 39 is that we cannot find meaning and purpose by seeking selfish purposes. Only when we lose ourselves in participating in Christ's new mission will we find a meaningful life and eternal hope.

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Bible Book

Working relationships

by Jim Byrum, Toltec Church, Scott

Basic passage: 1 Timothy 5:1 to 6:2a

Focal passage: 1 Timothy 5:1-12,17-21

Central truth: Working successfully with the different groups in the church requires special knowledge and skills.

Working successfully with the Lord's people requires special knowledge and love. Older men are to be treated with great respect. They are not to be sharply rebuked, but rather appealed to as a father. Younger men are to be treated as brothers, older women as mothers, and younger women as sisters. The church is a family, the family of God.

Meeting the needs of widows is of special concern. Those widows who have children or grandchildren able to support them should not be a financial burden to the church. Paul encouraged the church members to care for their own and in that way "to pay for their raising." He warned that if anyone does not provide for his own, especially a Christian, he is worse than an unbeliever.

Widows who are "widows indeed" are to be honored and supported by the church. They are the ones who are really in need and left all alone. They have no one to turn to but God and his people for help, and they continue in prayer day and night. These precious saints of God, totally dedicated to prayer and the service of God, are to be treated with great honor and appropriate support.

Only certain widows are to be placed on this special list. Those who are immoral, those whose children can support them and those who are under 60 years old are excluded. Before her name can be placed on the list, she must meet certain requirements. She must be a "one-man woman" (no polygamy, no immorality), she must have been faithful to her husband and she must be known for her good works: raising children, extending hospitality, washing the saints feet, helping people in trouble and devoting herself to every good work.

Paul had a special word for the younger widows. He encouraged them to get married again, to bear children, to keep house and not give Satan any occasion to hurt the Lord's work.

Pastors are to be adequately supported. Those who work doubly hard should be doubly supported. Bad pastors should be warned and corrected, but only in love.

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Golden Gate Seminary president Pollard resigns

MILL VALLEY, Calif. (BP)—Franklin D. Pollard, president of Golden Gate Baptist Theological Seminary since May of 1983, has resigned to return to the pastorate of First Church, Jackson, Miss., effective March 1.

He was unanimously selected in a business meeting of the church Jan. 19. Pollard, 51, was interim pastor for Sunday services, and previously had been pastor of the 7,000-member church from 1974-1980.

"I have had to face the fact that I'm simply a Baptist preacher," Pollard explained. "After my God and my family, I love the ministry of a Baptist preacher. How thankful I am our Lord is letting us return to a congregation we love deeply."

The pulpit of the Jackson congregation has been vacant since October following the unexpected resignation of H. Earl Craig, who moved to Dallas. Pollard almost immediately became interim preacher, travelling from California each weekend.

Golden Gate seminary is a fully accredited institution of the Southern Baptist Convention established in 1944. Pollard is the seminary's fifth president. During the first year of his presidency, enrollment increased approximately 20 percent, the largest gain in seminary history.

An expanded doctor of ministry program

and the establishment of the three multi-ethnic theological association centers are accomplishments related to increases in enrollment.

During Pollard's tenure, the physical facilities and equipment of the seminary have been expanded. The seminary's chapel was remodeled and improvements were made in grounds and landscape.

A state-of-the-art computer laboratory was installed to provide students with learning experience of the application of computers in ministry and church administration.

In the fall of 1985 a new site in Brea, Calif., was acquired for the Southern California center which has experienced continual growth.

Pollard came to the seminary from San Antonio, Texas, where he was pastor of First Church for two years. He has been host and Bible teacher for "At Home With The Bible," a program sponsored by the SBC Sunday School Board and the convention's Radio and Television Commission.

Additionally, Pollard has been preacher for the worldwide "Baptist Hour," radio program and has authored three books. In 1979 he was selected by *Time* magazine as one of the "seven most outstanding Protestant preachers in America."

High court takes case testing religious job bias

WASHINGTON (BP)—For the second time in two years, the Supreme Court will decide if a worker is entitled under the Constitution and federal law to time off for religious observances.

The new case involves the claim of a public schoolteacher in Ansonia, Conn., that the local school board should provide him with paid leave to observe up to six religious holidays annually. The teacher is a member of the Sabbath-observing Worldwide Church of God, a denomination founded by the late Herbert W. Armstrong.

Only last year the court ruled invalid a Connecticut law requiring employers in the private sector to accommodate the religious needs of workers by giving them the day off of their choice each week for religious worship. The justices held, 8-1, that the statute had the effect of establishing religion in violation of the First Amendment.

The new dispute centers on the claim of Ronald Philbrook, who joined the Worldwide Church of God in 1968, that his religion conditions receiving eternal life on the observance of "designated holy days."

But policy established by the Ansonia Board of Education in negotiation with the local chapter of the American Federation of Teachers entitles teachers to take only three paid days annually for religious observances. In addition, the policy allows an additional 18 days' sick leave, including three days for "necessary personal business," a category that nevertheless specifically excludes

religious observances.

Since the 1970-71 school year, the school board has permitted Philbrook to take additional days off for his church's holy days, but without pay.

The teacher first appealed the policy to the federal Equal Employment Opportunity Commission and the Connecticut Commission on Human Rights and Opportunities. According to papers filed with the Supreme Court by Philbrook's attorney, those bodies found "probable cause" to believe the teacher's rights had been violated and sought to conciliate. Philbrook claims he approved the proposals but the school board rejected them.

Under the proposals, Philbrook would have been allowed to use the three days' personal business leave for religious purposes, or would have been permitted to pay the cost of a substitute in his place during his absences, an option that would have cost him less than having his pay docked.

Once the school board rejected the proposals, Philbrook went to court. But a U.S. district court judge ruled against his claims that the school board policy violated his free exercise of religion and Title VII of the Civil Rights Act, a section forbidding discrimination on the job. The judge held Philbrook was seeking preferential treatment, not mere accommodation.

That ruling was overruled last year by the Second Circuit Court of Appeals, which held Philbrook's complaints were justified.

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