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Arkansas Baptist State Convention

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July 5, 1984
Arkansas Baptist
NEWSMAGAZINE

Planned Growth in Giving:
a personal commitment

On the cover



SBC photo © David Hayward

At the podium or away, outgoing SBC President James T. Draper Jr. showed leadership during the recent convention in Kansas City by signing a personal pledge card for *Planned Growth in Giving*. Standing by is Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee. *Planned Growth in Giving* is a new emphasis to lead Southern Baptists to increase gifts to their local churches on a percentage basis over the next 15 years, with similar commitments from churches and state conventions.

In this issue

8 obedient to share

A renewed understanding of the Christian's responsibility to share the faith—coupled with appropriate training—has helped a Paragould congregation discover a new air of excitement and expectancy.

12 charges refuted

Baylor University President Herbert Reynolds answers criticisms of the Texas Baptist student issue made by Zig Ziglar, newly-elected SBC first vice president and a Dallas layman.

No July 12 issue

The Arkansas Baptist Newsmagazine will not publish the week of July 12, 1984, one of three such weeks during the year.

Pro-gambling legislation sails through committee

WASHINGTON (BP)—On the same day the Southern Baptist Convention in Kansas City, Mo., passed a resolution in opposition to gambling, legislation which would lift federal restrictions on gambling advertising cleared committee hurdles in the United States Congress.

The Senate Judiciary Committee June 14 reported out a bill introduced by Sen. Paul Laxalt (R-Nev.), a former casino owner and presently general chairman of the Republican National committee. The legislation, S. 1876, would modify sections of an existing law in order to allow interstate advertising of gambling sponsored by a state.

If the changes are approved, casinos and state lotteries could advertise even in states where such gambling activities are illegal.

Hearings on companion legislation, H.R. 5097, were held in the House on the same day. The House version was introduced by Rep. Harry Reid (D-Nev.), a former member of the Nevada Gaming Control Commission.

Congressional sources familiar with both pieces of legislation expressed surprise at the lack of opposition from Congress and the Reagan administration.

Laxalt's bill was reported out without dissent, even though the Judiciary Committee membership includes conservatives such as Strom Thurmond (R-S.C.), Robert Dole (R-Kan.), John East (R-N.C.), Jeremiah A. Denton (R-Ala.) and Howell T. Heflin (D-Ala.).

In the House, John C. Keeney, deputy attorney general of the criminal division of the department of justice, told a subcommittee hearing that the justice department "does

not oppose enactment" of the legislation.

In a repeat of earlier hearings chaired by Laxalt, one House subcommittee heard a lineup of gambling industry representatives talk about the need for advertising freedom.

Almost lost in the hearings was a claim that the changes in federal law were needed in order to clarify "constitutional problems."

Laxalt and other supporters argue the legislation would bring the law into compliance with a 1975 Supreme Court decision which, according to their interpretation, placed restrictions on the capacity of federal law to limit commercial free speech.

But Larry Braidfoot, a staff member of the Southern Baptist Christian Life Commission and an expert on gambling issues, countered that such an argument "appears spurious."

"The gambling industry, with its billions of dollars in income, would have challenged the current restrictions long ago if the legal problem had been real," he explained.

"If this legislation passes, with no restrictions or limits on advertising, we will be subjected to a barrage of pro-gambling advertising which will glorify every conceivable form of gambling," he predicted. "With the current approach of the Federal Communications Commission and its commitment to deregulation of the media, there will be no limit to what may be done by the gambling industry to hawk its wares."

He urged Baptists and other Christians to communicate their concerns with elected representatives. The legislation, he emphasized, "is on a fast track and will be passed if we do not act quickly to derail it."

OBU dean of students travels to Brazil

Quachita Baptist University Dean of Students Bill Dixon, his wife, Snookie, and sons, Chris and David, left Arkadelphia June 21 for a month-long working vacation in Brazil and Peru.

While in Brazil, the Dixons will be working with the Southern Baptist Convention mission activities in Rio de Janeiro and visiting various sites in the South American nation. The Dixons also plan to attend the annual mission meeting in Brazil, sponsored by the Foreign Mission Board of the SBC.

In early July, they will meet a committee

of churchmen and students in Belem, Brazil, to discuss the "partnership" efforts between the Arkansas Baptist State Convention and the north Brazil mission. "From the efforts of Don Moore, Glendon Grober, and laymen, such as our family, perhaps several more exchange projects may be stimulated between persons in Arkansas and SBC work in north Brazil," said Dixon.

The Dixons also will meet with Ouachita alumni, former students and friends of the school in Rio de Janeiro, San Paulo and Belem, Brazil, and in Lima, Peru.

New Sunday School lesson writer begins

Jimmie Lee Garner, director of missions for Trinity Association, Trumann, begins this week writing Life and Work series Sunday School lessons for "Lessons for Living."

Garner, a graduate of Southern Baptist College and Arkansas State University, has served Trinity Association since 1967. He has served churches in Smithville, Manila, Trumann, Harrisburg, Fisher and Paragould since 1955.

He has been a member of the Arkansas Baptist State Convention Executive Board and president of the Southern Baptist College Alumni Association.

Garner is married to the former Evelyn Jo Hudson of Blytheville. They have two married children.



Garner



The hostess during a recent revival was giving the visiting evangelist a guided tour of her beautiful garden. As they passed before each lovely flower, she called it by name and went on to describe the particular nature of the plant. But the minister, much impressed with the delightful array of color and the skillful planning and tender care that went into it, was taken quite by surprise when the lady passed sorrowfully beside one very distressed looking rose bush. "No," she replied with a gentle smile, "it isn't diseased. On some rare occasions there are flowers which regardless of the care given them, refuse to grow. When they refuse to accept nourishment this is the sad result."

Momentarily, his mind left her flowers and it occurred to him that in our churches there are some people who are refusing spiritual food. They, too, have stopped growing and are sad to behold. Some refuse to hear the preacher when he explains even the simplest theological truths. Some are filled with blind prejudice which reveals their extreme immaturity. Some are so jealous that they will even split their church rather than seek God's leadership.

Of course, the greatest change which takes place in a man's life is when he is spiritually converted. This often produces a dramatic change in a life. Baptists teach that when an individual is saved he receives a gift which is without cost. We believe that all sins are forgiven — present, past and future. These things are true, of course, but often the wrong impression is gained. As one Baptist lady recently commented, "I just can't believe that when a person is saved he can live as he wants to."

Conversion marks the end of an old life and the marvelous beginning of a new life. New values, standards, powers, and relationships exist, but in an embryonic fashion. These babes in Christ must be nourished. New attitudes must be given opportunity to develop.

The steps to Christian growth, like the initial salvation experience, are so simple that they are often overlooked.

Bible Study is the most basic fact of Christian growth. It is sad that so often we allow other things to have priority. There are many excuses given for not studying the Bible. Among them "I don't have the time," or "I can't understand it."

It should be remembered that, in general, we find opportunity to do the things we plan. Therefore, it is essential for us to establish a definite time each day for Bible study. Christ obviously had studied the Old Testament, for he often referred to it. When he was tempted, he replied to the devil each time with scripture.

The excuse "I can't understand the Bible," has the least

validity of all. People are better educated today and there are more translations of the Scripture available now than ever before in history. Someone has said, "It isn't the part of the Bible I don't understand that troubles me, but the part I understand all too well."

To understand the Bible one should read a book through just as one would any other materials. A newspaper is not read by taking a sentence from one article and a phrase from another unrelated item and placing the two together. Why should the Bible become an exception? When the language seems peculiar, a modern translation will be helpful. Obviously, a good dictionary will, also, be invaluable in determining the meaning of a word.

It is also extremely helpful to know as much about the book as possible. The date, author, purpose, recipients and other historical events assist greatly in comprehending the Scripture. This information can be secured from a good commentary or Bible handbook.

Prayer is extremely important to Christian growth. Unfortunately, many of us reserve it only for times of great difficulty. If one is to pray effectively, here, too, one must develop skill. Christ's disciples recognized this need as they requested "Lord, teach us to pray..." (Luke 11:1). Prayer should contain elements of praising God, repentance before God, praising or asking God for our needs and yielding to God. Every Christian should be able to talk with God just as though he were by his side.

It is easy for us to have too small an area of concern. A prayer list is a simple yet effective method by which we can enlarge our horizon, even though it may be only a number of names or needs written on a scrap of paper. Periodically, it is good to review the list to see if our concerns are wide enough or properly established.

Worship, both corporate and private, is essential. The early Christians felt it so vital that they hid away in homes, caves and catacombs, risking their very lives to worship. Worship provides us with power for the living of normal, moral Christian lives.

In corporate worship, each element of the service, the music, the reading of the Scripture and the sermon lifts our hearts to God. In Baptist churches, the proclamation of the gospel is central. This is the reason for the central location of the pulpit. In preparing his message, the pastor will have prayed for guidance and will interpret the Bible in the light of his experience and the needs of his people.

Witnessing is an essential to Christian growth. As one witnesses he will seek God's guidance and will become a more stable Christian.

Arkansas Baptist

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

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Letters to the editor

Don't blame the customers

In retail trade, when sales begin to decline, management starts to search for the reasons for the decline in sales. Customers are sometimes asked for suggestions of ways that the business can better serve the needs of the customers. The customers are not blamed for the decline in sales.

It is different in church. The management says "We are going to do it this way." If attendance drops, the customers (church members) are scolded for the decline in attendance. Wouldn't it be wise for the management of the church to ask, "What can we do to better serve your spiritual needs and make the services more interesting?"

Over a half century ago, churches had prayer meetings. Then the midweek meetings became mostly Bible study, then later a sermon. In the last few years, some churches have started dividing into groups of four on Wednesday night for prayer. Some people like it this way and some don't.

Before television, a lot of people attended prayer meeting. Of course, we had no sports events, soap operas or pornographic movies to watch. Some people do not attend business meetings because whatever the deacons or a committee recommends is automatically passed. Some people are intimidated to the point that they either vote yes or do not vote. I have found by experience that a motion from the floor is resisted.

If you doubt that there is intimidation, I challenge you to sit toward the rear at the next business meeting where you can see most people. When a motion is presented and the "yes" vote is taken, you will note that most people either vote "yes", or abstain. If the moderator goes so far as to ask for a "no" vote? You can then vote "no" loud enough that most people can hear you. Then watch the people turn and look around at you with an expression on their faces that says "what-in-the-world is wrong with that weirdo?" — Ben Fried, Mena

A private matter

I think the Cooperative Program is the best way to fund worldwide missions (as long as the money goes for that purpose primarily), but I don't believe this is the only vehicle that God will use and bless. I am fortunate in being able to support other ministries, some Baptist and other denominational programs.

When I read this week's edition of the *Newsmagazine*, "Letters to the editor" I saw one from a Tennessee Baptist layman signed J. D. Cole, Oak Ridge, Tenn., who "has seen the light and pieced the puzzle together." If he thinks he's being manipulated by a "political machine" within the convention, he should consider we conservatives who have no voice in how the liberals in the convention spend our money.

It appears that the fellowship has already been ruptured, and I don't know what effect this might have on our mission work, but if our seminaries are turned into "Jerry Falwell specials" we might be better off.

I had a Sunday School teacher who never passed an opportunity to bad mouth, criticize and belittle Jerry Falwell and The Old Time Gospel Hour. This went on Sunday after Sunday for many months. After suffering in silence for too long, I finally voiced my opinion to him. I sincerely believe, and scripture does not refute, that a person's financial support to the work is a private matter between the individual and the Lord. Nowhere do I find in the Word that all gifts must be made to a Southern Baptist Church. How about the Salvation Army, Foundation for Christian Living, Salesian Missions, etc.?

In conclusion (not that it will make one iota of difference), I am fed up with The Baptist Committee on Public Affairs and executive director James M. Dunn. I deeply resent the positions he takes and voices as a spokesman for Baptists. Can't you find something to publish in place of his news? Also, to those Southern Baptists to which this applies, please give James Robison a fair shake and get off of his back. — John Odum, Chidester

Editor's note: No further letters will be published in reference to the James Robison-Milton Green controversy.

Liberal 'conservatives'

Thank you for your editorial pointing out the value of the Baptist Joint Committee. It is past time for Baptists to know of what they speak. It is easy for a few in our convention to stir up so many without factual information or with partial information. I am convinced that informed Baptists make better decisions. I hope you keep up the good work.

In the last five years, our convention has been plagued with the accusation that there is a "liberal element" among us. These accusations seem to come from promoters of schools that are not supported by Cooperative Program Funds and, therefore, not Southern Baptist.

I think I have discovered the "liberal element" among Southern Baptists. A liberal is one who promotes change from the traditional. These self-named conservatives in our convention are the ones asking us to change our traditions as Southern Baptists. We, traditionally, have been strong in evangelism and missions, which have been very successful through our Cooperative Program. Now, many of these call this vehicle for mission support a "sacred cow" and accuse Southern Baptists of being liberals.

My last observation, which may be a little late in being expressed, concerns Mr. Patterson and his plan to change Southern Baptists (liberal) by the election of "conser-

vative" presidents. He made a strong appeal for the Bible and accused our Southern Baptist professors of not believing in its authenticity. I find it amazing that he, then, would write for Baptist Press that the inerrancy of the scripture was for the original autographs of which he says we have 98 percent. This means that one of the changer's of our convention has himself accepted a two percent error in the Bible as we have it.

Our Cooperative Program gifts will only increase when we, first, get back to traditional Southern Baptist purposes and goals, and secondly, when our executives have a more favorable contribution record themselves. — David McLemore, Dermott

'A clear voice'

In your editorial June 28, you stated that "for the last 40 years, the Baptist Joint Committee on Public Affairs has been a 'clear voice' on behalf of Southern Baptists on religious liberty concerns."

I beg to differ with you and bring to your attention the split vote that was taken recently in Kansas City. This vote indicated that the BJCPA is not a "clear voice" for mainstream Southern Baptists. Even though you pointed out some achievements in your article, you failed to mention some controversial facts about James Dunn.

Through his affiliation with People For The American Way (PAW), which was founded by television producer Norman Lear, and with his testifying against restoring oral prayer in public schools before a recent committee in Washington, James Dunn has shown Southern Baptists that we must take a very close look at funding money to people who will not represent the best interests of Southern Baptists.

If the vote on BJCP had been taken on Thursday, instead of Tuesday, I believe that the \$417,000 funded in the budget would have been put aside for close review. There was only about 550 votes difference in the balloting.—Charles L. Mays, Dermott

Cut through the politics

Thank you for your editorial in the June 21 issue of the *ABN*. I closely followed the newspaper articles on the Southern Baptist Convention and was waiting to read the reports in the *ABN*, hoping that the secular articles were misleading and that there was no cause for the fear that nagging at me.

Apparently the newspapers were fairly accurate in their assessment of the convention. Russell Dilday Jr., in his message to the convention, seemed to be one person who was able to cut through the politics and speak with astute clarity. My prayer is that all of us read and re-read what he had to say and ask ourselves if perhaps there is a message for us from God in Dr. Dilday's sermon.—Martis Stephen, Trumans

Christians persecuted

For the past few years, disturbing reports of persecution of Christians have been coming from Central America. Last year, a refugee from Guatemala visited Little Rock and told of army massacres of Indians. "They look for houses where there's a Bible," she said, "and then they kill the whole family and call them communists."

The Baptist Convention of Nicaragua, in an open letter to Baptists in America, has written, "Nicaragua is being invaded by mercenary forces and former Somoza Guardsmen who only know how to kill, torture, rape and rob. . . . Brothers and sisters, we want you to know about the grief and mourning that this invasion is producing among Baptists and Nicaraguans in general, especially in the northern part of the country. Three of the congregations we had there have disintegrated. Many members have been kidnapped and taken to Honduras. Others have been captured and tortured with unspeakable cruelty."

After much prayer and soul-searching, a group of Arkansans has decided that we cannot remain in peace and safety if there is even a possibility that our own tax money is supporting the persecution of Christians. We are going to Nicaragua on July 18, to see for ourselves whether U. S. aid is killing Christians or communists. We will go wherever Christians are being threatened as a witness that the death of Christians anywhere is an attack on all Christians.

We ask your help. We ask you and your church to pray for God's guidance for yourselves, for us, and for the Christians of Central America as we all face this terrible dilemma. We urge you to study what is happening to Baptists in Central America and would appreciate any other information you have or any questions you would like us to investigate. If you feel so led by God, we would like you to join us or to offer your prayer support. Call 224-4020 or write, Witness for Peace, 12406 Colleen Dr., Little Rock, AR 72212.—**Barbara Stanford, Little Rock**

Not a "faction"

I am afraid your unhappiness with certain actions taken at the convention has caused you to err in judgment, for there are a number of misrepresentations in your editorial, "SBC: conflict and deviation." In the first place, you called the conservatives a "faction" of the convention. Why do you call the majority a "faction"? If you want to identify a real faction why not look toward the "moderates" who met with the Pastor's Forum (about 1,500 out of 10,000, I understand).

Second, you made it appear that the attempt to defund the Baptist Joint Affairs Committee was a departure from our historic position on the separation of church and

state. The real issue was over funding an organization over which we have little control. Why don't you inform our Southern Baptist people that we give 80 percent of the budget on the BJAC and have only one-third representation on the board? The nearly successful effort to defund the BJAC was not a "reversal of historic positions" on the separation of church and state but a vote of no confidence in the leadership and partisan politics of its director.

Third, you imply that the reason why Southern Baptists have grown and Northern Baptists have not is because of the Cooperative Program. Why not be more honest and admit that the most significant reason is Southern Baptist historic conservative theological stance as contrasted with Northern Baptist liberal theology?

Fourth, you imply that those elected to leadership roles this year are not committed Southern Baptists. It does seem strange to me that one can depart radically from historic Southern Baptist doctrine and still be called a committed Southern Baptist, while one is branded a disloyal Southern Baptist or a nominal Southern Baptist if his church does not give an arbitrarily determined percentage to the Cooperative Program.

Finally, you charge the majority of messengers at this convention with ignorance, voting on issues of which they had little knowledge. I would remind you that among those messengers who voted ignorantly were some of the most committed, informed and proven leaders among Arkansas Baptists.—**Jimmy A. Millikin, Marion**

Flagrant use of power

Congratulations on your courageous and prophetic editorial concerning the recent Southern Baptist Convention. You will anger some who will not want to hear the truth that the Southern Baptist Convention is deviating from our historic major emphasis on missions and evangelism. Having been a Southern Baptist for over 70 years, I feel strongly about the non-Baptist practices at recent Southern Baptist Conventions by those who feel called to force other people to their ecclesiastically-imposed guidelines.

I served in the Arkansas Legislature for eight years and became familiar with political maneuvering, but I never thought I would see the flagrant use of power displayed by those who now "run" the Southern Baptist Convention sessions.—**Paul Meers, Little Rock**

P. S. The fact that the convention could elect as first vice president a man who was attending his first convention is indicative of the politicizing trend within our convention. When will we say we have had enough?

You'll be glad to know...

Don Moore

...A dear, aged widow cares. Somewhere in the past, she learned that the Cooperative Program is the lifeline of support for the great mission activity known to man. Being grieved that these ministries were being threatened by declining contributions, she



Moore

had her attorney to send a check for \$200. The simple note said, "to help make up deficit giving to Cooperative Program. No receipt needed." Because she cares, she gives. May God help us to raise up a generation of Southern Baptists who know and care. This beloved sister made my day and inspired my ministry. May God richly bless her. May he strongly challenge us as present leaders to be informed and to inform our people about the ministry they have through the Cooperative Program.

...We have a church starter! Floyd Tidsworth came to us from West Virginia. There he served as pastor, director of missions and state mission director. He and Tommy Halsell, another Arkansas and state Baptist executive director, led their convention to move from 54 churches to 140 churches in 10 years. Floyd has done it all in church starting. As you recognize communities, neighborhoods and pockets of people not being reached, please give Brother Tidsworth a call and let him give you some suggestions on how you can go about reaching those needs.

An example of need would be in a county that has grown 30 percent in population in 10 years but has one less Southern Baptist Church than it did 10 years ago. We would like to see churches start out of loving concern and proper church support rather than from anger, hatred and church division. Let us help you!

...Another challenging example! Recent studies on Korean church growth concludes, "Two other factors have built the Korean Church, martyrs and prayer. Perhaps one million Christian gather in churches every morning as early as 4 a.m. to pray." May God continue to move us to pray.

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

by Millie Gill / ABN staff writer

people

Bob Roberts has joined the staff of Springfield First Church as minister of evangelism. He is a graduate of Southwestern Seminary and has been serving as pastor of the Garden Acres Church in Burleson, Texas.

Steve Dollar began serving June 10 as pastor of the Parkin First Church.

Terry Walters has resigned as music director at Blytheville Trinity Church to join the staff of the Rugby Hills Church in Memphis as minister of music/youth.

Morris Brock has resigned as pastor of the Blytheville Trinity Church to become pastor of the Grange Hall Church in Marshall, Texas.

Robert Bray is serving as pastor of the Wilmar Church, coming there from a church in Clark, Texas. A native of Malvern, Bray is a graduate of Ouachita Baptist University and Southwestern Seminary. He is married to the former Becky Ray. They have one son.

Margaret Rich Merritt died June 25 at age 76. She was a retired secretary and wife of R. G. Merritt, pastor of the Faith Church at DeWitt. Other survivors include a sister, Gracie Rich of Stuttgart. Funeral services were held June 27 at the Stuttgart First Church. Memorials may be made to the Faith Church building fund.

W.O. Vaught, pastor emeritus of Immanuel Church in Little Rock, has raised \$70,000 toward the new Foreign Mission Board orientation center in Richmond, Va., and \$10,000 for the building fund of the Southern Baptist church in Jerusalem which was destroyed by fire some 15 months ago.

briefly

Coal Hill Church will observe its 100th anniversary with a July 29 celebration. Speakers will include Doyle Smith, Howard Linton, Paul Wilhelm and James Bean.

Magnolia Church at Crossett ordained Kenneth Johnston to the ministry June 17.

Clinton First Church was introduced to the Baptist Telecommunications Network and the American Christian Television System Wednesday evening, June 6. Gerald Jackson, associate in the Church Training Department of the Arkansas Bap-

tist State Convention, shared information on program availabilities through the two media systems launched at the 1984 Southern Baptist Convention. Members of the Clinton church have donated televisions and satellite dish hookups.

Park Hill Church in North Little Rock had a 19-member mission team in Bluffton, Ind., recently to assist the North Oaks Church with Bible school and revival services.

Stuttgart First Church launched its new Sunday School year with a dedication service Wednesday evening, June 27.

South Highland Church in Little Rock will celebrate homecoming July 29 with activities that will include a covered-dish luncheon, according to pastor James Hays.

Northvale Church in Harrison recently assisted the Beaver Lake Church with a lay-led revival. Northvale deacons sharing testimonies include Moscoe Cash Jr., Ron Pugh, Herman Scroggins, Jim Stone, Richard Hunt, John Sewell, Ken Johnson and Robert Hudson. Musicians were Jean Hudson, Mary Roberts, Lois Hacker, Cash, Wayne Bandy, Gary Morris, Stone, Gene Sprain and pastor S. D. Hacker.

buildings



ABN photo / Millie Gill

Martindale Church in Little Rock dedicated a \$100,000 auditorium Sunday afternoon, June 24. The buff brick building was constructed through the volunteer efforts of the congregation and its pastor, Bob G. Crabb. Crabb praised members for both their work involvement and financial contributions to the building program, explaining that it had only been necessary to finance \$14,000 of the total cost. Thurlo Lee of Timbo, a former pastor, was dedication speaker. He praised the congregation for their involvement in the building program, encouraging them to let their building teamwork continue in sharing the message of salvation. Clarence Shell, evangelism director for the Arkansas Baptist State Convention, preached during the morning worship hour on growing an evangelistic church.



Woman's viewpoint

Pauline L. Tucker

The practice of patriotism

Do you remember having chills when "The Star-Spangled Banner" was played or the flag passed by? Maybe you still do. I admit having become blasé, indifferent about them. No more goose bumps.

It's been too long since school days which began with the pledge of allegiance to the flag and history lessons filled with stories of American heroes. For me, even too long since weekly ballgames preceded by the playing or singing of the national anthem. Anyway, people nowadays get their chills at the kick-off cheer instead of "O, say can you see. . ."

Brother Lawrence in the little Christian classic, *The Practice of the Presence of God*, talks about his conscious effort to stay close to God. He said he had to deliberately pull

his mind away from other things and set them on God.

A young Christian friend told me how she had changed her eating habits by adhering to this rule: do something 30 days in a row, and it will become a habit. She practiced rules of good eating until they became habit.

If habits can be developed (and I believe they can), what, I wonder, are some patriotic habits I can develop by conscious practice?

For starters, I can get out our flag and display it proudly on national holidays (or all days, for that matter). When I say the pledge of allegiance, I can say it with meaning and pride instead of using the half-embarrassed mumble employed by most adults.

I can pay attention to issues and learn

about candidates in order to vote intelligently. I can vote.

I can practice being a good American. In part, that means fully obeying laws, conserving natural resources and preserving the order and beauty of our land, not hedging on honest dealings, and being a caring, concerned neighbor.

Even putting these thoughts on paper makes me more aware of my feelings about my country. Today is a good day for me to begin practicing patriotism.

Pauline Tucker, a former elementary school teacher, has been a curriculum writer for the Baptist Sunday School Board since 1977. Her husband, Carter, pastor of Melbourne First Church, is a retired Army chaplain.



One layman's opinion

Daniel R. Grant

A halfhearted fight against a wholehearted problem

The problem of student alcohol abuse on American college and university campuses is now so alarming that it has become popular to include this topic on the professional programs of higher education conferences. Serious concern about the many ill effects of beverage alcohol traditionally has been branded as last gasp narrow-mindedness of religious schools holding out against sophistication and maturity. More recently administrators in the majority of American colleges and universities have established wide-ranging alcohol-education and awareness programs. One study has revealed that 79 percent of all colleges and universities now have alcohol-education programs on their campuses.

On the surface, this would seem to be good news. A speaker at the recent meeting of the American College Health Association was not nearly so optimistic. As reported in *The Chronicle of Higher Education*,

Howard T. Blane, professor of education and psychology at the University of Pittsburgh, reported on the relative ineffectiveness of these college programs. He said he found "no evidence that anything that has been done in the past works in changing attitudes, knowledge, or behavior—mainly behavior," among college students who drink.

One study of an alcohol-education course found the number of times a student was drunk in one month dropped from five to four after the course. Mr. Blane asked, "Is that what we're talking about when we talk about reducing alcohol abuse on campus?" He concluded that behavior change has proven to be an extremely elusive goal. Following Mr. Blane's report, the discussion degenerated into an argument over the relative value of decreasing the minimum drinking age, as opposed to increasing it.

It is difficult to oppose alcohol-education programs, just as it is difficult to oppose the

flag, the family, or apple pie. The tragedy of most alcohol-abuse programs lies in the attempt to fight a very complex problem with an incomplete arsenal of weapons. The changing of one's knowledge is certainly an important part, but without the changing of one's attitudes and behavior we are just kidding ourselves. All too often a change of heart is not even within the scope of the secular goals of an education program.

Heart changing is what Christian ministry is all about, whether on or off the university campus. An alcohol-education program is predestined to ineffectiveness and failure if it focuses only on a part of the person. It is the spiritual dimension of the person—the whole person—that must be mobilized before a halfhearted program can become wholehearted.

Daniel R. Grant is president of Ouachita Baptist University.



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March 16 - April 6, 1986

Send student names!

Parents, pastors, other church staff members, Sunday School teachers, family and friends of new college students are urged to send the students' names and addresses to the Baptist Student Ministries Department of the Arkansas Baptist State Convention, Box 552, Little Rock, AR 72209, or to the BSU director on the campus they plan to attend. Many colleges no longer provide this information to campus ministers and local churches.

Paragould church finds keys to successful witnessing

by Mark Kelly

Like every new Christian, John Lane wanted to share his faith in Christ.

And like many other Christians, that longing was frustrated by fears of rejection and feelings of inadequacy.

"I wanted to tell others what had happened in my life," explains Lane, a salesman and member of West View Church, Paragould. "Every Christian has a desire to tell, but most of us don't feel adequate."

West View pastor Gary Fulton had been stressing to the congregation that responsible Christian discipleship included sharing one's faith with the unconverted—that such witnessing was a matter of obedience.

John Lane was convinced. He joined Fulton in a Continuous Witness Training seminar in Pine Bluff. After a week of intensive memorization and rehearsal, the two returned to Paragould to put their learnings to work.

"I came back from the seminar, tried it (CWT) and found it something any Christian would want," recalls Lane, who is now the church's outreach director. He and Fulton promoted a training session at West View and enlisted four more persons for the rigorous witness training program.

Now, months later, with most church leadership trained to share their faith, each week sees 35 persons witnessing regularly, "not just visiting," according to Pastor Fulton.

"In three months, 21 persons professed faith in Christ," he exults. "Two-thirds of them have joined the church.

"The exciting thing is that I've led only

three or four of these people to the Lord myself. The others have been won by laypeople."

Fulton, a Lepanto native and graduate of Arkansas State University, actually uses two tools to train people in obedient witnessing: CWT, the comprehensive, intensive approach already mentioned, and Lay Evangelism School (LES), a simpler, less rigorous technique. He finds the two function in different, but related, ways.

LES in fact adequately trains more people in sharing their faith, says Fulton. Because its requirements are not as steep as CWT, persons find it easier to commit to the training. To date, 24 members of the congregation have completed LES training.

CWT, on the other hand, is more "comprehensive," Fulton explains. He believes it offers more depth in the gospel presentation and trains a person to deal with objections and questions. Nine West View members have completed the CWT course of study.

"The main idea behind offering both programs was that LES can get so many more people witnessing," notes Fulton. "CWT is a slow process initially, but it multiplies.

"I would encourage churches to use them simultaneously, with the idea that LES would be followed by CWT for many people."

Fulton reminds the people that results from sharing their testimony is not their responsibility but God's. "A successful witness is one who is obedient to the Lord and shares his faith, depending on God to give the increase," he says. "I caution those who have

been trained not to think they are super-physical. They're just being obedient."

And there are other elements involved in making a successful witness.

For example, Lane can testify to the need for patience. "It was a year before I actually led anyone to the Lord," he recalls. But his patience paid off when five people in one household accepted Christ at the same time.

Prayer is also an important part of the program, Fulton emphasizes. Each person involved in witness training has a prayer partner—someone outside of the program—with whom they pray for prospects about to be visited. After the visit, they meet again to report.

Fulton believes the emphasis on prayer is crucial to the success or failure of the witnessing effort. Without prayer and the power of the Holy Spirit that results, "these programs aren't worth a dime," he insists.

With the combination of elements—obedience, training, patience and prayer—and the 21 conversions, however, West View has found fresh stirrings in their congregation.

In addition to the pastor and outreach director, four of the congregation's five deacons, including the chairman, have been trained. So has the Sunday School director and each of that program's department directors. Twelve of 22 Sunday School teachers and eight of 12 Church Training leaders have also been prepared to share their faith.

The result, according to Fulton, is that, although Sunday School attendance is up "slightly," worship attendance and the

Missionary doctor does it his way for Chinese in Macao

by Erich Bridges

MACAO, Macao (BP)—Physician Bill Swan doesn't cure heartburn. He causes it.

Missionary committees frequently throw up their hands in despair when they try to deal with him. Administrators gnash their teeth. "He resists authority," sighs one colleague. "He refuses to follow policy. He ignores restraints. He just moves."

But even Swan's critics admit the Southern Baptist missionary doctor has laid the foundation for a medical evangelism ministry which may reach whole chunks of the population in Macao, the Portuguese territory near Hong Kong.

Says an exasperated admirer: "I'd like to choke him sometimes, but I'm for him!"

The 40-year-old Arkansas native doesn't understand all the furor that sometimes surrounds him. "In the Orient, especially in Macao, people say you need patience," he explains, leaning back at his clinic, hands behind his head, sandaled feet casually crossed. "Well, you do, when you need aggressive patience, because if you want to get something done, you have to push."

When Swan's "aggressive patience" collides with Chinese culture or the policies of

the Hong Kong-Macao Baptist Mission, he sometimes gets sent back to the drawing board, but he never gives up.

After four years as a Navy flight surgeon, both Swan and his wife—the former Janet Morgan of Oklahoma, who worked as a journeyman in Hong Kong from 1967 to 1969—felt God calling them to be missionaries in China.

China was and is closed to missionaries. So the Swans determined to work with Chinese people elsewhere. Sorry, said the Foreign Mission Board, we have no requests for medical work among Chinese. The couple agreed to go to the Philippines. But near the end of missionary training Swan was invited to practice at Baptist Hospital in Hong Kong.

He later wrangled a transfer to Macao to open medical work. No non-Portuguese or non-Chinese physician had obtained a medical license in Macao for centuries, as far as Baptists knew. Swan got one. The Chinese and Portuguese hospitals in Macao wouldn't tolerate "competition," he was warned. He opened a medical clinic in 1980 and expanded in 1983.

His clinic features three full-time nurses, a lab and pharmacy, an X-ray facility, a small operating room and two beds for intensive-care recovery. At full speed he can handle scores of patients a day. But Swan wants to reach far beyond the boundaries of his clinic. He calls his vision a "hospital without walls."

The vision fits Macao. Once the bustling hub of Western trade with China, Macao was long ago eclipsed by Hong Kong. The 16-square-mile territory remains a lively place for business and tourism, but it has been overrun in recent years by Chinese and Southeast Asian refugees. The population has doubled to nearly 500,000.

Thousands of these refugees jam shantytowns clinging to forsaken corners of the area. Most are undocumented and thus ineligible for decent employment or social services. Many are sick; many children are malnourished. Swan treats refugees at his clinic, but he also "makes rounds" in the shantytowns, checking on regular patients and finding new ones. Missionary nurse Janis Dickerman and Chinese community nurse Chio Kim Fong work with him, sharing the gospel as they examine patients.

number of visitors in services are "way up." On a recent Sunday, organized contacts reported for the previous week totaled more than 200, actually surpassing their Sunday School enrollment. And that compared to the 40—most made by the pastor—usually reported before the training.

"I believe that's significant," says Fulton evenly and intently. "I believe things are just starting. We've just seen the beginning."

West View finished their second CWT seminar in May, alongside an LES program. Plans are being made to host a national CWT training event in 1985.

"The change in the lives of some of our people is really exciting," Fulton adds. "Some were witnessing already—sharing their faith during visitation—but weren't doing it effectively."

With training, however, and Fulton's favorite theme of patient obedience, persons in the community are coming to Christ. "And people begin to grow spiritually when they begin witnessing," Fulton notes.

And with other members like David Birmingham—also a new Christian and a Sunday School department director trained through LES—reporting "an excitement that wasn't there before," Fulton approaches each day with a new sense of expectation.

"You wonder when you come to church, 'What's going to happen this time?'"

Mark Kelly is an intern with the Arkansas Baptist Newsmagazine.

Other missionaries (including Janet Swan) work in the ministry distributing food, preaching and teaching, helping people get work permits.

Swan dreams of a whole team of Christian medical workers who will go into homes, teach health care and open the door for Bible studies, fellowships and ultimately new churches. The dream hasn't materialized yet, but Swan insists he's in Macao to stay.

Now he faces another challenge: a government administrator is requiring Swan and his new missionary partner, physician Mike Fleenor, a recent graduate of Southern Seminary, to prove fluency in the Portuguese language (which isn't used by the Chinese majority) or lose their Macao medical licenses. Both will probably have to study in Portugal to meet the requirement.

Is it worth the trouble when other fields are begging for medical missionaries? Swan thinks so. "We've come to the realization that the Lord wants us in Macao," he states calmly. And he can be very persistent.

Erich Bridges is a staff writer for the Foreign Mission Board's Commission magazine.



Food and fellowship

Virginia Kirk and Jane Purtle

Garden vegetables

"And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth... to you it shall be for food" (Gen. 1:29)

I hope you are blessed this summer with beautiful garden vegetables. They are truly a gift from God, and you are twice blessed if you are privileged to both grow them and eat them. There is a special pleasure in eating a tomato or squash or cantaloupe that you grew yourself.

Southern stir-fry vegetables

Wash and prepare a vegetables such as green or waxed beans, squash, greens (kale, spinach, Swiss chard, etc.) broccoli, cabbage or cauliflower.

Place a chunk of butter, margarine, or bacon grease in a heavy kettle and heat until it sizzles but is not brown. Dump in the vegetables and cook for a minute or two. Gently turn the vegetables over and continue stirring occasionally for about five minutes or until all vegetables are hot. Add a small amount of water, if necessary, and cover tightly. Turn heat to low and cook for 4-5 minutes. Stir in salt and sugar to taste. Continue cooking covered until vegetables are as tender as desired.

If you grow zucchini, you are sure to be inundated at some point. There are many ways to use this versatile vegetable including breads, cakes, pickles, relishes, casseroles, and main dishes. A zucchini cookbook is a good investment if you like to experiment. These recipes are inexpensive main dishes.

Stuffed zucchini

4 medium zucchini	1 tsp. salt
1 lb. ground beef	1 tsp. lemon juice
¼ C. mayonnaise	¼ tsp. pepper
2 tbs. chopped onions	1 C. bread crumbs
2 tsp. dried parsley flakes	1 15 oz. can tomato sauce
1 tsp. oregano leaves	

Cut zucchini lengthwise. Scoop out centers, leaving ¼ inch shell. Place in shallow baking dish. Coarsely chop zucchini centers. Mix with next nine ingredients. Spoon into shells. Top with sauce. Bake in 350 degree oven for 30 minutes. Serves 4.

Egg and zucchini skillet

¼ C. cooking oil	¼ tsp. pepper
3 C. thinly sliced zucchini	½ tsp. basil (optional)
4 eggs	½ C. grated Parmesan cheese
¼ tsp. salt	

Heat oil in medium sized skillet. Add zucchini and cook, stirring occasionally, until light brown and tender. Beat eggs, seasonings and cheese. Pour over zucchini and cook over medium heat, lifting edges as it cooks. When bottom is brown and center still slightly soft, cut in wedges and turn each wedge to brown other side slightly. Serves 4.

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

DWI awareness monument discussed

A committee of the Christian Civic Foundation of Arkansas met for the first time June 7 to discuss raising an "awareness monument" to the problem of drunken driving.

The Christian Civic Foundation's Feasibility Committee agreed to sponsor a competition for the name and design of the project, which will serve to remind travelers of the dangers and continuing problem of intox-

icated drivers, according to committee chairman Robert A. Parker, director of the Christian Life Council of the Arkansas Baptist State Convention.

A \$100 prize for the winning design was offered by J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*.

The committee also discussed possible locations for the proposed monument.

Your state convention at work

Cooperative Program

Bold cooperation

I was recently called to testify as an "expert" witness in a trial involving a dispute over title to church property. It became



Collins

very apparent that the court, the lawyers and many of the principals in the case could not grasp the concept of cooperation being the only tie between churches, associations, conventions and their various agencies.

Fundamental to our strength is the absolute autonomy of the local church. For those outside Southern Baptist life, it seems incredible that we could have built strong denominational agencies and institutions by the free cooperation and gifts of churches.

As with all freedoms, however, there is an attendant responsibility. Churches are free and responsible. Our combined effort through the Cooperative Program is a glaring testimony to all the world of what we understand our responsibility to be in world missions as well as all the other areas for which we have made commitments. The world may be confused about how we work together, but it is my prayer that they will never be confused about our willingness to cooperate. May the Lord grant that our efforts through the Cooperative Program will continue to amaze the world around us.

Our churches are autonomous and have freely chosen to cooperate that the whole world may know Jesus. **Bold Cooperation** should become the way we accomplish **Bold Missions**. — L. L. Collins, Jr., associate executive secretary

Evangelism

Locating prospects

We are told that only three percent of all the lost people come to our churches on their own. Most places I preach, I wish



Shell

three percent would come to hear the gospel. This means that 97 percent are out there lost without help, without hope, without strength. These people will die and go to hell unless we go to where they are and share Jesus with them. It is absolutely imperative that our church people come out of the beautiful church buildings into the market

and share with lost humanity the good news of Jesus.

Jesus stated in Luke 19:10, "For the Son of man is come to seek and to save that which was lost". In John 10:10, Jesus said, "I am come that they might have life, and that they might have it more abundantly". The love of Christ constrains us to reach out to the unlovely and share God's love with them.

The judgement of God decrees that we seek out the sinners. In Hebrews 9:27-28, the Bible says, "It is appointed unto men once to die, but after this the judgement: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation".

Our obedience to Christ impels us to bear fruit. John 15:4-5: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me... He that abideth in me... bringeth forth much fruit". — Clarence Shell, director

Missions

Asians

You don't have to like moo shu pork to like Chinese. To most Westerners, they are as inscrutable as the delicacy of 1,000-year-old eggs, yet as well-known as eggrolls;



Cash

they are as unfathomable as the method of holding chopsticks, as plain and simple as an ox cart; they are as mysterious as the flavor of hoisin sauce, as familiar as today's newspaper headlines. They are the

Asians in America. Although today many see them as waves of refugees following the Vietnamese war, Asians have been immigrating to the United States since the early 1800's. Primarily, as one recent immigrant says, they have come 'for the family' and 'for the freedom.'

By and large, they have not found ready acceptance. Yet their industry, diligence and willingness have helped them carve out a niche in this mosaic society, as well as contribute significantly to its well-being and advancement.

But the struggles of hard work, new cultural patterns and different, shifting value systems create for Asian-Americans bewildering family tensions and career pressures. Says one Korean Baptist pastor, "The first year seems to be the greatest difficulty. The language barrier, the culture shock, is the worst. Then it starts to go

away. The more you stay, the more you like America."

Whether the Asian has been here one year or many, you can help him or her make the cultural transition to a U. S. lifestyle. And in so doing, you can also tell Asian-Americans of the new life to be found in following Jesus Christ. — Randy Cash, language missions director

Christian Life Council

Proper priorities

Someone in Arkansas once suggested the possibility of considering for burial purposes of super-lovaly fans a red razorback hog shaped coffin.

Loved ones of the deceased might carry out his or her wishes to wear an appropriate red jacket and the hawg hat. As the coffin lid is raised, a recording of the fight song or "sooey, pig, sooey" yell might be heard. More recently, someone has

suggested cremated ashes of such fans be scattered, for a price, on the home gridiron. Artificial turf could pose a problem. Still another suggestion is that the vast empty space under stadium seats be converted into burial crypts. Prices for such would depend, of course, on the distance to the fifty yard line.

Seriously, as important as some things are, Christians absolutely must seek first the Kingdom of God and his righteousness (Matt. 6:33). Loyalty in obeying Christ's commission to evangelize, baptize and teach the entire world must take precedence. A big share of personal feeling of fulfillment can come through personal and church contribution to worldwide missions through the Cooperative Program of the Southern Baptist Convention. — Bob Parker, director

Family and Child Care

I found you

"Beth" is 10 years old. She has been sexually abused. Bedtime means crying, while she sleeps drawn up into a tight fetal-like posture.

Beth has many feelings, but least among them are a 10-year old's joy, happiness, excitement or innocence. Rather, she feels shame, fear, rejection, and abandonment. Where was mother when she needed her? Why did this happen? How did she "let" this happen? What will her friends think?

Sometimes it seems that all she can feel is hate, but she knows that's wrong... then there's guilt.

Beth wants someone. She needs others in her life. She reaches out with a smile, a reluctant hug, with anticipation and belief "as-if-nothing-ever-happened", and then withdraws... something has happened... and Beth needs a friend.

Many of you have received an invitation from us to become a friend to Beth and children like her. We have begun to receive gifts from all across the state and are grateful; one lady called to offer her home for Beth.

Your response is encouraging! "When friends were hard to come by... I found you. Beth needs a friend". — Johnny G. Biggs, executive director

Church Training

Pastor-Director Retreat

"It was one of the most practical conferences I have attended." "It was just the help we needed to plan for the beginning of a new year." "The retreat helped us to strengthen our training program and we have seen good growth take place as a result."



Holley

These are some of the testimonies from those who have attended the annual Pastor-Director Retreat. This year's

retreat will be at Camp Paron on Friday and Saturday, Aug. 3-4. The retreat is primarily for pastors and Church Training directors. Church staff members are welcome to attend, along with their wives or husbands. The retreat begins with supper at 6 p.m. on Friday and ends with lunch on Saturday.

This year's retreat will be led by Steve Williams, a consultant with the Church Training Department of the Sunday School Board, along with members of the Arkansas Church Training Department staff.

Pastors and directors will consider the basic elements essential to maintaining an effective training program, how to get the most from the Developing Believers Emphasis for 1984-85, how to start new training groups and how to use Equipping Centers, DiscipleLife, DiscipleYouth and MasterLife to meet special training needs.

Don't miss this year's Pastor-Director Retreat. — Robert Holley, director

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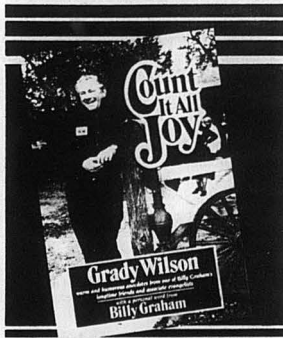
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Baylor president refutes Ziglar attack on university

by Craig Bird

WACO, Texas (BP)—Zig Ziglar's election as first vice president of the Southern Baptist Convention doesn't make him knowledgeable about Baylor University, according to Herbert Reynolds, president of the Baptist school.

The June 17 issue of the *Dallas Times-Herald* carried an interview with Ziglar in which the motivational speaker criticized two Baylor professors: a Mormon teaching in the Spanish-Portuguese department and a religion professor who, he said, believes evolution played a part in the creation of the world.

Reynolds, in a formal statement released by the Baylor public relations office, answered the charges while discounting Ziglar's qualifications as critic.

Ziglar has "never been on the Baylor campus to my knowledge," Reynolds said, but is part of a "priestly and self-anointed group" which "is smart enough to know that if they can control the educational system of Baptists and our publishing houses, they can be effective in producing the kind of clones which will make willing followers of demagogues who seek to change the essential characteristics of the Southern Baptist denomination."

Ziglar, who says he believes the Bible, "from Genesis to maps" has not been a voting messenger to a national, state or association Southern Baptist convention prior to this year, according to the *Times-Herald*, but said he decided to become involved recently after learning about the Baylor professors.

He said he was asked to run for vice president of the SBC four to five months ago by a member of the inerrancy group within the convention led by Paige Patterson of Dallas and Paul Pressler of Houston. Not long afterwards, he said, he was told, "I was the first choice of Dr. Stanley" as a running mate.

Charles Stanley, pastor of First Church in Atlanta, was elected president of the SBC on

the first ballot. Patterson is an associate pastor at First Church in Dallas where Ziglar is an active lay member.

[In a press conference after his election, Stanley reported it was not until the morning of the election that he "was willing to say yes to the Lord" and run for the presidency. He also noted he "had to say yes to him (God) out of pressure from him and not from anybody else in this world." — ABN]

Ziglar urged that Phillip Johnson, a Mormon who has taught at Baylor since 1977, be removed from teaching duties. "I think since they've made the colossal mistake of putting him on tenure, he needs to be put in a caretaker position or in the registration office, away from students," Ziglar said in the interview.

Reynolds defended both Johnson and the unnamed religion professor, saying Ziglar "is a political candidate in terms of our convention" whose concern is "to identify issues to attempt to discredit not only Baylor but our Baptist-related agencies."

A Baylor policy against hiring Mormons went into effect in 1982 after the Southern Baptist Convention Foreign Mission Board deemed Mormonism a "cult," Reynolds said.

"We are not going to treat this individual to be the totality of Mormonism," he continued. "He has never in anyway tried to share his belief with anyone and he possesses a letter of instruction from me that any such action would result in action being taken against him.

"The best witness we can be is to treat him in a Christian fashion. He doesn't have a thing to do with religion. No Southern Baptists applied for the position."

Reynolds also said Johnson, a Phi Beta Kappa scholar, is very much respected by his students and faculty colleagues.

"If Baylor, as a 140-year-old institution with

60,000 alumni, 10,000 students, 1,500 faculty and staff and the undergirding of three million Texas Southern Baptists is not strong enough to prevail in the face of one single individual whose activities have been circumscribed, we are not as strong as I fully believe us to be," he added.

The religion professor, "who has spoken of evolution in relation to God's revelation of His creation, has been a deeply committed Christian since he was a boy," Reynolds said. "He has never stated or alluded to the fact that there is any creation apart from God and makes it very clear he is committed to 'the Bible as God's Holy Scripture given to us by revelation and inspired by the Holy Spirit.'"

He and all members of the Baylor religion department voluntarily signed the Baptist Faith and Message in October 1979, Reynolds said.

Ziglar told the *Times-Herald* he is convinced he has an important role to play in the 14-million member SBC. "Mostly I see myself as the individual who will reach the lay people," he said. "I think God has put me in this position for this purpose."

Reynolds said, "I don't think he (Ziglar) is going to have an impact on Baylor. He's a Johnny-come-lately on the Baptist scene."

But if the "group" of which he is a part is successful, Reynolds warned, "our (Baptists') historical commitment to the priesthood of the believer would be replaced by the belief that we need a priestly group of inerrant interpreters because the rest of us are not considered sufficiently capable of reading the Word of God for ourselves and responsible for our own souls on that day of judgment when each of us must stand alone before him."

Craig Bird is feature editor for Baptist Press.



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

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International

Revolt against oppression

by Stanley Daniel, First Church, Van Buren

Basic passage: 1 Kings 11:14-14:31

Focal passage: 1 Kings 11:29-33, 12:15-16

Central truth: Right worship insures unity.

God had warned Solomon that if he did not follow in his ways the kingdom would be torn from him and given to his servants. God was true to his word. Solomon had his affections turned from God by marrying wives who served strange gods. Jehovah allowed him to reign all his life because of his father, David, but when Solomon died, the kingdom was divided and 10 tribes went into the control of Jeroboam, who was the son of a servant of Solomon. God had kept his word again.

The kingdom was divided and lost to Solomon and Rehoboam, his son, because they rejected the direct commands of God to serve him and walk in his ways. Not only did the family of Solomon suffer, but the entire nation suffered because of rulers who refused to lead them in the ways of righteousness. In spite of his great wisdom, Solomon became foolish and did violence to the kingdom of God.

God did not create his kingdom to be divided. Jesus prayed in John 17:11 for his followers to "all be one in him." Whatever the reasons for divisions in the church, they are never adequate.

Often churches divide because of the foolish actions of leaders. Wise men become foolish and have their hearts turned from God. Under these circumstances, people naturally revolt and use unchristian methods to accomplish what they believe to be a Christian cause.

One of the saddest scenes in the Christian world today is the division in so many churches. A broken, sin-sick world will not be won to Jesus by a broken, fragmented church.

Had Solomon kept his heart on Jehovah and followed his ways, the kingdom would have remained united. When we keep our eyes on Jesus and worship and follow him, we present a united message to a divided world.

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Life and Work

Citizenship glorifies God

by Jerry Wilson, pastor, West Side Church, El Dorado

Basic passage: 1 Peter 2:11-25

Focal passage: 1 Peter 2:11-17, 21-25

Central truth: God ordained and established civil government to maintain order and to assure justice.

Christians are to be in the world but not of it. Jesus prayed for us saying, "I pray that thou shouldest take them out of the world, but that thou shouldest keep them from evil" (John 17:15). Christians should participate in a responsible manner as citizens of the community and state.

The Apostle Peter encouraged believers to conform, as far as possible, to the demands and laws of the country in which they were journeying as pilgrims and strangers. Peter agreed with Paul that it is the Christian's duty to render "tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:7).

O. T. Binkley makes three suggestions concerning the responsible Christian citizen. First, he suggests "we can develop a kind of personal character that will stand the strain of responsible living in a dynamic society." This is what the Apostle Peter implores of us as sojourners and pilgrims. We are to be model citizens here as we represent heaven's citizenry.

Secondly, he suggests that "we can participate in the advancement of the Christian gospel in this generation." Again, the Apostle Peter points out that our supreme motive for being a model citizen is to allow others to "see your good deeds and glorify God on the day he visits us" (1 Pet. 2:12, NIV). What better way to change our world than by winning its citizens to a saving faith in Christ?

Thirdly, Binkley suggests that we should stand "on the front line of Christian conscience in the community in which we live." As we seek to understand government, we should participate in the selection of public officials and the formation of public policy. This involves the extension of justice, freedom, and equality for all citizens.

Peter's admonition, "Submit yourselves to every ordinance of man for the Lord's sake," must be tempered by what Peter did. When the authorities overstepped God's will and charged Peter and John not to speak in the name of Jesus, they answered, "we must obey God rather than man" (Acts 4:19-20). When government oversteps its bounds, then Christians must obey God.

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Bible Book

The Christian's response

by Doug Dickens, First Church, Hot Springs

Basic passage: 1 Peter 1:13-2:10

Focal passage: 1 Peter 1:13-20; 2:1-5, 9-10

Central truth: God wants his children to "grow up," be different, and make a difference in our world.

God said, "Build a better world," and I said, "How? The world is such a cold, dark place and so complicated now. And besides, I'm so helpless and useless. There's nothing I can do." But God, in all his wisdom replied, "Just build a better you."

These verses by the Big Fisherman deal with God's expectations for his newborn children. The best place you and I can start in changing this world is not by working on somebody else, but by "building a better you!" How? (1) Live with hope as a normal part of how you think (v. 13). God isn't giving up on us, don't give up on him, regardless of how bad the circumstances seem. How long can godly hope hold out? To the end (v. 13)! (2) Live your life as a special person, be different ("be holy" means set apart", v. 15). Don't live like you used to, merely by feelings (v. 14), but try to be like Jesus.

How else can we "grow up" as Christians? (3) Live your life with a sense of reverence and awe (fear, vv. 16-17) because God is your Father. (4) Love others from your heart, with intensity and sincerity (v. 22).

In 1:23-2:10 we are reminded, as Christians, "who we are." (1) We are small babies needing to grow (1:23-2:3). Notice the instructions for dressing "Junior," (especially what "wee" shouldn't wear, 2:1), and the special formula (2:2-3). It's important that young Christians are nourished on pure spiritual food so we can "grow up to salvation." Don't you wish more Christians would "crave" a spiritual diet like our newborns do when they get hungry?

In following verses, the apostle shifts from babies to building. We are spiritual buildings needing to be utilized (2:4-8), and a special people, needing not merely to be served, but to serve (2:9-10).

Newborn babies, living stones, priests to each other, God is counting on each of us to "grow up" and "bloom where we're planted."

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International

Bad times for God's people

by Stanley Daniel, First Church, Van Buren
Basic passage: I Kings 15:1-22:15

Focal passage: I Kings 16:21-25, 29:33, 22:37-39

Central truth: The people suffer when evil rules.

When the Hebrew kingdom divided, Jeroboam became king over the ten northern tribes and began immediately to take them down the road to destruction. In order to keep the people from going to Jerusalem to worship, he set up worship centers at Bethel and Dan. These worship centers contained golden calves erected by Jeroboam and proclaimed by him to be Israel's "god."

God told him that for this sin his house would be cut off from Israel. Jeroboam died after 22 years on the throne, and there followed a succession of rulers and revolts until Omri emerged as the strongest and ascended the throne. He reigned for 12 years which were characterized by material prosperity and military strength. He built the city of Samaria which came to be one of the designations of the Northern Kingdom.

In spite of the prosperity and strength, God's Word says "he did worse than all that were before him" (I Kings 16:25).

Omri died and his son, Ahab, came to the throne. Ahab is one of the best known of Israel's kings, known not because of his goodness, but for his moral insensitivity as in the killing of Naboth, and his spiritual apostasy in encouraging Baal worship. He was aided in these evils by his foreign wife, Jezebel. The Bible says of Ahab, "He did more to provoke God to anger than any king before him" (I Kings 16:33).

From a casual look, it seemed that the nation progressed under these evil men, but material blessings may not mean God is pleased. The people are following Baal and plunging into spiritual destruction. One day, God cut off the rain, and the nation was in poverty. Baal, after all, did not control the heavens and earth, Jehovah did.

We live in a time of official vulgarity and immorality. God's people need to become active in seeking to know and elect officials who are willing to do right and use the power we give them for the good of the people.

The people suffer when evil rules. Spiritual decline is obvious, and the wrath of God is at the door. We must have a return to righteousness!

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Life and Work

Christ and the Church

by Jimmie Garner, Trinity Assn., Trumann
Basic passage: Ephesians 1:3-23

Focal passage: Ephesians 1:3-10, 18-23

Central truth: Christ and his church in Bold Missions.

Bold Mission Thrust began in the heart of God. Southern Baptist are only trying to follow God's leadership through Bold Missions. When we as Christians understand what it cost God for our redemption; then and only then will we be willing to participate in Bold Missions.

Let us notice why we are to be bold. First, we need to be bold because God was bold in sending his son to die for us. Paul, in his letter to the Ephesians, said that God had already decided that through Jesus Christ he would bring us to himself as his sons. We are his, and before the world was made God had already chosen us to be his in Christ.

Second, we need to be bold because all things are done according to God's plan and decision. God brought salvation through the good news of the Gospel. He put his stamp of ownership on us by giving us the Holy Spirit. His spirit is the guarantee that we shall receive what God has promised us, and assures us that he will give us complete freedom.

Third, we need to be bold because of this freedom. Paul prayed that we may have our minds open to see God's light, so that we may understand what is the hope to which he has called us. And that we may understand that the power in us is the same power which he used to raise Christ from the dead. Through this same power, we are to minister to the lost people of this world. When the Christian realizes God gives this power to each person, then that person can live the victorious life and be bold in his daily witness.

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Bible Book

Living in a pagan world

by Doug Dickens, First Church, Hot Springs
Basic passage: I Peter 2:11-3:12

Focal passages: I Peter 2:11-19, 3:1-2, 7-9

Central truth: Christians are to live attractive lives as good citizens, employees, and family members, being a positive influence on both Christians and others.

The Christian faith is a practical faith. We can hear lofty sermons on heaven, but we must still live in a tough world. Most of us don't need clichés. Often we don't need more doctrine. What we do need are practical suggestions for living in a pagan society.

Have you heard about the frantic father who called the pediatrician late one night? "Please hurry," he said, "my four-year-old boy just swallowed a ballpoint pen." "I'll be there in 20 minutes," the doctor said. "What should I do until you get here?" the father shouted. "Just use a pencil," the physician said.

Practical! Now, what practical help does this apostle offer for living in stressful circumstances? First, in every situation he asks us to live lives that are attractive (RSV "good" conduct, v. 12). Would other people be attracted to Christ by your life? Only if you live as "strangers and pilgrims" to a modern lifestyle that wages a "war against your soul" (v. 11).

Second, Christians are to be good citizens (vv. 13-17). Verses 16-17 give several keys for Christian citizenship.

Third, the Christian is to be a hard worker. While our society no longer recognizes servants and masters (vv. 18-20), the comparison of employees and employer may be a good one. Even if you don't like your boss or feel you don't get the recognition you deserve, do right, be patient, and win God's approval. Jesus is our great example (vv. 21-24). Notice four things he did and did not do.

Then as marriage partners, Christians have practical encouragement (3:1-7). If scripture interprets scripture," read this in light of Ephesians 5:21. Don't get sidetracked on discussions of submission or women's dress and miss the point that we are to have a godly influence on our mates. In verse four, a "gentle and quiet spirit" is endorsed as a wonderful Christian cosmetic. And husbands, don't overlook verse seven!

Finally, Christians are given six "hints for happiness" in living with each other (3:8-12). Be careful. God is watching and listening (v. 12)!

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Conferees narrow clergy housing rider

WASHINGTON (BP)—Conferees reconciling House and Senate versions of a large deficit reduction package significantly narrowed the scope of a Senate amendment extending housing tax breaks for clergy and military personnel.

The Senate amendment addressed a 1983 Internal Revenue Service ruling (Rev. Rul. 83-3) which disallowed ministers normal real estate tax and mortgage interest deductions to the extent these housing expenses were paid by tax-exempt housing allowances. The Senate language would have prevented IRS from implementing the ruling before 1986 and from issuing a similar ruling in the case of military housing before the same date.

However, conferees drafting the final report for the Deficit Reduction Act of 1984 agreed to extend the effective date for the clergy housing ruling to Dec. 31, 1985 only for those ministers who owned and occupied or had a contract to purchase a home before Jan. 3, 1983.

For other ministers, Rev. Rul. 83-3 which reversed long-standing IRS policy on clergy housing, took effect July 1, 1983. IRS had earlier extended until Jan. 1, 1985 the effective

date for clergy in their houses or who had a contract to purchase houses before Jan. 3, 1983.

Conferees also dropped the Senate language on military housing. IRS has not issued a ruling on military housing but has the issue under consideration.

Meanwhile, the Senate has added a broader clergy/military housing amendment to its version of the 1985 Defense Department Authorization bill now in conference with the House.

Sponsored by Sen. John Warner, R-Va., the Senate amendment would by law bar IRS from implementing Rev. Rul. 83-3 or similar rulings for clergy and military personnel.

Warner told colleagues his amendment "merely serves to make explicit the longstanding intent of Congress for our service people and clergy."

In pushing for Senate passage of his amendment, Warner argued that the Treasury could experience a net loss of revenue as a result of Rev. Rul. 83-3 because the increase in tax deductible contributions by church members may exceed net revenue gained from the minister."

missionary notes

Mr. and Mrs. Ronald H. Ballard, missionaries to Paraguay, have arrived in the States (address: 100 Georgia Ave., Hattiesburg, Miss. 39401). He was born in East Saint Louis, Ill., and she is the former Sue Wilson of DeWitt. They were appointed by the Foreign Mission Board in 1976.

Mr. and Mrs. Truett W. King, missionaries to Korea, have arrived in the States (address: 6 Orange Blossom, Little Rock, Ark. 72209). He was born in Little Rock and considers Hope his hometown. The former Nancy Lee, she was born in Ardmore, Okla., and considers Little Rock her hometown. They were appointed by the Foreign Mission Board in 1983.

Mr. and Mrs. H. Doyné Robertson, missionaries to Peru, have arrived in the States for furlough (address: c/o Mr. Homer Robertson, Box 538, Melbourne, Ark. 72556). Born in Manila, he lived in several Arkansas towns and Hickman, Ky., while growing up. The former Martha Mathis, she was born in Mississippi and grew up in Alabama. They

were appointed by the Foreign Mission Board in 1979.

Mr. and Mrs. Sam G. Turner, missionaries to Kenya, have arrived in the States for furlough (address: c/o E. T. Sherman, Rt. 1, Box 32, Albion, Pa. 16401). He is a native of Van Buren. The former Bonnie Sherman, she was born in Ohio and lived in Pennsylvania. They were appointed by the Foreign Mission Board in 1970, resigned in 1978 and were reappointed in 1980.

Mr. and Mrs. John F. Anthony, Baptist representatives to Israel, have completed furlough and returned to the field (address: P. O. Box 154, 91,001 Jerusalem, Israel). He is a native of Hope. The former Connie Goble, she was born in Indiana and grew up in Mt. Ida. They were appointed by the Foreign Mission Board in 1973.

Patricia Frost, Southern Baptist representative to Jordan, has completed furlough and returned to the field (address: Box 17051, Amman, Jordan). A native of Parks, she was appointed by the Foreign Mission Board in 1978.

OBU Governor's Scholars announced

Seven of this year's 100 Governor's Scholars will be enrolling in Ouachita Baptist University this fall, according to a release from the Arkansas Department of Higher Education.

The Governor's Scholars were selected from a field of 758 outstanding high school seniors from throughout the state. Selection of the students was based on their standardized test scores, academic application, and

leadership abilities. Of the 100 students named, 21 have received some National Merit recognition.

Those students planning to attend Ouachita are: Jodee E. Ayres (National Merit Scholar), Nashville; Cathryn A. Berryman, Arkadelphia; Amelia R. Caldwell, Monticello; Kathy J. Eagle, Des Arc; Julia K. Cartmill, Ozark; Rachel A. Bostian, Fountain Lake; and Todd M. Turner, DeQueen.

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