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Arkansas Baptist State Convention

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Cooperative Program
means people ministries
page 2

September 29, 1983

Arkansas Baptist
NEWSMAGAZINE

On the cover



Fifth and sixth graders at Calvary Church in Blytheville learn that the Cooperative Program is Southern Baptists' method of reaching up to God and reaching out to persons. Ellen Hodges teaches them that figures on giving represent ministries.

CP is means for reaching up and out

When Arkansas Baptists reach up by giving back to God a portion of their resources, they also reach out to persons through a multitude of ministries made possible through the Cooperative Program.

October, which is Cooperative Program Month, could be a time for churches to take note of the human-ness of Cooperative Program ministries. For instance,

□ Cooperative Program funds mean that Arkansas Baptists can minister to more than 40,000 migrant workers annually through the Migrant Mission Center at Hope.

□ Arkansas disaster relief workers served more than 9,000 meals to persons affected by Alicia, the hurricane that struck the Texas Gulf coast in August.

□ Baptist Student Union ministries directly resulted in eight professions of faith on one campus alone in September.

To meet more of the needs of people,

Arkansas Baptists strive to increase giving each year and have committed to a larger share of gifts from state churches going to SBC-level Cooperative Program Ministries.

L.L. Collins, associate executive secretary for the state convention, has been assigned the task of encouraging increased giving as Arkansas Baptists work toward the 50/50 split of CP money between Arkansas and the Southern Baptist Convention. Dr. Collins knows giving will likely increase due to inflation, but he hopes that churches will work toward teaching Baptists to be more efficient stewards, giving more per person, and winning more persons.

Collins explains his plan for Cooperative Program this way: more giving means more ministry and more people won and helped. Arkansas Baptists have been reaching up and reaching out, but that reach can be extended even more.

JULY 1983							AUGUST 1983							SEPTEMBER 1983							OCTOBER 1983							NOVEMBER 1983							DECEMBER 1983																																				
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In this issue

8 Response to Moonies

Christians have concluded that they need to respond to a crusade by members of the Unification Church in Little Rock and a former Moonie has given them some advice.

12 Who's on committees?

Southern Baptist Convention President James T. Draper has announced his appointments to some major committees and several Arkansians are included. A second Baptist Press article tells appointees to the Committee on Committees from each state.

Thanks for your patience

The Baptist Building has recently installed a new telephone system to serve you better. We will appreciate your cooperation during the change. We are sorry if you have had any difficulty getting through to us.

Next month in Arkansas

October 1, Youth Choir Day at Ouachita Baptist University at Arkadelphia. Church youth choirs from over the state gather at OBU and combine to sing during halftime at the UA Monticello football game Saturday afternoon.

October 2, High Attendance Night in Church Training. A time for churches to make a special effort to involve large numbers of their members in training. This first Sunday of the new church year begins the Dynamic Doctrines series, a three-month study of basic Baptist doctrines.

October 3, Area WMU Leadership Conference at West Memphis First Church will provide training for all age level leaders and church WMU officers.

October 3, Area Brotherhood Conference at West Memphis First Church. An evening session held in conjunction with an area WMU conference to train Baptist Men officers and Royal Ambassador leaders.

October 7-8, BSU Convention, Pulaski Heights Church, Little Rock. Annual gathering of Baptist students for inspiration, business and fellowship.

October 7-8, Deaf workers retreat at Lake Nixon near Little Rock. Ad hoc retreat for fellowship and sharing time for interpreters and those who work with the deaf in Sunday School. Includes workshop on the role of the interpreter in a church setting.

October 9, World Hunger Day. Date set aside for Southern Baptists to look realistically at the problem of hunger and

to seek solutions through action.

October 10-15, Associational annual meetings. Sessions of singing, preaching, reports and fellowship in one and two-day meetings held by the district associations.

October 15, Tiger Tunes at Ouachita Baptist University, Arkadelphia. Under the sponsorship of the Ouachita Student Foundation campus groups stage five-minute musical productions for cash prizes.

October 16, Baptist Health Day. State event to encourage Baptist people to practice good health habits and care for the sick as Jesus did. Baptist Medical System sponsors the observance.

October 17-22, Associational annual meetings. See October 10-15.

October 20-21, Music Men/Singing Women Retreat, DeGray Lodge. Preparation for performance at convention and for Music Men trip to Glorieta Baptist Assembly in 1984.

October 25, Church Training Convention at Immanuel Church in Little Rock. General sessions and specific conferences, including an overview of Equipping Center materials to be used next year by pastors in discipleship seminars.

October 27-28, Baptist Women Retreat at Camp Paron. Time for fellowship, Bible study, prayer time, missionary speakers and idea swapping.

October 28-29, Baptist Women Retreat at Camp Paron. See October 27-28.

October 30, Great Day in the Morning. High attendance day in Sunday School to climax a month of growth events.



It is unfortunate that some of our churches have been disturbed by the curious habit of "speaking in tongues." Glossolalia, as currently practiced, fails miserably to meet the biblical standards under which it was once regarded as a valid gift for the Christian worship experience. For this reason, expressly, ecstatic speech is widely frowned upon as an element of public worship in today's churches.

The proponents of ecstatic speech (unintelligible utterances) draw their text from Acts 2:1-40, and I Corinthians, chapters 12 through 14. Acts 10:46 and 19:6 are similar to Acts 2:1-40. There are three interpretations of what was taking place in the church at Corinth: (1) that these extraordinary occurrences were ecstatic utterance and that the gift is still valid for Christians today; (2) that the early Christians, under the influence of the Holy Spirit, miraculously spoke a variety of foreign languages previously unknown by them but which were clearly understood by their hearers; and (3) that the gift of ecstatic utterance, ended with the conclusion of the apostolic age.

In Acts 2:1-40 God performed a miracle enabling people of many nations and languages to hear the gospel each in the language of his birth. In Acts 2:5 the scripture declares, "And there were dwelling at Jerusalem Jews, devout men, out of every nation...." Jews and Jewish proselytes, Gentiles who had accepted the Jewish religion, had gathered for the observance of Pentecost, which was one of the three great Jewish festivals.

God performed a miracle that allowed each person to hear the message in the language he understood best. The apostles and others were speaking Hebrew or Greek, but each person understood in his own language. The miracle, in this instance, was in the hearing, not in the speaking.

The circumstances were entirely different at Corinth. This church that was well known by Paul, since he had established it on his second missionary journey. He had lived and worked among the people for a year and a half, along with Aquila and Priscilla, Silas and Timothy.

While in Ephesus, Paul had learned of a tremendous number of problems that had developed in the church at Corinth. He had written the church two letters prior to the one which we know as I Corinthians, either of which had succeeded in settling the issues which were harming the church.

The church at Corinth probably had more difficulties than any other church discussed in detail in the New Testament. We do not

know of any contemporary Baptist church which even approaches the number of conflicts found in the Corinthian congregation, some of which were: (1) division over who was the best preacher; (2) immorality among the church members; (3) lawsuits between the church members; (4) division over whether women would wear veils at the worship service; (5) using the Lord's Supper as an occasion for public drunkenness; (6) a denial of the resurrection of Christ; and (7) pride over the exercise of spiritual gifts.

Glossolalia, as described by Paul in I Corinthians, chapters 12 through 14, was to be very tightly controlled. The restrictions were: (1) that no more than three persons practice the gift in a single worship service; (2) that they speak one at a time; (3) that the message be interpreted before another spoke (14:27); (4) that they not practice the gift unless an interpreter was present (14:28); (5) that they not use the gift to create pride or confusion in the church (14:33; 14:40); and (6) that they not allow women to practice the gift (14:34).

There is much debate among noted Bible scholars concerning the gift of speech in the Corinthian church. Though no one can speak with absolute certainty as to the exact nature of what was occurring at Corinth, there are some important principles set forth. First everything that a Christian does is to be controlled by love (14:1). The word used here and in Chapter 13 is "agape," which, in the Christian context, is an expression of God's nature, extended through the sacrifice of Christ to undeserving men. Love, then, is the greatest of all gifts.

Prophecy is superior to tongue-speaking. Prophecy is the forthtelling of God's Word to others, under the leadership of the Holy Spirit, that the listener may be saved and uplifted in the faith.

All spiritual gifts come from God and are to be used for his glory alone. Taking self-pride in any gift is sinful in that it detracts from the wonderful work of the Lord.

Finally, all gifts are intended to build up the church. We know of no group today that is following Paul's guidelines given in I Corinthians 14:27-35. One does well to remember that the issues Paul was addressing at Corinth were precisely the practices which were splitting the church.

The sum of it is, as Paul says, "When I was a child, I spoke as a child; but when I became a man, I put away childish things....and now abide faith, hope and love, these three; but the greatest of these is love" (I Cor. 13:11-13).

Arkansas Baptist

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

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Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons. They must be marked "for publication."

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

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Southwest Association dedicates 40-acre youth camp Sept. 10

by J. Everett Sneed

On Sept. 10, the Southwest Arkansas Association dedicated a 40-acre youth camp valued at \$600,000.

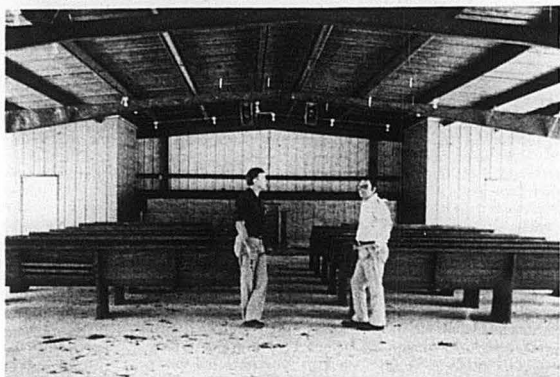
The camp facility consists of three dormitories, each with a capacity of 52; nine teaching pavilions; a 400-seat tabernacle; a 250-seat dining hall; an administration and office building containing an infirmary and guest room; and recreational facilities, including two softball fields, a swimming pool, tennis court, volley ball court and a children's playground in the process of completion.

When the camp was started in 1974, the first 20 acres were donated by Odell Clary and George Gaston. The second 20 acres were sold to the association by the two men at a reduced price.

Those participating in the dedicatory service included Jon Stubblefield, associational moderator; Dale Wooten, vice-moderator; Leo Hughes, for director of missions and Canfield Assembly Board member, who gave a history of the camp's development; Carroll Caldwell, director of missions; and Tommy Robertson, director of missions for the Liberty Association, who delivered the dedication message.

Robertson took Acts 26:19 as his text and challenged the people to dream about what a youth assembly could mean in the lives of people.

Caldwell, during the time of recognitions, expressed appreciation to Hollis Eads, a layman from Immanuel Church, Magnolia, who gave the first dormitory. He also paid tribute to Leo Hughes for the dream of the assembly and to James Lindsey for his role



ABN photo / Sneed

Southwest Association recently dedicated its 40-acre youth camp, Canfield Baptist Assembly. Among the camp facilities is a 400-seat tabernacle used for worship services during four weeks of summer youth camps. The association has operated the assembly since 1974.

as chairman of the camp committee.

Caldwell said, "We can be sure that God will recognize every gift and every bit of work that has been done to make this camp a success."

He sees a bright future for the assembly. He said that next summer four full weeks of camping are planned, including a senior high youth camp, a junior high youth camp, a children's camp for grades four through six,

and a junior and senior high camp. He said that local people would be in charge of directing and staffing the camp.

Caldwell said, "I think we will be able to influence many children in our locality for Christ. We will see a lot of children converted and a lot of people surrendering to special service. In the future we plan to build a lodge for couples where we can have marriage enrichment retreats."

Six Arkansans appointed Journeymen by Foreign Mission Board

Six Arkansans are among 84 young adults who have begun terms of service as missionary journeymen for the Southern Baptist Foreign Mission Board.

Leslie Fetters has arrived in the Philippines to begin her two-year term of service as a teacher at a refugee center in Morong. Her address is Box 7635, Manila Int. Airport, Philippines 3120. A graduate of Arkansas State University Main Campus, she considers Des Arc her hometown.

Susan Hughey, a native of West Memphis, has begun a two-year term as program assistant at Kyoto Friendship House in Japan. Her address is 6-5-A-5-59, 20-21 Kami, Ikedacho, Kitashirakawa, Sakyo-ku, Kyoto 606, Japan. Hughey is a graduate of Ouachita Baptist University.

Donna Whitley, missionary journeyman to South Africa, has arrived on the field for her two-year term of service as assistant to the associate director for southern Africa. Her address is P.O. Box 861, Edenvale 1610, Republic of South Africa. Whitley, a

graduate of the University of Arkansas, Little Rock, considers Fordyce her hometown.

Mary Coffman has arrived in Austria to begin her work with youth in Salzburg. Her address is Lebenau Strasse 11, A-5020 Salzburg, Austria. Coffman was born in Little Rock.

Cindy McClain, missionary journeyman to Liberia, will serve two years as a librarian.

Her address is P.O. Box 1416, Monrovia, Liberia. She was born in Clinton.

Gail Gray will serve as a teacher in Amman, Jordan, for two years. Her address is c/o Graydon Hardister, P.O. Box 17147, Amman, Jordan. She was born in Texarkana.

Journeymen are recent college graduates who devote two years to volunteer mission service on foreign fields.

New writer for 'Lessons for living'

Oscar N. Golden, pastor of Calvary Church, Benton, will be writing the Life and Work Sunday School lessons for the next six weeks.

Golden, a native of Arkadelphia, is a graduate of Ouachita Baptist University and Central Baptist Seminary in Kansas City, Kan. A retired National Guard chaplain, his career has included pastorates in Missouri and Oklahoma, as well as Arkansas.



Golden

You'll be glad to know...

by Don Moore

...Nation 101 has been entered. With the reassignment of one of our missionary couples to Fiji, we now have passed 100 countries with Southern Baptist missionaries. We are grateful for the courage and devotion of our missionaries. They pay a real price. We need to be more faithful in our prayer and financial support. Of the 101 countries, many have only a few missionaries. Only one out of four requests for new missionaries can be granted. We do not have the people answering "the call", and we do not have the resources to fill the positions where they are requested.

...Volunteer missionaries are running well ahead of expectations. The Foreign Mission Board had expected to send 20,000 volunteers between 1978-82, but instead sent 21,883, surpassing yearly goals for every year since 1979.

Have you hugged your missionary education leadership lately?

Have you agreed to be a leader of men, women, boys or girls in missionary support this year? If so, God bless you!

Have you re-examined your mission on earth as it relates to its three billion unevangelized people?

...First Southern Church, Caldwell, Idaho, could be a great mission spot for some of our men who assist small churches with their building projects. They will need help in the summer of '84. Let us put you in touch with them, if you can help meet this need.

... "Blessing the brethren" is the theme for our annual Pastors' Conference this fall. With all of the pressures, struggles and disappointments that pastors face, I hope all of our men may be helped by their churches to attend the Pastors' Conference and State Convention in Pine Bluff, Nov. 7-10, 1983.

Don Moore is Executive Secretary-Treasurer of the Arkansas Baptist State Convention.



Moore

Letters to the editor

No time for 'us / them'

As a native of Arkansas educated at Ouachita, I am troubled about the potential friction which may be coming from the recent actions of the Southern Baptist College Board of Trustees and the Arkansas Baptist State Convention Executive Committee.

Psalm 133:1 tells us how good and pleasant it is for brothers to dwell together in unity. Supporters of the four-year program at SBC apparently were unhappy about the vote of the Convention last year and now find God's will in calling for another vote on the matter.

Whatever the outcome of the voting, let the issue be resolved. If the majority of those gathered to conduct the business of the ABSC again decide to postpone a four-year program for Southern, then let it rest. If the proposal is approved, then all Arkansas Baptists should be supportive.

God's will can be done by the Convention as it certainly was when SBC was called into being. This is no time for an "us/them" approach to the work of the state convention's higher educational ministry. —Robert C. Parsley, Lula, Miss.

Human assets

This is in response to a letter on "Human Assets Accounting" written by Andrew Hall and appearing in the Sept. 1 issue of *Arkansas Baptist Newsmagazine*.

I wholeheartedly agree with everything Hall says on the value of a person not necessarily decreasing with age due to increased experience and wisdom.

However, I think he has misunderstood the nature of human assets or human resources accounting as it is more commonly called. The idea behind HRA is not to cut off depreciated-out employees but to recognize the cost of replacing them with equivalent talent and competence. Authorities in the HRA field estimate this to be three to five times present payroll.

Now, when we look at that "20 years of experience" employee, we're looking at an employee from whom the employer has recovered all his costs of employment many times over. What manager would want to cut off this employee and incur the cost of replacing him?

Among the firms that have experimented with HRA, probably the best known is AT&T (I am not an employee of AT&T). They have developed an approach involving the capitalization of procurement and development costs for operators with the intent of making managers cost-conscious of the loss of human assets, thus recognizing the worth of these operators.

HRA may be one of the best things that ever happened to the experienced employee. It's not "the old grey mare ain't what she used to be" philosophy, it's "the old grey mare's better than she used to be" philosophy. — Monty Thompson, Searcy

Suggestions

(In regard to the editorial, "Seeking a pastor," printed in the Sept. 8 issue of the *Arkansas Baptist Newsmagazine*... as a director of missions, I have shared and emphasized these important suggestions with many pulpits committees. I have put together a list of several suggestions to aid pulpits committees in their search for a pastor and all of these are included.

In my suggestions, there are several other things included. There is one particular item, often overlooked, which I feel should be re-emphasized: a pulpit committee should never overlook anyone. All Southern Baptist ministers are not looking for larger churches, greener pastures, more money or denominational status. I believe most Southern Baptist preachers are looking for God's will.

A pulpit committee should not determine the will of God for any individual. If they feel led by God's Spirit to a particular man who may be serving the Lord in a church much larger than theirs, he should be contacted. Every individual should have the freedom and privilege to seek God's will for himself.

Pulpit committees have been charged by their church with a tremendous responsibility. If this committee feels led to someone and does not contact him, have they carried out God's will? If God leads your committee to a particular man, give him an official contact. I believe if all pulpit committees would do this God's work would be much more fruitful in Arkansas. — Jack L. Ramsey, Harrison

MK prayer calendar

Home and foreign missionary kids who attend college on the Margaret Fund

October

- 11 Janean B. Shaw (S. Africa), OBU Box 4447, Arkadelphia, AR 71923
- 22 Stewart Pickle (Ecuador), JBU Box 2348, Siloam Springs, AR 72348
- 23 Laura Hampton Garvin (E. Africa), 110 N. 5th, Apt. 5, Arkadelphia, AR 71923

QUALITY VAN SALES

Used 12 and 15-passenger vans, special prices to churches, (501) 268-4490, 1500 E. Race, Searcy, Ark. 72143. Larry Carson, Butch Copeland.

by Millie Gill / ABN staff writer

C. S. Maynard

has resigned after eight years and nine months of service as interim pastor of the North Point Church at Roland in Pulaski County Association. Maynard, who has served other Arkansas churches, will continue to reside at 107 Poinsetta Drive in Little Rock.



Maynard

Milton Loftis

has joined the staff of Little Rock Ironton Church as music and youth director. He has served other Arkansas churches in North Little Rock, Pine Bluff and Alma. Loftis is a graduate of Ouachita Baptist University

Morrilton First Church

honored their pastor, Coy Sample, and Mrs. Sample Sept. 18 with an appreciation reception for their 14 years of service there. They were given a money tree.

Midland Church

is in revival recently, led by Jimmy Nettles of Grand Prairie, Texas. Pastor Robert Presson reported 41 professions of faith resulting in 31 baptisms. There were also five commitments to full-time Christian vocations and 15 re-dedications.

Mount Pleasant Church

ordained its pastor, Darol Hankins, to the ministry Aug. 21. Services were held in the recently completed sanctuary and education building. Alvin Wiles, Howard Pankey and Manuel Macks led the ordination.

Fayetteville First Church

held a Spiritual Directions Weekend Sept. 23-25 for the purpose of launching the new church year. Mark Short Jr. directed the time of evaluation, planning, motivation and inspiration.

Camden First Church

held deacon ordination services Sept. 18 for James Jones, Bill Jordan, Bob Prince and Richard Shankle.

Little Rock Second Church

will launch the observance of its 100th birthday with a "Heritage and Hope" day Oct. 2. Larry Maddox, former pastor, will speak. Dress of the day will feature fashions of 1884. Other activities will include the dedication of Buffington Towers, a senior adult retirement center recently instituted by the church.

Joe Hudson

is serving as pastor of the Franklin Church in Rocky Bayou Association. He is a student at Southwest Baptist University in Bolivar, Mo.

Warren G. Banks

has been called as pastor of the Zion Hill Church in Zion.

Larry Nelson

has joined the staff of Alma Clear Creek Church as music and youth director, coming there from Northside Church in Lafayette, La. A native of Crossett, he attended Southern Baptist College and Memphis State University.

W. Dawson King

was honored Sept. 25 by Little Rock First Church in recognition of his 95th birthday. He serves the church as associate pastor.

Glen Stenhouse

has resigned as pastor of the Waldron Southside Church to become pastor of the Honey Springs Church near Iberia, Mo.

Edd Ridings

has been called by the Delaplaine Church to serve as youth director. He is a student at Southern Baptist College.

Luther Joe Thompson

is serving Little Rock Second Church as interim pastor. Dr. Thompson is professor of homiletics at Southern Baptist Theological Seminary in Louisville, Ky.

Gene Hornbeck

has joined the staff of Little Rock Second Church as interim administrator. He is an active member of the church.

briefly

as deacons Sept. 18. Pastor Jon Stubblefield led the service.

Harrison First Church

held deacon ordination services Sept. 21 for Dan Bowers and Ralph Gene Hudson.

Crossett Meridian Church

observed its 117th anniversary Sept. 25 with homecoming. Carl Overton, director of missions for Central Association, spoke to the congregation.

Little Rock Life Line Church

single adults will host a "Christian in Concert" program Oct 8 at 7 p.m. Donna Able Shoemaker will be featured soloist.

Pleasant Valley Church

at Bono has completed a building improvement program that included remodeling the kitchen, adding a library and installing a new baptistry.

Magnolia Central Church

ordained Calvin Neal and Louis Blanchard



A 50-year historical display studied by Rachel Boyd and Margie Carter (above left) told of the growth of Crystal Hill Church in Little Rock at its anniversary Sept. 11. Honored as charter members were (top right, left to right) Jeanette Croy, Freeda Davis and Ethel Mowrey. Pastor Sid Carswell and John McClanahan of First Church, Pine Bluff were speakers.

Omaha First Church celebrates centennial anniversary Sept. 18

by J. Everett Sneed

Omaha First Church celebrated its centennial on Sept. 18. Highlights of the service included the church members pledging to accept the "Believers' Ministry Convenant Between Pastor and People" and statements of appreciation from former pastors as to what the church had meant to them in their early pastorates.

Among the pastors present were Elmer Cox, who served the church 1930-32; Dale Taylor, 1938-1939; Floyd Kolb, 1949-1952; and Quentin Middleton, 1953-1960. Also present was Bill Springer who was ordained by the church in 1953 and Jess Matlock, a minister called out of the congregation.

Taylor, who served Omaha in his second pastorate and led the church from fourth-time services to half-time, said that the memory that stood out most in his mind was a revival meeting conducted by Hugh Cooper in which a host of people were saved. An emergency developed during the revival, and Cooper had to go to Salem, leaving Taylor to complete the revival. He said, "As a young preacher this was an awesome experience. But the Lord blessed and people continued to be saved."

Springer surrendered to the ministry in the church and preached his first sermon there. He said, "You people will never know what this church has meant to me."

Middleton's said, "This church gave me opportunity for many of my firsts. Among these were my first sermon, my first funeral, my first baptismal service and my first wedding ceremony."

He presented an oil painting to the congregation, depicting the building where the church worshipped in 1904.

The closing message of the day was delivered by Cox, who gave the church credit for a tremendous impact on his life. It was in the Omaha church that he preached his first sermon and performed his first



Members of First Church Omaha, wearing turn-of-the-century garb, recently celebrated the congregation's 100th anniversary. Participating in the services were (front row, left to right) Jack Barnes, current pastor; Bill Springer, ordained by the church in 1953; and former pastors Quentin Middleton, 1953-60; Elmer Cox, 1930-32; Dale Taylor, 1938-39; and Floyd Kolb, 1949-52.

baptism.

Preaching from Hebrews 1:1-2, he said, "God created the earth by his Word. When he had finished with Adam, he was a full-grown man, but he was lifeless until God breathed into his nostrils the breath of life."

Cox paid tribute to the church for its influence in the community. He pointed to a liquor and gambling establishment on the Missouri line and said, "If it hadn't been for this church and others like it, only God knows how much influence the forces of evil would have had in this area of the state."

The Omaha church was organized on Sept. 20, 1883. It, like most of the other churches in the area, was called a "missionary Baptist" church.

The original congregation consisted of ten charter members, and the first building was erected on a plot of ground which is now in the eastern part of the Omaha cemetery. In 1904, a larger building was erected in the south part of Omaha, which was used for worship for many years.

In 1946, a new auditorium was constructed and the old part of the building became classrooms. In 1947, land was acquired for a new building.

Pastor Jack H. Barnes said, "This church has meant much to me. I could not have asked for better cooperation than I have had from this congregation. As we follow the leadership of the Lord, bright days are ahead of us in our second 100-year period."

HMB approves land purchase, names prayer line director

ATLANTA (BP)—Directors of the Southern Baptist Home Mission Board in their September Executive Committee meeting appointed 33 missionaries, approved purchase of property to expand the Baptist seminary in Puerto Rico and named a national director of the Board's Interspersed Prayer Line Ministry.

Ben Atchison, 54-year-old retired accountant for Shell Oil Co. in Atlanta, was named to head the prayer line ministry as a Mission Service Corps volunteer.

Atchison, who is taking early retirement after 30 years with Shell Oil Co., will be responsible for recruiting other volunteers to work four-hour daily shifts answering the HMB's national prayer line.

The "prayer line" is a national incoming

WATS telephone line which enables Baptists to call the Home Mission Board toll-free to learn of home mission needs and requests for prayer, and for missionaries of the board to call to request prayer for their work and concerns. It was started March 1, 1983, as a part of the board's Pentecost Sunday effort to start 3,000 new churches and missions during the next year. Since mid-June, the prayer line has been answered by a recorded message rather than by volunteers.

Atchison will seek 50 to 60 Atlanta-area Christians to answer the telephone calls personally. His goal is to enlist and train the volunteers to start daily service, Monday through Friday, from 9 a.m. to 9 p.m. Eastern time, beginning Oct. 4. Nation-wide telephone number for the prayer line is 1-800-554-PRAY, or 1-800-282-SEEK for calls

within the state of Georgia, Atchison said. In other actions, the Home Mission Board's Executive Committee approved the purchase of property for additional classroom and dormitory space at the Baptist seminary in San Juan, Puerto Rico. The HMB bought the property for \$125,000 spread over three years.

About 90 students are enrolled in the seminary in San Juan, which now offers an associate of divinity degree in conjunction with New Orleans Baptist Theological Seminary.

Eleven missionaries and 22 missionary associates were appointed by the board for service in 13 states, most of them under joint appointment with the state Baptist conventions.

Baptists attempt to counter 'Moonie' effort at UALR

by Betty J. Kennedy

The "Moonies" have come to town, but so has an ex-Moonie Southern Baptist who has some advice on countering what many regard as a "cult".

Chris Elkins was raised in a Southern Baptist church but he still became what is popularly known as a "Moonie." Now that he has seen the Unification Church from both sides, Elkins has an explanation and warning for Southern Baptists.

Cults are not the problem, he emphasizes, but the result of a problem. "The problem is that many Southern Baptists cannot articulate their faith," he said in Little Rock Sept. 16.

The young man who left the Moonies on his own was in Little Rock because of the concern of several Christian groups over what they termed a "crusade" by Unification Church members centering on the campus of the University of Arkansas at Little Rock.

Elkins explained that he came not to fight the group, but to expose the fact that the Moonie organization hides its true nature behind a cloak of Christian terminology. He called the organization a counterfeit (his criteria for being a cult) because "a counterfeit looks so right but it is still wrong." This is the danger in the Unification movement, according to Elkins.

The Unification Church has launched the first part of what they say will be a three-year effort in Little Rock by assigning 30 members to work here on a short-term basis. This is to be part of a three-year "crusade" in the United States, which will use rotating teams to cover major cities.

The crusade came to the attention of local groups after an article appeared in a Little Rock newspaper. That was passed on to Rick Caldwell, minister to youth at Geyer Springs First Church on Sept. 12. He and Mike Curry, minister of education for the church, enlisted the aid of Dan McCauley, director of the Baptist Student Union at UALR, to get a forum for Elkins to illuminate the issues.

McCauley secured the place for a press conference at the UALR Student Union, plus clearance to informally approach students on the Union mall on Friday. Geyer Springs Church agreed to pick up expenses of flying Elkins from Hattiesburg, Miss., where he is minister of education for Glendale Church, and the Christian Business Man's Association of Little Rock helped with the cost.

Facing a challenge from the moonies through their conversion efforts in Little Rock may be the catalyst for expanded efforts by Baptists on the UALR campus, McCauley thinks. "They are stimulating us to be doing what we are supposed to be doing," is the BSU director's allusion.

Both short and long-range plans are being made which he hopes will result in "something special" through BSU on cam-



Chris Elkins, who has seen the "Moonies" from the inside, explains to a Little Rock television reporter his approach of presenting the rest of the story whenever the group practices what Elkins calls their "heavenly deception".

pus every week. And he hopes the additional resources—both human and financial—will be provided by area churches.

"We want to confront the whole campus with the claims of Jesus Christ," McCauley says.

The positive act of making believers strong in the faith is the approach advocated by Chris Elkins and others who are concerned about the vulnerability of young people, even here in the Bible Belt.

"The real problem," says Rick Caldwell, "is that we have a lot of people who go through the system [of a mainline Christian denomination] without any real grounding in the Bible and tenets of the faith."

Elkins says the mainline denominations must encourage people to become participants, not just spectators, in their faith to resist any counterfeit Christianity. At the beginning of the journey, he explains, the beliefs of the Unification Church seem so close to Christianity. "But it is like making a journey to the North Pole," Elkins says. "If you leave Little Rock just one degree wrong on your course, by the time you get to the North Pole you miss by 200 miles."

Elkins recommends better grounding in the faith as a preventative for cult manipulation, but also advocates that Christians try to win the moonies to faith in Christ. The group has had more than 90,000 dropouts among converts, he notes, so they are reachable.

Elkins tells that he reconsidered his commitment after his family tried (unsuccessfully) to have him forcibly "deprogrammed". After he discovered the plan, he faced the fact that the Unification Church was asking

him to give up everything, including parents, for "Rev." Moon, and he chose to get out, rather than sell out.

While in Little Rock, Elkins tried to explain Unification Church beliefs to show the organization's variance from Christian beliefs. He listed the following as tenets of the group:

1. Zacharias was the biological father of Jesus. This denies the "virgin conception" doctrine and takes away the diety of Jesus, Elkins explains.
2. Jesus was murdered on the cross before he had a chance to accomplish his mission on earth—consumating the perfect earthly marriage and and fathering perfect children. This denies the sacrificial, atoning nature of Jesus' death.
3. Sun Myung Moon represents Christ physically returned to complete the mission not fulfilled by Jesus Christ (nor by Adam, the first man); Moon is referred to as the Adam of the Second Advent and is cast in the role of fathering perfect children.

Elkins also has some advice for Christians who want to reach Moonies: show them you care about them as persons. Christians may tell the young person they disagree with what they believe, but should always show Christian love for the individual, he says.

He explains that he often buys one of the flower sellers a soft drink or a hamburger and offers to sit down and talk to them. What he does not recommend is rejection. Elkins explains that, while a Moonie, he had Christians slam the door in his face, spit at him and slap his face. All of these just gave him a sense of victory that he was not like these Christians, he notes. Moonies are "go-

ABN photo / Perry

Barriers separate Sunday Schools from lost

by Mark Kelly

ing to have to see something better in you" if you are to reach them, Elkins says.

Elkins' advice and first-hand explanation of the Unification Church will be available around Oct. 1 on a video tape which includes a discussion between Elkins and Caldwell, made Sept. 16 at Little Rock. Caldwell says news interview footage is being added before the tape is copied and made available to churches. Churches should contact McCauley at the UALR BSU Center at 5515 West 32nd Street, Little Rock 72204. The Center's phone number is 562-4383.

Another source of information on groups like the Unification Church is materials from the SBC Home Mission Board's Department of Interfaith Witness. Materials and personnel for conferences on interfaith witness may be secured by contacting Pete Petty, who is state coordinator for Arkansas. His mailing address is P.O. Box 552 Little Rock 72203, and his phone number is 376-4791.

More churches needed

RIVERSIDE, Calif. (BP)—Southern Baptists have deliberately chosen to be disobedient to the Great Commission¹ by failing to start enough churches and missions to reach the United States for Jesus Christ, Andy Anderson says.

Anderson, growth specialist in the Sunday school department of the Baptist Sunday School Board, spoke at a rally in the Calvary-Arrowhead Southern Baptist Association, launching an effort to start 40 missions on Easter Sunday 1984.

The association, which now includes 103 churches and missions, is beginning the second year of a three-year effort to double the number of churches and missions.

Earl Crawford, director of missions, says the goal grew out of his conviction that "God is challenging us to take seriously the call to reach our mission field for Jesus Christ."

Anderson said he believes at least 100,000 more Southern Baptist churches and missions are needed nationwide. However, he noted, the Southern Baptist Convention is showing a net gain of only about 200 churches per year.

He said the traditional method of starting a mission by buying land, constructing a building and hiring a pastor is still the best. "However, we'll never start 100,000 with this method," he said.

Anderson outlined a plan developed jointly by the Home Mission Board and the Sunday School Board for starting new missions designed to be largely self-supporting from the beginning.

Sponsoring churches begin weekday fellowship Bible classes and backyard Bible clubs in the area designated for a mission. Participants then become the nucleus of prospects for the new work.

Southern Baptists will never reach great segments of the U.S. population unless they extend their Sunday School organizations across our society's natural barriers, believes Neil Jackson.

"We Baptists are not conscious of the barriers that separate people," said Jackson, a Baptist Sunday School Board growth consultant who addressed the Arkansas Baptist State Sunday School Convention Sept. 19 and 20 at Park Hill Church, North Little Rock.

"More than half of the U.S. population has no contact with religious groups of any kind," he noted. "Forty-eight percent are bilingual. Often people on the other side of those barriers are people who have suffered hardship and are needing someone to love them. Often they are the people most open to the gospel."

Although educational and cultural differences constitute barriers, even lifestyle can be a formidable barrier to reaching people with the gospel, Jackson said. He pointed out that people who work night shifts and men who are dedicated weekend hunters will not easily be reached through regular Sunday School structures.

"Why not have a 4 a.m. Sunday School class for duck or deer hunters?" he asked. "After class, everyone can go out hunting together."

"Which is better: to nail those guys or go on like usual and preach like gang-busters that they're sinners for being out there hunting? They aren't even there to hear it."

Southern Baptists need to start "pocket Sunday Schools", Jackson believes, identifying cultural, sociological, educational and lifestyle "pockets" in the community not presently being touched with the gospel. By starting a Sunday School in such pockets, churches can minister to people who will not be reached otherwise, he said.

Such Sunday School classes, begun in nursing homes, fire stations or ethnic communities, are not likely to become churches that would ever compete with the "mother" church, Jackson noted. "But when we cross a barrier with a ministry, we reach people," Jackson told convention participants that

the best way to increase church ministries is to increase Sunday School enrollment.

Convention-wide statistics indicate that for every two persons enrolled in Sunday School each week, one will be in attendance next Sunday. For every two lost persons enrolled, one will be reached for Christ within 12 months, he said.

Statistics also indicate that for every person who comes in the church door, \$13 goes into the offering plate, Jackson noted.

"If we want to increase our ministries, we need to increase enrollment," he asserted. "And the only way to increase enrollment is to broaden the base of prospects."

Jackson believes a church's prospect file should equal its Sunday School enrollment. "Too many times, however, we try to force people into one isolated method of finding prospects," he said. "Door-knocking is not the only approach."

"Not everyone can knock on doors," he reminded. "Some people just have a resistance to it. It's impossible to knock on doors in some places, where communities forbid or severely restrict it," he added.

"We shouldn't make people feel guilty about their natural fears," Jackson continued. "In fact, the sin is on us when we fail to provide alternative methods of locating prospects."

Jackson's task at the Sunday School convention was to suggest some alternatives to knocking on strangers' doors to find prospects.

He is full of suggestions. While many people are uncomfortable with knocking on an unfamiliar door, almost everyone is comfortable using the telephone, Jackson points out. The mail provides another avenue for low-threat contact with prospects.

"A man who stutters shouldn't be blamed for not wanting to knock on doors and talk to strangers," Jackson said. "But that same man doesn't stutter when he writes a postcard."

"Give people ideas they can do. Give them freedom of choice," he urged. "People will find what they can do comfortably and do it."

Mark Kelly is an intern with the Arkansas Baptist Newsmagazine.

Southwestern Seminary enjoys record enrollment

A record 4,337 students enrolled for the fall semester at all campuses of Southwestern Seminary, according to figures released by registrar Jeter Basden.

The total, up 12.5 percent from 1982, includes 1,029 new students, also a record. This is the fifth consecutive record fall enrollment and 17th in the last 18 years.

Basden feels the seminary realized such an enrollment gain in part because of new degree programs. The first new students enrolled in the master of arts in communica-

tion, the master of arts in marriage and family counseling and the master of arts in missiology.

Enrollment figures include 2,459 in the school of theology, including 255 in doctoral programs; 1,508 in the school of religious education, including 72 doctoral students and 370 in the school of church music, including 21 doctoral students.

Figures from all campuses show that 1,262 or 29 percent of the students are home or foreign mission volunteers.

Your state convention at work

Evangelism

Outreach evangelism

Recently I have been reading a book written by Othal Feather on *Outreach Evangelism Through the Sunday School*. Dr. Feather has reinforced our commitment to Sunday School evangelism.



Shell

Outreach is an organized effort of a church to extend its arms of love to prospects for salvation and church membership. It is a New Testament church commissioned to proclaim the message of redemption. The Sunday School must go to people where they are with a person-to-person appeal in the name of Christ.

We have a strong biblical basis for outreach evangelism. Jesus stated the true concept of evangelism in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Outreach evangelism was born of God in divine love for a lost world.

Jesus confirmed outreach evangelism. Our Lord said of himself that He "came to seek and to save that which was lost." (Luke 19:10). Jesus is still Savior in the modern day. You and I are the seekers to reach out and share Christ.

Our Lord implemented outreach evangelism. He called Andrew and Peter and said, "Follow me and I will make you to become fishers of men," Matthew 4:19. The ministry of the Lord's disciples had a primary thrust of outreach evangelism. The modern day ministry of our Lord's servants follows the same pattern. — Clarence Shell, director

Woman's Missionary Union

GA Missions Spectacular

Arkansas WMU is sponsoring a GA Missions Spectacular at Camp Paron on Saturday, Nov. 5, 1983, for 4th-6th grade GAs and their leaders.

The foreign missionaries at the GA Missions Spectacular will be Carolyn and Jason Lee, India; Greta and Ed Pinkston, Ivory Coast; Deane and Gilbert Nichols, Paraguay; Marjorie and Glendon Grober, Brazil.

State and home missionaries to be present are: Pete Petty, Randy Cash, Dean Pruett, and Doyle Lumpkin from the ABSC Missions Department.

Mission activities will be led by Carla Carswell, journeyman, Japan, and Tina Stocks, Calvary Church, Little Rock, will serve as music director.

The program begins with registration at 9:00 a.m. and ends at 2:30 p.m. GA leaders have been sent registration forms and information. Girls in grades 4-6 and interested adults who are not involved with GAs are invited to attend. Registration forms and information may be obtained by contacting the WMU office, PO Box 552, Little Rock, AR 72203. Reservations are due by Oct. 21, 1983. — Pat Glascock, GA Director

Church Training

A new year of opportunity

This Sunday, Oct. 2, marks the beginning of a new church year and the beginning of a year of emphasis on Developing Believers in many churches. Developing Believers grows out of the 1982-85 Bold Mission Thrust plans and is the major focus of Bold Mission Thrust for 1983-84.



Holley

The Developing Believers emphasis is a plan for helping churches place priority on growth in Christian discipleship...on leading church members to discover and develop their spiritual gifts...on equipping God's people for the work of Christian service. The emphasis involves five strategies that help focus the attention of the church on the need for training and growth in discipleship and it offers a wealth of resources to support those strategies.

Many churches have already entered into the Believers' Ministry Covenant, a statement of mutual commitment between pastor and congregation to place priority on discipleship training during the coming year.

Many churches will begin their study of Dynamic Doctrines this Sunday night, the first Sunday of a 13-week study of basic, Bible doctrine for all adults, youth and children.

This is the Sunday to launch Developing Believers in your church. It is also High Attendance Night in Church Training. It's the beginning of a year that could make all the difference in the lives of church members who experience meaningful growth in their spiritual lives through this experience. — Robert Holley, director

Stewardship Department

Prove the Tithe Day

Nov. 6 is designated as Prove the Tithe day on the Arkansas Baptist State Convention calendar of activities. Pastors recently received promotional materials on prove the Tithe Day. What are some of the benefits of a church observing this special emphasis?

A Prove the Tithe Day will call attention to the biblical emphasis on the tithe. It will give churches the opportunity to teach its members the biblical basis of tithing. While the tithe is not the maximum for believers, it does provide a standard of giving that many Christians ignore.

A special emphasis on the tithe can encourage the timid who believe it is impossible to tithe. It is a time when the church can say, "prove me. . . saith the Lord of hosts" (Mal. 3:10).

Churches that observe a Prove the Tithe Day are able to demonstrate their giving potential. Baptists wonder why the Seventh-Day Adventists give three and a half times more than Baptists. The Adventists place a heavy emphasis on the tithe.

The best feature of a Prove the Tithe Day emphasis is that it enables the church to minister. The ultimate objective of a stewardship emphasis isn't more dollars but more ministries as the people commit themselves and their resources to ministries through the local church.

Observe Prove the Tithe Day Nov. 6. — James A. Walker, Director

Christian Life Council

Doing your own thing

In 1921, Dr. Evan Kane of Kane, Pa. removed his own appendix. Eleven years later at the age of 70 he successfully operated on his own hernia. He did his own thing.



Parker

With today's costs, great emphasis is placed on doing it yourself.

There is encouragement to paint your own house, do your own plumbing, make your own clothes, and lubricate your own car. Every year thousands of magazines and books are sold on how to do it yourself.

For centuries man has been trying to save his own soul. Futile methods such as good works, joining the church and generosity to worthy causes are too many to enumerate.

Sadly, some truly saved by grace through faith in Jesus Christ are guilty of trying to

Parks challenges SBC to be big spiritually

live the Christian life in their own way. "There is a way which seemeth right unto a man but the end thereof are the ways of death" (Prov. 14:12). It is imperative that the Bible serve as the Christian's guide book in his quest for direction in living a Christ honoring life. Paul's advice to Timothy regarding this is still applicable. As recorded in II Timothy 3:15-17 we are reminded that the scriptures makes one wise as to salvation; they are also profitable for doctrine, for reproof, right living.

One convicted, saved and sanctified by the Spirit of God will absolutely reflect the fruit of the Spirit (Gal. 5:21-22). That's doing God's own thing. — Bob Parker

SBC missionaries enter 101st country: Fiji

RICHMOND, Va. (BP)—Southern Baptist missionaries are entering Fiji, their sixth new field this year and their 101st country.

Fiji, a collection of 322 islands in the South Pacific Ocean, gained its independence from Britain 13 years ago. With a population of about 658,000, it is the geographic hub of the Pacific Basin, which includes hundreds of islands located between Hawaii, Australia and Asia.

Missionaries Hugh and Kathryn Smith, who have been traveling throughout Fiji studying its culture, were transferred there effective Sept. 13. They expect to live in Nadi, a city of about 12,000.

Nadi is less touched by the gospel than other Fijian cities, yet is reasonably close to areas of established Baptist work. Fiji's international airport is located there and developers are pumping money into business and residential growth in the city.

The Smiths, who served 15 years in Malaysia and four in Zambia, will be church planters. She will be treasurer in the newly-established South Pacific Baptist Mission.

Earlier this year, Southern Baptists entered the Netherlands Antilles, St. Lucia, Swaziland, Angola and Mali. The Foreign Mission Board removed Jamaica from its list of mission countries because no missionaries are assigned there and none are planned in the near future.

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RICHMOND, Va. (BP)—It's time "to stop talking about how doctrinally correct we are and how heretical others are" and start being Christ's followers, Foreign Mission Board President R. Keith Parks said.

As 11 new members joined the board, Parks said both the board and its staff "must be available to God to challenge the Southern Baptist Convention to rise up to be as big spiritually as we are numerically."

Parks said, "we as trustees no longer have the option to be controlled by personal preferences, individual viewpoints, petty jealousies, minor issues, divisive concerns. We are not here to represent a particular point of view nor to try to force conformity. We are here to get caught up in God's eternal plan for the ages."

Citing the urgency of the world task, he said: "Let's allow the Spirit of God to give us vision and to lay out challenges that will catch us up with such excitement that we will not have time to quarrel about differences, or to struggle with semantic variation or to be the suspicious questioner of anyone who differs with us on some point of doctrine."

Parks made no direct reference to the denomination's doctrinal squabbles but did say that the new trustees are assuming their responsibility at a "sensitive and critical moment."

Southern Baptists are losing an in-depth understanding of missions, he said. "This,

Professions total 2,285 in Missouri-Taiwan crusades

TAIPEI, Taiwan (BP)—Some 2,285 persons—one for every five Taiwanese Baptists—made professions of faith in a two-week evangelistic blitz in Taiwan.

Taiwanese Baptists and Southern Baptist missionaries were joined by 106 Missouri Baptists in the campaigns that ended a three-year partnership.

The Missouri team concentrated its efforts in the north and east parts of Taiwan in city-wide crusades and local churches Sept. 7-11, then moved to the south and central parts of the island Sept. 14-18.

Church revivals accounted for 1,513 conversions while 546 came in eight city-wide

combined with greater variety and intensity of other pressures and demands, creates a danger of causing our commitment to missions to shift from an internal conviction to an external creed."

Parks observed, "we are still at a time in Southern Baptist life where the vast majority of Southern Baptists recognize this agency has its program biblically rooted. . . . They find in what is happening here a common meeting place where the majority of Southern Baptists are in agreement.

"Let us rise to the challenge of capturing the attention and enthusiasm of our convention to give itself unreservedly without distraction to the Bold Mission Thrust that we talk about."

Bold Mission Thrust is the denomination's effort to share the gospel with all people of the world by the year 2000.

At the September meeting the board took further steps toward this objective by voting to enter its 101st mission field, Fiji in the South Pacific, and appointing 13 new missionaries and reappointing five who formerly worked overseas. Two special project medical couples also were employed.

With these additions, the board has added 302 persons to its missionary force this year, running slightly ahead of last year's record appointment pace at this point. A total of 406 missionaries were named in 1982.

crusades and another 226 from visits in homes, on the street, in parks and in prisons.

Missionary press representative Martha Cohen called the results of the campaign "better than anybody anticipated." Total Taiwanese Baptist membership is just above 11,000.

A concerted media blitz helped prepare the island for the campaigns. Evangelistic testimonies began airing over radio and television stations in mid-August. Missionary Burton Cook said 250,000 tracts and testimony booklets were distributed prior to and during the crusade.



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Draper makes report, names key committee appointments

by Dan Martin

NASHVILLE, Tenn. (BP)—Key committee appointments for the 1984 Southern Baptist Convention were announced by SBC President James T. Draper Jr. during the September meeting of the SBC Executive Committee.

In announcing the appointments nine months early, Draper followed through on a pledge he made following his election as president of the 14-million member convention. He was first elected at the 1982 annual meeting in New Orleans and re-elected without opposition during the 1983 session in Pittsburgh.

"I want to be up front with you," Draper told the 68 members of the Executive Committee, agency staffers, state convention executives and state newspaper editors. "You may not like what I do, but I promise to always be up front with you."

He noted he has met with the two vice presidents—John Sullivan, pastor of Broadmore Baptist Church of Shreveport, La., and C.E. (Ed) Price, a layman from Pittsburgh—on two occasions for more than 10 hours to come up with the appointments.

Of the 66 appointments he announced, Draper said it was a "hard job" but said he believes the early announcement was "what you wanted."

The appointments include 10 members of the Resolutions Committee, 52 members of the Committee on Committees, chairmen of the Credentials and Tellers Committees and the two parliamentarians.

"These are not my appointments," Draper said. "They are by all three of us. They may not please everyone, but they sure please us."

Draper added that within three weeks of the Pittsburgh Convention (June 12-14) he "wrote to executive secretaries and state convention presidents" in the 26 state conventions qualified for representation on convention boards and agencies. He said he received responses from all but two executives and nine state convention presidents.

"Not receiving recommendations from 11 of the 52 to whom we wrote created difficulties in some areas," he said, adding he also received recommendations from a number of pastors and from a "large number of laymen," in making the appointments.

The resolutions committee and committee on committees have been at the center of denominational controversy for several years, as has the announcement of their membership. Last year, in his first year in office, Draper announced the chairmen at the September Executive Committee meeting, and revealed the other selections months in advance of the convention.

The resolutions committee studies and reports on recommended resolutions at the annual meeting, and topics in recent years have ranged from abortion to school prayer

to black referees in the National Football League.

The committee on committees is regarded as a key committee in that it nominates persons to serve on the powerful committee on boards, which in turn nominates persons to serve as trustees and directors on the 20 agencies of the convention.

Draper named Bailey Stone, pastor of First Baptist Church of Odessa, Texas, as chairman of the resolutions committee, and Jim Henry, pastor of First Baptist Church of Orlando, Fla., as chairman of the committee on committees.

He also named Earl Allen, pastor of Rosen Heights Baptist Church of Fort Worth, Texas, to head the credentials committee, which rules on challenges to messenger qualifications at the annual meeting, and oversees the registration process.

Norman Wiggins, president of Campbell University in Buies Creek, N.C., was named to head the tellers committee, which counts ballots in elections.

The two men who served Draper as parliamentarians at the 1983 annual meeting were reappointed. They are James Semple, pastor of First Baptist Church of Paris, Texas, and Jack Johnson, executive secretary-treasurer of the Arizona Southern Baptist Convention.

Under convention bylaws, three members of the resolutions committee must be members of the SBC Executive Committee. They are Darrell Robinson, pastor of Dauphin Way Baptist Church of Mobile,

Ala.; Frank Ingraham, a layman from Belmont Heights Baptist Church in Nashville, Tenn., and Otis Testerman, pastor of Bookcliff Baptist Church, Grand Junction, Colo.

Others named include David Simpson, editor of the Indiana Baptist, newjournal of the State Convention of Baptists in Indiana; Reuel May, an oral surgeon and member of First Baptist Church of Jackson, Miss.; Ed Packwood, a retired member of First Baptist Church of Shawnee, Okla.; Carl F.H. Henry, a theologian and member of Capitol Hill-Metropolitan Baptist Church of Washington, D.C.; George Schroeder, a dentist and member of First Baptist Church of Little Rock, Ark., and Cristobal Dona, pastor of White Road Iglesia Del Sur Baptist Church of San Jose, Calif.

Draper noted the resolutions committee is composed of five laypersons and five church related persons. Five are from west of the Mississippi and five are from east of the river.

In the Pittsburgh convention, Draper introduced a streamlined process for handling resolutions, which have increased in number in recent years.

The process includes having the resolutions committee meet in advance of the convention, calling on persons to submit proposed resolutions well in advance of the annual meeting and speeding up the process by which they are introduced on the floor of the convention session.

GA Missions Spectacular

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. . . Fellowship with other GAs. . . Music

Committee On Committees members appointed

NASHVILLE, Tenn. (BP)—Members of the 1984 Committee on Committees have been appointed by Southern Baptist Convention President James T. Draper Jr.

Draper announced the appointments during the September meeting of the SBC Executive Committee in Nashville, nine months before the 1984 annual meeting in Kansas City.

Chairman will be Jim Henry, pastor of First Baptist Church of Orlando, Fla.

Members include 29 persons in church related vocations and 23 laypersons, two from each state qualified for representation on SBC boards and agencies. Under SBC bylaws, a state convention must have at least 25,000 members to qualify for representation. Of the 34 state conventions, 26 meet the qualifications.

The committee on committees names the committee on boards, which in turn nominates persons to serve as trustees and directors for the 20 SBC agencies.

Members include:

ALABAMA—Richard E. Francis, pastor of First Baptist Church of Trussville, and Mary Cathrine BURGREN, a member of First Baptist Church of Athens.

ARIZONA—Richard Lopez, pastor of Sunnyside Baptist Church of Tucson, and Ginger Carter, a member of North Phoenix Baptist Church.

ARKANSAS—C.A. Johnson, pastor of Walnut Street Baptist Church of Jonesboro, and Jim Adams, pastor of Beech Street Baptist Church of Texarkana.

CALIFORNIA—Bill East, associational missionary from Bakersfield, and J.L. Hardin, a member of Magnolia Avenue Baptist Church of Riverside.

COLORADO—Eddie Nye, pastor of First Baptist Church of Eads, and Mark Crain, a member of First Baptist Church of Pagosa Springs.

DISTRICT OF COLUMBIA—Gary Crum, a member of Georgetown Baptist Church, and Clinton Helton, pastor of Tacoma Park Baptist Church.

FLORIDA—Jim Henry and Jack Graham, pastor of First Baptist Church of West Palm Beach.

GEORGIA—Clark Hutchinson, pastor of Eastside Baptist Church of Marietta, and Dan Cathey, a member of First Baptist Church of Jonesboro.

ILLINOIS—Wayne Stanford, a member of First Baptist Church of Salem, and Ron Hymer, pastor of Westview Baptist Church of Belleville.

INDIANA—Hollie Miller, pastor of Memorial Baptist Church of Brownsburg, and Kenneth Lobb, a member of Calvary Greenfield Baptist Church of Greenfield.

KANSAS-NEBRASKA—Joe Morgan, pastor of South City Southern Baptist Church of Wichita, and Joe Rehberg, pastor of Chandler Acres Baptist Church of Omaha.

KENTUCKY—A.B. Harmon, a member of St. Matthews Baptist Church of Louisville, and Bobbie Patray, a member of Porter Memorial Baptist Church of Lexington.

LOUISIANA—Clifton Tennon, pastor of First Baptist Church of West Monroe and E.A. (Dave) Davis, a member of Ford Park Baptist Church of Shreveport.

MARYLAND—Eunice Emge, a member of Linthicum Baptist Church of Linthicum, and Cortes Davis, pastor of LeDetroit Baptist Church in Oxon Hill.

MICHIGAN—Al Burt, pastor of Baring Cross Baptist Church of Flint, and Floyd Hughes, pastor of First Baptist Church of DeWitt.

MISSISSIPPI—Jimmy McGee, pastor of First Baptist Church of Grenada, and Mrs. Robert Upchurch, a member of Calvary Baptist Church of Tupelo.

MISSOURI—Milton Morales, a member of First Baptist Church of Raytown, and Marvin Nobles, pastor of First Baptist Church of DeSoto.

NEW MEXICO—Mario Samaniego, a member of Premiera Inglesia Baptista Church of Alamogordo, and Milford Misener, pastor of First Baptist Church of Belen.

NORTH CAROLINA—George Huffman, pastor of Brookford Baptist Church in Hickory of Hildebran, and Charles George Jr., a member of Hays-Barton Baptist Church of Raleigh.

NORTHWEST—Leroy Gaston, pastor of Quinault Baptist Church of Kennewick, and Bill Hutton, a member of Pines Baptist Church of Spokane.

OHIO—Roger Roberts, pastor of First Baptist Church of Fairborn, and Rodney Thorpe, a member of Far Hills Baptist Church of Dayton.

OKLAHOMA—Joe Knowles, pastor of First Baptist Church of Sapulpa, and Dan Horton, a member of First Baptist Church of Lawton.

SOUTH CAROLINA—George Dye, pastor of First Baptist Church of Fort Mill, and Guy Sanders Jr., a member of First Baptist Church of Bamberg.

TENNESSEE—Charles Sullivan, pastor of First Baptist Church of Lenoir City, and Mrs. Roland Maddox, a member of Bellevue Baptist Church of Memphis.

TEXAS—Bill Everett, pastor of Fielder Road Baptist Church of Arlington, and Ken Ryan, a member of First Baptist Church of Odem.

VIRGINIA—Guernsey Grant, a member of First Baptist Church of Richmond, and Tommy Tabor, pastor of London Bridge Baptist Church of Virginia Beach.



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International

The problem: sin

by D. C. McAtee, member, First Church, Forrest City

Basic passage: Jeremiah 2:9-13; Romans 1:18 to 2:9

Focal passage: Jeremiah 2:9-13; Romans 1:18, 28 to 2:11

Central truth: Sin separates from God.

This lesson begins a new unit of study entitled *God Redeems His People*. Sin is immediately pointed out to be the main problem in the world today. It affects our relationship and fellowship with both God and man. The Bible teaches us that mankind is a sinner by birth, choice and practice. It is a lot easier to recognize the fact of our condition and receive God's forgiveness than it is to try to contend for our own personal goodness.

Adam and Eve were created in a state of innocence and placed in the Garden of Eden with the ability to obey or disobey God. With the urging of Satan, they chose to disobey. They and all mankind have suffered from that decision ever since, but man has suffered more from the decisions he has made related to his own life.

1. The problem with God's people: sin. Jeremiah 2:9-13

The main problem here is that God's people have backslidden. In doing so they have committed two foolish and grievous sins: they have forsaken God and followed false prophets who led them to worship idols. Here Jeremiah is using one of several unusual and dramatic illustrations to get his point across, that of the cistern.

2. The probing of God's people. Romans 1:18, 28, 29-32

God reveals his wrath against those who know better but don't do better (v. 18). It is better for one not to know right than to know right and not live according to the light they have received.

God gives them over to a reprobate mind (v. 28). There comes a time in the life of the enlightened person, if they persist in sin, that God will give them over to a reprobate mind to do those things which are wrong.

God also names their sins (vv. 29-30). This is a most revealing study itself.

3. The provision of God's people. Romans 2:1-11

We are not to judge one another (v. 1). God is no respecter of persons (v. 11).

Chapter one shows the gentiles are without excuse. Chapter two shows the Jews are without excuse and are no exception. Chapter three shows the whole world of under sin and in desperate need of God's grace. We are assured in v. 23 that this grace is available to all who call upon him.

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Life and Work

Chosen by God

by Oscar N. Golden, Calvary Church, Benton

Basic passage: I Samuel 16:1-3

Focal passage: I Samuel 16:1, 6-7, 10-13

Central truth: God chooses his leaders by looking within the heart rather than on outward appearance.

God rejected Saul as king of Israel because of his disobedience. God instructed his servant Samuel to go anoint one of Jesse's sons to be the new king.

God had to teach Samuel a lesson about how his leaders are chosen. As the first handsome son came to Samuel, he felt surely this was to be God's anointed. Just as Samuel, we also make many judgments of man's capabilities based on physical appearance or obvious talents. But in God's work, the condition of the heart is of utmost importance. For God declared, "Man looketh on the outward appearance, but God looketh on the heart."

When God finally said to Samuel, "Arise, anoint him, for this is he," he took the horn of oil and anointed David, Jesse's youngest son, who kept their sheep. A very wonderful thing happened to David that day. The scripture says, "The Spirit of the Lord came mightily upon David from that day forward." Is it any wonder David became the mighty shepherd-king who united the kingdom of Israel?

This lesson is a comfort for those whom God has chosen to fill a place of service in his vineyard. The dedicated Christian knows that God will use him in spite of unattractive physical characteristics or a seeming lack of talent. One must simply have a heart that is in complete obedience to the will of God. He must be willing to say with Isaiah of old, "Here am I, send me!" Then with humble patience he must wait for God to open the door of service.

There is also the comfort of knowing that with the call comes the empowerment of the Spirit to accomplish the task. Yes, God still looks within hearts to find his leaders, and with his call he gives the power for the task.

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A look ahead

Save next week's issue of the *ABN* as your guide to the 1983 annual meeting in Pine Bluff, Nov. 8-10.

Bible Book

God's purpose accomplished

by Bert Thomas, Toltec Church, Scott

Basic passage: Ephesians 1:1-23

Focal passage: Ephesians 1:3-8; 13-20

Central truth: God's purpose for our lives is found in Christ.

The man sat in his lonely, tiny jail cell and reflected upon his purpose in life. He took his pen and parchment and wrote, "Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus...". Paul, the prisoner and writer, had found his purpose for life when he encountered the living Lord on the Damascus Road. Now, although confined to prison, he wrote to Christians (saints) at Ephesus a letter that we know as Ephesians.

Paul used his own experience as an example of how God's purpose for his life was accomplished in Christ. He called himself an apostle of Christ Jesus. His status as an apostle was not a title he had taken upon himself. Paul made it clear he had responded to God's call and purpose for his life (cf. Gal. 1:15-16).

That call and purpose was decided by God himself before the foundation of the world and had its origin in the risen Lord. Paul wanted Christians of all ages to be aware of God's purpose for their lives and called their attention to what had been done through Christ to enable them to fulfill that purpose (v. 7).

Paul informs us that God has chosen us in Christ from the foundation of the world (vv. 4-5). This is referred to as the doctrine of election. He also reminds us that God has chosen us to be holy and blameless and that we become the children of God by adoption through Jesus Christ. This new relationship is "sealed in him (Christ) with the holy Spirit of promise".

God's purpose for our lives is clearly seen in a growing relationship with Him. This growing relationship includes an awareness of what we can be through Christ, what God has for us because of Christ and the unlimited power available to us who are in Christ (vv. 18-19).

Finally, God's ultimate purpose for all creation is for it to be in subjection to Christ (vv. 10, 22). He is God's gift to the church and head of the church. Through submission to his lordship we discover God's purpose for our lives and experience an unspeakable joy in serving Him.

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Volunteer helps child take first step toward hope

by Charlie Warren

SANWABO, Upper Volta (BP)—Hope of ever walking or even standing alone dwindled with each of Yise Yougbare's seven birthdays.

Hope, in fact, had all but vanished when Tennessee Baptist volunteer Jane Laster miraculously transformed his way of life.

Yise (pronounced Yee-say), a polio victim from an impoverished family in a famine-stricken village in Upper Volta, rarely forced a smile to brighten his forlorn, distressful face. Calluses on his hands and legs betrayed a life of dragging himself across the hot, sandy plains of Sanwabo, his helplessly frail, withered legs trailing behind his small frame.

That was Yise's condition when Laster, a physical therapist at Baptist Memorial Hospital in Memphis, first encountered him this year after a Sunday morning worship service at Yise's village.

"After church, kids flocked around, waiting to shake hands," explained Laster, a member of Bellevue Baptist Church, Memphis. "I happened to look over my shoulder, and I saw this little boy scooting through the field, coming through the millet stalks.

"I walked over there, bent down, shook his hand and asked him his name," she continued. "All the other kids yelled out his name, 'Yise.'" She spent the afternoon alone, with Yise on her mind, praying, "Lord, there's just got to be something I can do."

Laster was not in Upper Volta as a physical therapist—there was no such request on the "volunteers-needed" list for the Tennessee Baptist Convention's hunger relief project. She went as a literacy worker, teaching three classes of students to read and write the More language.

Since missionaries had advised the volunteers to avoid "handouts" which would create dependence and encourage begging, she asked missionaries Jim and Dorothy Foster if trying to make a brace and crutches for Yise would fall under the "handout" category. Recognizing an opportunity to provide new mobility for the young polio victim, they encouraged her.

The next day Laster asked Kelly Eplee, a long-term volunteer from North Carolina, and Nedra Benson, a volunteer from Michigan, to help her find Yise so she could examine his legs and measure for some hand-crafted crutches and a brace.

They arrived as darkness began to creep into the village, which is arranged in little compounds. The volunteers did not know where to go first.

They spotted one of the literacy students, an older child who is a Christian. Limited in their use of the language, they demonstrated the way Yise crawls and communicated that they were looking for him. "That's my brother," the child responded.

Yise's brother, Maurice, rushed ahead to lead the Americans to the family's small mud hut. "Poor little Yise was so scared," Laster recalled. "Here I was messing around with



Seven-year-old Yise Yougbare, a polio victim in Upper Volta, was forced to crawl everywhere he went until a Tennessee volunteer made a simple brace for his withered limb and began teaching him to walk.

his legs, and I was a white person and I was much bigger than he was. He didn't smile the first couple of times I was there.

After examining the twisted legs, "I knew then there was something I could do, because both legs were contracted (bent up so much they could not be straightened)," she said.

The following day, Laster initiated an intense scavenger hunt.

A missionary kid donated a shoe. George Grimes, a volunteer veterinarian from First Baptist Church, Memphis, contributed some ankle braces which could be reconstructed to fit Yise's leg. Leather straps, straight sticks and thread completed the search.

With assistance from Ray Long, a volunteer from Southwestern Baptist Church, Johnson City, Tenn., and other volunteers, Laster constructed the temporary brace and crutches.

Her month of volunteer service almost completed, she knew she needed to begin exercising Yise and teaching others to continue the exercises after she left. She demonstrated the needed exercises to Maurice, instructing him to exercise Yise four times each day. She also taught Benson, who would still be in Upper Volta to check the progress.

A few days later, Laster went to the village to see how Maurice and Yise were doing. "Nobody knew I was coming," she explained, "but there they were working. That just thrilled my heart. I cried."

By this time, Yise knew he would someday walk. His attitude began to change. "When I would go out there in the van, Yise would see me coming and would just be smiling from ear to ear, waving his hands," Laster related.

Ironically, the compassionate physical

therapist returned to Memphis before Yise was able to stand alone or take his first step—but Yise took that first step two weeks from the day she gave him the brace and crutches.

Her involvement, however, had not ended.

After several weeks, she received a letter explaining that the leather straps were tearing and they had taken the brace to the market to have it repaired.

"I knew I wanted to do something," Miss Laster said. "I knew my job wasn't completed."

She visited Otis Petis, an orthotist in Memphis, who often makes braces for the Baptist hospital. She showed him three pictures of Yise and told him her story and of the need for a permanent brace. "Tears came to his eyes, he was so joyous," she recalled. "I want to be the one to make that brace," he responded.

Bill Crawford, a member of Bellevue Baptist Church, was scheduled to go to Upper Volta the next week. Petis gave Crawford a crash course on how to measure for a brace and how to make a drawing of Yise's foot.

Within three weeks after Crawford returned with the measurements, Petis called Laster and said, "I have the brace."

"When I saw that brace, I just burst into tears," Laster said. She asked how she would be billed for the brace, which would be valued at about \$500. Placing a finger to his lips, Petis responded, "Sh! Don't worry about it. This is what I wanted to do."

Laster delivered the brace, which is adjustable in height as Yise grows, to Donna Collier, a member of First Baptist Church, Memphis, who will take the brace to Yise when she goes to Upper Volta in September.

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Justice Brennan denies Baptist school's stay appeal

CLARKSDALE, Miss. (BP)—Clarksdale Baptist School's request for a stay of an investigation of the school's tax exempt status pending the outcome of an appeal has been denied.

After U.S. Supreme Court Justice William J. Brennan denied the request, it was resubmitted to another justice. If that ruling should go against the school, the Internal Revenue Service would begin investigations of the school's tax exempt status and possibly also that of Clarksdale Baptist Church since the school is an institution of the church, pastor Don Dunavant told the *Mississippi Baptist Record* this week.

The school has appealed a federal district court ruling which directed the IRS to investigate the tax exempt status of the school following a suit brought against the IRS to force such an investigation.

The briefs in the appeal will be submitted in October, and, since there must be time for a response to the briefs by the opposing side, the hearing will not begin until November or perhaps even after the first of next year, Dunavant said. A decision by the appeals court is not expected until next spring.

Reagan renews pledge for tuition tax credits

WASHINGTON (BP)—A leader of a New Right coalition seeking enactment of a tuition tax credit law said President Reagan has given his "strongest and most positive" commitment to seek passage of the measure.

Paul Weyrich, of the Committee for the Survival of a Free Congress, told reporters following a 15-minute meeting with Reagan at the White House that presidential assistants are working with Senate leaders to find the right "vehicle" for the tuition tax credit proposal.

He said the President reported he recently received a commitment from Senate leaders to bring the measure to a vote before

the school and church are facing an immediate investigation by a government agency even though the agency may be told in the spring such an investigation is unconstitutional, the pastor noted.

The IRS claims the school must provide proof it was not begun in order to provide an escape for some students from the integration of Clarksdale public schools. The tax agency has established the procedures by which the school must provide its proof, including recruiting black students, faculty members and board members.

The school contends it was begun to provide a Christian education for children of church members and that it is an extension of the church's religious education and evangelism efforts. The student body is not limited to Baptists, however, and anyone may attend who pays the tuition and is interested in such religious training from a Baptist perspective.

The school notes it has minority pupils (though no blacks) and it has no need to recruit since classes are always full. No blacks have applied for entrance, officials have said.

the end of the year.

Reagan, who during the 1980 campaign and since assuming office has repeatedly pledged to work for the proposal, has encountered strong criticism from conservative groups for not following up on such pledges.

Weyrich, one of two dozen tuition tax credit supporters invited to the White House meeting, said Reagan's legislative director, Kenneth Duberstein, is working with Senators Howard Baker, R-Tenn., and Robert Dole, R-Kan., to find a bill the tax credit proposal can be attached to in the Senate.

No Baptists participated in the Sept. 16, White House meeting.

Withdrawal of clergy housing ruling requested

DALLAS (BP)—An Internal Revenue Service ruling which revokes a sizable tax benefit for ministers buying their own houses should be withdrawn because it discriminates against ministers, says one denominational executive.

In a letter to IRS Commissioner Roscoe L. Egger, Annuity Board President Darold H. Morgan requested a withdrawal of revenue ruling 83-3 which disallows ministers a federal income tax deduction on the interest of their home mortgage and real estate taxes for which they receive a tax exempt housing allowance.

Morgan said he first thought the ruling was "sound in law and analysis" but that he has since learned that the IRS is applying the law in a discriminatory manner.

"The IRS has unfairly singled out ministers with housing allowances for unfavorable tax treatment without applying its new interpretation to military personnel who have tax exempt quarters allowances," said Morgan.

Morgan noted IRS officials were advised by their lawyers not to distinguish between ministers and members of the armed services in applying the ruling.

Legislation introduced into the house (H.R. 1905), which would overturn revenue ruling 83-3, is awaiting a hearing by the House Ways and Means Committee. The bill was introduced by Virginia representative Stan Parris who warned that "if the IRS is successful in taking this benefit from the clergy, military personnel may find themselves subject to a similar ruling in the near future."