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September 27, 1984

Arkansas Baptist State Convention

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'God's purpose:
my mission'

BSU State
Convention,
October 5-7

September 27, 1984
Arkansas Baptist
NEWSMAGAZINE



On the cover



ABN photos/Millie Gill

"God's Purpose: My Mission" is the theme of the annual Baptist Student Union Convention to be held at Little Rock's Markham Street Church, Oct. 5-7. Melanie Rose, shown in many ministering and growing activities, is typical of thousands of students who are seeking God's will and purpose while giving of themselves in service.

In this issue

4 October opportunities

October is fast upon us, full of events and opportunities to equip the people of God for the work of God. The monthly calendar will brief you on what next month holds.

8 coverage questioned

Baptist Press articles covering an ethics controversy surrounding Judge Paul Pressler are being studied by the SBC Executive Committee. The stories and a report on the actions ahead are included this week.

Cooperative Program gifts up, below goal

NASHVILLE, Tenn. (BP)—The 1983-84 unified operating budget for Southern Baptist Convention national agencies apparently will be under the goal by several million dollars.

The Cooperative Program received \$8,715,871 in August, 4.15 percent ahead of August 1983. That puts the yearly total of \$99,316,609—6.44 percent (\$6,011,343) ahead of the first 11 months of the 1982-83 fiscal year. But, to fund the 1983-84 Cooperative Program basic operating budget

of \$114.5 million, receipts for September would have to be \$15.2 million.

The highest one-month receipts in the Cooperative Program's 59-year history was \$10.2 million in January 1984. September 1983 receipts were \$9,008,042.

A budget shortfall would hit Southern Baptist mission work hard. A \$6 million CP deficit translates into a \$3 million shortage for the overseas mission programs of the Southern Baptist Foreign Mission Board.

Dallas SBC housing form deadline set Oct. 1

NASHVILLE, Tenn. (BP)—The roughly 4,000 rooms reserved for the 1985 meeting of the Southern Baptist Convention in Dallas, June 11-13, will be distributed in October.

Preference will be decided by postmark, beginning with Oct. 1. Forms received by the Dallas housing bureau prior to Oct. 1 will be treated as if they have an Oct. 4 postmark, according to Tim Hedquist, director of financial planning for the Southern Baptist Convention Executive Committee. The Dallas convention bureau will distribute the rooms according to the policy approved by the Southern Baptist Convention.

Hedquist also said the time of the postmark will not be a factor, "so there is no need to stay up an mail a form just after midnight—it won't make any difference."

The housing forms were mailed to the executive officers of the state conventions and fellowships affiliated with the Southern Baptist Convention. A form was also included in the September 1984 issue of *The Baptist Program*, which is mailed to Southern Baptist pastors. Hotel names, prices and their location to the convention center are included on the form.

The forms should be mailed to: SBC Housing, Dallas Convention and Visitors Bureau, 1507 Pacific Avenue, Dallas, TX 75201. The forms will not be opened until Oct. 15 to make sure all forms mailed Oct. 1 arrive.

Room availability and location in Dallas is much better than in Kansas City, Hedquist said, so the pressure on the convention housing block shouldn't be as severe. "Of course everyone won't be happy—we can't put 6,000 people in the headquarters hotel (the Dallas Hilton), but the travel agencies and the SBC agencies have gotten rooms in hotels outside the block so there shouldn't be as many people trying to get the block

rooms," he said.

Dallas also has 23,000 rooms compared to Kansas City's 13,000.

Hedquist also said the shuttle bus system promises to be excellent (it is set up to handle more than 20,000 riders) and parking will be "readily available" with several thousand spaces reserved for the convention center events within four blocks.

There will be three changes in the way the housing applications are handled this year, all designed to "make it harder to beat the system" and grab large numbers of rooms, Hedquist said.

First, a room confirmation will be mailed only to an occupant of that room, "so one person can't send in 50 requests and get 50 rooms." Second, hotels will not make name changes in who is staying in a room without going back through the Dallas convention bureau.

The third change, seemingly minor, actually eliminates one of the most subtle ways to beat the system, Hedquist explained.

In Kansas City, applications were stacked by first choice after being separated by postmark. That meant if you listed something other than the three closest hotels as your first choice you were practically uncontested—and people who didn't get their first choice might not get a room at all. In Dallas, the applications will be opened in order and if the person's first choice is filled he or she will be assigned second choice, etc.

Hedquist stressed that the SBC Executive Committee can not give rooms out—only the Dallas convention bureau can do that. "But we will be glad to try and help with any other problems which come up," he said. The address is Housing Information, SBC Executive Committee, 460 James Robertson Parkway, Nashville, TN 37219.

Instructions for housing form, page 12

The SBC housing request form found on page 12 of this issue is similar to the one used for the past five Southern Baptist Conventions. This form must be used for anyone wishing to make reservations through the Dallas Housing Bureau. No telephone reservations will be accepted.

Use one form for each room requested. Confirmation will be mailed to the person listed in Part I. That person must be one of the room's occupants. Select five hotels of your choice for Part II. List them in order of preference. Fill in all information requested. Photo copies of the form may be used to request additional rooms. Mail the completed form no earlier than Oct. 1 to the address at the top of the form.

Budgeting for priorities

The editor's page

J. Everett Sneed



The budget committee and the Executive Board of the state convention recently confronted the awesome task of formulating the budget for consideration of the messengers in the annual meeting in November. Allotting funds of the church or the denomination is always difficult. Yet, it is one of our most important undertakings, as it reflects the priorities we are setting in the Lord's work.

The preparation of a budget for the convention is complex. The formula determines the amount of increase or decrease each agency or institution will receive. Because the 1984 budget is running well behind expectations, this year's increase will be meager.

The priorities in the state convention budget are world missions, church leadership training and Christian education. We continue our effort to give 50 percent to world missions through the Cooperative Program of the SBC by increasing our percentage of giving by three-fourths of one percent each year.

The Southern Baptist Convention's budget reflects its concern by giving 50 percent to foreign missions, 19 percent to home missions and 20 percent to our seminaries for education of our Christian leaders of tomorrow.

The budget for a church or a denomination should always challenge its members to give more than they have been giving. The budget or finance committee should seek to reach those who give little or nothing. Statistics indicate that a typical Baptist church is supported almost entirely by 20 percent of the members. God expects everyone to give as he has prospered. God, also, has certain priorities for his churches.

Perhaps the most important question is, "What should be the major concerns reflected in a church budget?" Obviously, the needs of each church are different. Yet, certain items should be priorities in every church.

Every church should do its best to support its pastor and staff members. The principle of providing adequate support for the called of God has long been recognized. The Jews stressed the importance of caring for their vocational religious leaders before the time of Christ. Rabbi Jochanan stated that it was the duty of every Jewish community to support a rabbi, particularly, as he naturally neglected his own affairs to concentrate on the things of God.

Christ clearly emphasized the spiritual duty of his followers to provide for those whom he called into full-time Christian service. Jesus sent out the twelve, saying, "Provide neither gold, nor silver, nor brass in your purses. . . for the workman is

worthy of his meat" (Matt. 10:9-10).

The apostle Paul reminded the churches, "Even so the Lord ordained that they which proclaim the gospel should live by the gospel" (1 Cor. 9:14).

The second priority of a church should be funds for programs which will result in a maximum effort to reach the lost in the area served by the congregation. Evangelism is not an option. It is an imperative. There are several methods a church can use to increase the number of persons who accept Christ as a result of its witness. Among the basics are a good Sunday school in which the lost are brought under the teaching of God's Word. Besides holding at least two well-prepared revivals and a vacation Bible school, each year a church should send lost youth to one of our Bible camps.

Churches should, also, place money in the budget for witness training. There has never been a time when so many good witness training programs were available. Among these are the "Lay Evangelism School" materials in which an individual gives his testimony and reads a scripture booklet to an unsaved individual. It is a simple and effective method, which anyone who can read can learn to use.

A second method is the "Continuing Witnessing Program." This method provides a more in-depth training for the witness. Each person assists in training another. One of the major strengths of this plan is that each witness memorizes a model presentation containing helpful scriptures.

A third priority in every church should be the Cooperative Program. This is the best way we know to respond to our Lord's command to "teach (discipline) all nations" (Matt. 28:19). And to be witnesses "unto the uttermost parts of the earth" (Acts 1:8).

Southern Baptists currently have missionaries in 104 countries, and the Foreign Mission Board is making every effort to increase our world-wide witness. No church can begin to match this independently. The truth is that Southern Baptists have the most effective effort in "disciplining" all nations of any denomination or group in the world today. Churches should remember that God blesses those who are involved in carrying out the Great Commission.

Many other things must be included in every church budget. Utilities, maintenance of church property and literature are but a few. But as a church plans its budget, let it reflect its concern for the task God expects that congregation to carry out in its community and to the ends of the earth.

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meeting the information needs of Arkansas Baptists

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The Southern accent

D. Jack Nicholas

Religious liberties threatened

A few weeks ago in this column, I shared some information presented by James P. Guenther, a Nashville, Tenn., attorney, in a splendid address which he made to the annual meeting of the Association of Southern Baptist Schools and Seminaries in June. It was noted in that column that the "tax expenditure" concept, which is being vigorously promulgated by a number of tax scholars and which appears to have been accepted by the Supreme Court last May, regards both tax exemption and deductibility as a form of subsidy. That is, those organizations, i.e. schools, churches, colleges, etc., which are tax exempt or receive tax deductible contributions are being subsidized by the federal government.

Another concern growing out of this discussion is the Bob Jones decision, rendered just a day after the decision refer-

red to above, which stated, "The state may justify a limitation on religious liberty by showing that it is essential to accomplish an over-riding governmental interest." It is a bit unsettling to have so vividly stated that when a value or goal of a religious organization is sufficiently divergent from the values and goals of the government, the government may justifiably impose a limitation on the religious body.

Further complicating the religious liberty issue is another recent development, the so-called Civil Rights Act of 1984 (S 2568, HR 4590). This noble sounding legislation, according to certain legal experts, could define every church, Christian school and Bible college in America as a "recipient" of federal financial "assistance." This proposed legislation, if passed in its present form, will hold the potential for federal bureaucratic intru-

sion into the affairs of churches and church ministries on an unprecedented, unparalleled scale.

It would seem that religious liberty in America is undergoing serious assault. On the one hand, a concept is gaining support which holds that tax exemption or deductibility is a form of government subsidy. In addition, legislation is pending which would subject church schools and colleges to unparalleled governmental intrusion and entanglement. On the other hand, religious liberties are being chiseled away as it is determined that the liberties of a religious organization are protected only so long as their values and goals correspond with those of the state.

D. Jack Nicholas is president of Southern Baptist College at Walnut Ridge.

| JUNE | | | | | | | JULY | | | | | | | AUGUST | | | | | | | SEPTEMBER | | | | | | | OCTOBER | | | | | | | NOVEMBER | | | | | | | DECEMBER | | | | | | | | | | | | | |
|------|----|----|----|----|----|----|------|----|----|----|----|----|----|--------|----|----|----|----|----|----|-----------|----|----|----|----|----|----|---------|----|----|----|----|----|----|----------|----|----|----|----|----|----|----------|----|----|----|----|----|----|---|---|----|----|----|----|----|
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Next month in Arkansas

October 1, Area Brotherhood Conference, Booneville. First. Evening sessions of training for Brotherhood leaders and officers.

October 1, Area WMU Conference, Booneville. First. Morning and evening sessions of training for organizational leaders and adult officers.

October 2, Area Brotherhood Conference, Fayetteville. First. See October 1 entry.

October 2-3, Area WMU Conference, Fayetteville. First. Evening and morning sessions of training for organizational leaders and adult officers.

October 4, Area Brotherhood Conference, Mountain Home. First. See October 1 entry.

October 4, Area WMU Conference, Mountain Home. First. See Oct. 1 entry.

October 5-7, Baptist Student Union Convention, Little Rock, Markham Street Church. Annual gathering of students for inspiration, business and fellowship.

October 6, Campus Baptist Young Women luncheon, Little Rock, Markham Street Church. First-of-its-kind event for leaders of BYW on college campuses. Follows morning session of BSU convention. Reservations are preferred.

October 7, High Attendance Night in Church Training. Suggested date to kickoff

Developing Believers emphasis for 1984-85 by the local church.

October 8-12, Association annual meetings. Sessions of singing, preaching, reports and fellowship in meetings held by the district associations.

October 12-13, Interpreter's Retreat, Lake Nixon, Little Rock. A fellowship and enrichment meeting for those who interpret for and teach the deaf in Arkansas Baptist churches. Emphasis will be on the worker's relationships with the church staff.

October 14, World Hunger Day. Date set aside by Southern Baptists to look at the problem of world hunger and plan actions to help.

October 15-19, Association annual meetings. More meetings by district associations.

October 20, GA Missions Spectacular, Camp Paron. For Girls in Action members, grades 4-6, and leaders. Missionary speakers, outdoor activities, and a chance for leaders to share.

October 19-20, Tiger Tunes, Ouachita Baptist University at Arkadelphia. Short musical acts by campus organizations under sponsorship of the Ouachita Student Foundation.

October 23, Church Training Convention, Immanuel Church, Little

Rock. Messages on discipleship, plus special interest and age group conferences. An exhibit of resource materials will be provided.

October 25-26, Baptist Women Retreat, Camp Paron. Speakers, interest conferences, missionaries, for missions awareness and spiritual growth.

October 26-27, Baptist Women Retreat, Camp Paron. Second of two identical retreats.

October 26-27, Small Sunday School Pastor/Director Retreat, Tri-County Camp at Wynne. The focus will be a review of 8.5 X '85 growth basics.

October 28, Great Day in the Morning. High attendance day for Sunday Schools in the state.

October 29, January Bible Study Clinic, Fort Smith Temple Church. Helps for those who will teach the book, Psalms: Songs from Life, in local churches in January.

October 30, January Bible Study Clinic, Pine Bluff Second Church. Second of two conferences for preparation for teachers.

October 29-November 1, Continuing Witness Training Seminar, Central Church at Magnolia. Witness program training for pastors, staff members and others by pre-registration.

You'll be glad to know...



Moore

... Strong state ministries are sustained by annual offering! While the WMU is the major promotional influence for the state mission offering, every part of our churches and state convention need to be involved. A large part of the in-state mission ministries budget support comes from this offering, the Dixie Jackson offering. Our chaplaincy programs have been so effective that they are being copied by other state conventions. Our migrant ministries regularly reach 200 to 300 people each year. Six small churches have our portable chapels in use, with six more churches on the waiting list. Several small churches each year are able to build because of small church loans. Many churches could not have regular services without the pastoral aid the Missions Department gives them. Strong work is developing with Chinese, Spanish, Korean, Vietnamese, Laotian and other language groups. Each summer we are able to put into the field of small churches and resort and recreation areas a sizeable group of able young people who spend their summer in mission work.

I know you believe in such ministries. They are made possible by the Dixie Jackson Offering received each fall. They are administered by the State Missions Department. Thirty-seven percent of their annual budget comes from this offering. If you and your church have not given an offering this year, I encourage you to do so soon. When your "works are made manifest," I believe you will be gratified that you joined hands with the rest of us in this work.

... Some important facts — It is reported 500,000 of our citizens of voting age will not be able to vote Nov. 6 unless they register to vote by Oct. 15. Please do both — register and vote. Absentee voting begins Oct. 22 for those who cannot be in their precinct Nov. 6. Most conventioners at an annual convention will need to vote absentee.

... No Casino Sunday, Sept. 30, will give a big boost in the fight to stop the invasion of gambling and criminal elements to our state. Educate your people. Help with the expenses by receiving an offering. Call 224-2838 for information if you have not received it in the mail.

Don Moore is executive secretary of Arkansas Baptist State Convention.

The Devil has done his work

In the book of Acts, New Testament, of the Bible, it says Paul the Apostle witnessed to King Agrippa about the Lord Jesus Christ, how one should repent and turn to God, and accept the Lord and Savior. Then King Agrippa said to Paul, "Almost thou persuadest me to be a Christian," (Acts 26:28). Paul then said to King Agrippa, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Now we see that the Apostle Paul witnessed to all about the Lord Jesus Christ, in Acts 26:22. He said he witnessed to both small and great.

There seems to be a lot of discussion these days that one should not say anything about the Bible to anyone in politics or in the government. This includes any public school, or any courthouse or city hall. This just started about 20 years ago. Back before that, you could talk about the Bible and what was in it. This writer attended public school

many years ago and they would have quite frequently a speaker of a church or Christian person. If someone or more had protested, it would have been big news.

So we see how the devil has done his work, and people have fallen for it, and some of them good Christians.

The First Amendment to the U.S. Constitution says we cannot force one to worship or prohibit one to do so. The U.S. Congress pays a minister about \$60,000 per year to open their meetings with prayer. What happens when he prays to those who claim they do not want it? Of course, the public schools cannot open with prayer because some would object. Why the difference? The ones who are stopping prayer will not stop just with local and national. Next it will be the local church.

If not registered to vote please do so, not only for those running for office, but to vote against the gambling bill that will be on it for Hot Springs—E.W. Finch, Monticello

Southern College reports enrollment up slightly

Enrollment at Southern Baptist College in Walnut Ridge is up 3.5 percent over 1983, according to D. Jack Nicholas, president.

The fall enrollment of 475 students is 16 more than last year's figure, itself a gain of 12 percent over the previous year. While the gain in absolute numbers is slight, the full-time equivalent enrollment, which Nicholas called "the most sensitive figure indicating enrollment," is up 12.7 percent.

Campers on Mission rally at Petit Jean

Forty members of the Arkansas chapter of Campers on Mission held their fall rally Sept. 7-8 at Petit Jean State Park near Morrilton.

The campers viewed slides of mission work and listened to presentations by Pete Petty, of the Arkansas Baptist State Convention Missions Department, and H.E. Williams, emeritus president of Southern Baptist College, who has participated in mis-

sion work in the Rio Grande Valley in Texas.

Elected as officers for the coming year were H.E. Williams, president; Doyle Lumpkin, vice-president; and Benita Hardister, secretary.

Plans were made for the group to host a national rally for Campers on Mission, which is scheduled for June 1986 at Wilderness Point Park on Lake Norfolk near Henderson.

Cooperative Program report: August

| Summary for Aug. 1984 | January-Aug. gifts | |
|-----------------------|--------------------|----------------------------------------------------------|
| | Year | Over (under) % increase over 8 mos. budget previous year |
| Received | 1979 | (47,330.48) 10.53 |
| Budget | 1980 | 157,060.08 13.07 |
| | 1981 | 93,352.03 11.51 |
| | 1982 | (168,400.55) 8.46 |
| | 1983 | (119,354.64) 10.77 |
| | 1984 | (488,840.24) 2.84 |

The total receipts for 1984 are 2.8 percent more than a year ago. However, we fell further behind in the anticipated budget during August. Currently we are almost one half million dollars short of the budget having received slightly more than 93 percent of the annual budget.—L.L. Collins Jr.

by Millie Gill / ABN staff writer

people

Don Alred joined the staff of the Philadelphia Church at Jonesboro Sept. 23 as associate pastor and youth director. He came there from serving as pastor of the Childress Church near Monette. Alred is a graduate of Southern Baptist College and Southwest Baptist University in Bolivar, Mo. He has also attended the New Orleans Baptist Theological Seminary and Mid-America Seminary.

Joe Hunt of Atlanta, Texas, has been called to serve as pastor of the Anderson Church near Hope.

Gary Henson has resigned Sept. 2 as pastor of the Cherry Valley Church to become pastor of the Winkle Church in Pinckneyville, Ill.

Ross Woodbury III has been called to serve as pastor of the Monette First Church. He was ordained to the ministry by Little Rock Calvary Church and is a graduate of the University of Arkansas at Little Rock and Southwestern Baptist Theological Seminary. He has been serving as a pastoral care intern at Baptist Medical Center in Little Rock. Woodbury and his wife, Sandra, have three children, Jason, Kristen and Laura.

briefly

Park Place Church in Little Rock recently honored Albert George and Eva Evans in recognition of their 102nd birthdays. They were presented with taped messages and a large print Bible, according to pastor James Wilson.

Horatio First Church observed homecoming Sept. 9 with the dedication of their renovated church. Speaker was Dillard Miller, pastor of Mena First Church and former president of the Arkansas Baptist State Convention. Jay B. Gore was guest musician, directing the church choir in a special musical presentation. Ray Seal is pastor.

Jacksonville First Church celebrated Faye McGary Sunday Sept. 9 in recognition of her 10 years of service as church secretary. She was presented an appreciation certificate and a love offering.

Rosedale Church in Little Rock recently honored Patty Huston, recognizing her four-year perfect attendance record in Sunday school, morning worship, church training and evening worship. She also

received recognition for her service as church organist. Pastor J. R. DeBusk presented her with an attendance certificate.

West Church in Batesville held its second annual senior adult Bible conference Sept. 27-28 with W. O. Vaught, pastor emeritus of Little Rock Immanuel Church, as guest lecturer.

Bryant First Southern Church recently sponsored a baby-sitter's clinic for youth of both the church and the community. Red Cross instructors conducted the clinic and issued certification cards to the 38 youth completing the course. Clinic directors were Peggy Hickman and Peggy Henderson.

Harrison First Church has serving as volunteer, missions assistants Dr. and Mrs. Ralph Bowers and Frank Langston. The Bowers are working with a Southern Baptist dental clinic in Benin, Africa, while Langston is working with armed forces personnel at the Nuremberg Church in Germany.

Mineral Springs Central Church will host a meeting of Little River Association pastors Oct. 15 at 10 a. m. John Floyd, director of missionary enlistment for the Foreign Mission Board, will speak on "The Call to Foreign Missions." Special guests will be other Arkansas pastors.

Calvary Church at West Memphis recently observed its 30th anniversary with a church loyalty day. Paul Ginn and Bill Hartley were guest speaker and musician.

Crawfordsville First Church has completed payment of its gymnasium and educational annex two years ahead of schedule, saving \$1,100 in interest charges. This money was used to purchase a maxi-van that will be used to meet the transportation needs for church activities.

Beck Spur Church at Forrest City Woman's Missionary Union has voted to sponsor pioneer mission work in Soda Springs, Idaho, that is being directed by Kenneth Jackson, former pastor of the Harrisburg Calvary Church.

Photo / Robert Holley

Youth discipleship—An estimated 6,000 young people from churches all over the state flooded Magic Springs Sept. 8 for the fourth annual Arkansas Baptist Youth Day, sponsored by the ABCS Church Training Department. The teenagers had exclusive use of the theme park and heard interpretations of DiscipleLife, a program designed to train and guide youth in growing discipleship. A late-afternoon rally featured George Fields, a humorist; John Dresbach, a musician; and David Garrard, a magician. Pictured, left to right, after one of the interpretation sessions are Garrard; Karen Henderson, minister of youth, Arkadelphia First Church; Bart Rockett, El Dorado Harmony Church; Julie Hickman, Yellville First Church; and Deidre Yasler, Pyatt Church. Bill Falkner of the Church Training Department identified the event as the largest gathering of state Baptist youth of the year. He said the crowd included young people from cities bordering the state.

Honeycutt rejects Patterson challenge to 'win-lose' debate

LOUISVILLE, Ky. (BP)—Roy Lee Honeycutt, president of Southern Baptist Theological Seminary, has rejected a challenge by inerrancy leader Paige Patterson for a national debate.

In late August, Honeycutt publicly entered the controversy which has rocked the 14.1 million member Southern Baptist Convention by declaring "holy war" against what he called "unholy forces which, if left unchecked, will destroy essential qualities of both our convention and this seminary."

He made references in the August speech—at an opening convocation of the seminary's school year—to the "Independent Fundamentalist Political Party" in the denomination and its "Texas leaders," referring only once to Pressler/Patterson (Paige Patterson and Paul Pressler) as the leaders of the political organization.

Immediately, Patterson, president of Criswell Center for Biblical Studies and associate pastor of First Church of Dallas, issued a call for a national debate, challenging Honeycutt to substantiate his charges and to be prepared to debate whether the Southern Baptist Convention is drifting toward liberalism.

In a statement released to Baptist Press Sept. 13, Honeycutt unequivocally rejected any debate, titling the statement released by his office: "There Will Be No Debate!"

He instead proposed a return to an "open convention" and called on Pressler/Patterson "and their co-conspirators to turn off their computers, abolish their mailing lists, quit printing their scandal sheet newspapers and allow Southern Baptists to speak for themselves without external manipulation."

Honeycutt said: "How strange that Dr. Paige Patterson seems to respond to every challenge of his continuing effort to sidetrack the Southern Baptist Convention by proposing a national debate! Despite his challenge and his slanderous and defaming characterization of me as a 'fascist' there will be no debate." He said Patterson "obviously either has mis-stated the agenda or he fails to comprehend the basis for our fundamental disagreement."

"The crisis facing Southern Baptists is neither biblical nor theological," Honeycutt said. "It is political. However much he and his political party may use biblical and theological smokescreens, this is the issue: our convention is being wrenched apart by an unprecedented political crisis engineered by Dr. Patterson and Judge (Paul) Pressler."

[That view was also voiced in a separate statement released by Larry L. McSwain, professor of church and community at Southern Baptist Theological Seminary.

"McSwain emphasized that Honeycutt's 'holy war' rhetoric was not directed against fundamentalism or fundamentalist theology but against the "takeover conspiracy" Honeycutt accused Pressler/Patterson of master-minding.

[To the contrary, Honeycutt would "fight to preserve the freedom of those who hold that the inerrantist theory of biblical interpretation," McSwain wrote, asserting that inerrancy was "the emotional battle cry used by the Patterson-Pressler party to gain support for their takeover conspiracy.

"[But their goal is not denominational unity which respects individual liberty, not a forward march in sharing Christ's love with the world," McSwain asserted. "Their openly avowed goal is regimentation of the agencies and structures of the denomination."

[McSwain also claimed that Honeycutt was not the first to fire a shot in the "war." Likening the inerrantists' first maneuvering at the 1979 SBC meeting in Houston to the Japanese sneak attack on Pearl Harbor that brought the United States into World War II, McSwain compared Honeycutt's "holy war" declaration to "stirring the troops for Normandy." The seminary president was publicly joining others "who are trying to alert Southern Baptists to actions they must take to regain the lost democracy they once took for granted" in what McSwain called "one of the few truly democratic institutions left in our society."

In his August speech, Honeycutt repeatedly referred to the "Independent Fundamentalist Political Party," in the SBC, and to its "Texas leaders." He referred to Pressler/Patterson only once, he said.

Southern Baptists "whom I meet throughout the length and breadth of this nation want... a termination of the political takeover" and a return to "our priority to the purposes for which the convention exists: our commitment to world missions and evangelism, the disciplining of believers and the preparation of every person called of God as a minister to lead a loyal Southern Baptist church to fulfill Christ's Great Commission." —Roy L. Honeycutt

Pressler, a Houston appeals court judge, and Patterson emerged into the national spotlight in 1979, claiming the denomination was becoming liberal and promulgating a plan to place like-minded trustees on the boards of the 20 national agencies.

In the statement released Sept. 13, Honeycutt said: "Never before in the history of the Southern Baptist Convention have political leaders announced a ten-year plan to take over the denomination as Judge Pressler so clearly stated in his announced plan to replace trustees serving on boards of trustees, whom he characterized as 'dummies'."

Honeycutt said some might ask why not debate the validity of the charges the denomination is being taken over by political action, and replied: "Simply stated—one does not debate self-evident truth."

He said neither Pressler nor Patterson "denies their political strategy," and cited recent articles in the *Atlanta Constitution* (a secular newspaper) and the *Indiana Baptist*, the newsjournal of the State Convention of Baptists in Indiana.

In the Atlanta article, Honeycutt said, Pat-

terson "acknowledged... the annual practice of busying in large numbers of messengers to guarantee the election of their candidate as president... ." Honeycutt added Patterson also "claimed that their political party now controls the (Baptist) Sunday School Board."

Honeycutt cited the *Indiana Baptist* article of Sept. 4, an interview in which Pressler "expressed the hope that editors of Baptist papers would learn the meaning of metaphors," and cited the well-known "going for the jugular" statement Pressler made in a 1982 speech.

Honeycutt said he understood the expression to be a metaphor and that "no one thought the judge intended to commit murder... but his metaphor vividly describes his intention to drain the life from boards of trustees... "

Honeycutt said Southern Baptists "have heard enough debates claiming that one person or group believes the Bible more than another, as if God would have us subject biblical faith to a quiz show battle of wits."

He said Southern Baptists "whom I meet throughout the length and breadth of this nation want... a termination of the political takeover" and a return to "our priority to the purposes for which the convention exists: our commitment to world missions and evangelism, the disciplining of believers and the preparation of every person called of

God as a minister to lead a loyal Southern Baptist church to fulfill Christ's Great Commission."

Honeycutt claimed a "win-lose" debate such as Patterson proposed, would "further polarize" the convention, and called for a "return to authentic Baptist polity" and an "open convention like those prior to 1979."

He also encouraged "Southern Baptists to reaffirm the lost emphasis of the priesthood of the believer, the autonomy of the local church and the freedom which is every believer's in Jesus Christ."

If these things are done, Honeycutt said, Southern Baptists "will be free to make their own decisions. Individuals by their own priesthood will decide issues for themselves, according to freedom in Christ. Messengers (to annual sessions)... will be able to decide democratically without the lopsided influence of a political party influencing the outcome."

"Local churches by their autonomous action will make their own decisions without political manipulation. This is the way Baptists have always found the will of God in their midst."

Student files complaint against Texan Pressler

by Dan Martin

LOUISVILLE, Ky. (BP)—A formal complaint has been filed with the Federal Communications Commission against Houston appeals court judge Paul Pressler, alleging the Texan secretly tape-recorded a telephone conversation Sept. 1.

The complaint was filed in a notarized letter Sept. 14 by J. Stafford Durham, 28, a third-year student at Southern Baptist Theological Seminary, Louisville, Ky., and former driver for seminary president Roy Lee Honeycutt.

In the letter, Durham said he feels his "civil rights have been violated because information that was obtained illegally" was used as the basis of a "carelessly written" article in the *Houston Chronicle* Sept. 7.

During a convocation address at Southern Seminary Aug. 28, Honeycutt mentioned—but not by name—a student who frequently drives the seminary president's car.

Honeycutt also told of efforts by leaders of the "Independent Fundamentalist Political Party" in the denomination to recruit campus subversives and told of efforts by a "Texas leader" of the party to contact the student driver. He identified "party" leaders as Pressler and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas.

Initially, Honeycutt declined to identify the student driver, but after Pressler denied any knowledge of the event, and telephoned

Durham Sept. 1 on his church field, the student identified himself and filed the FCC complaint.

In his letter to the FCC, Durham says: "On Saturday, Sept. 1, 1984, at or about 9:30, EDT, I received a long distance telephone call to my residence in Stamping Ground, Ky., from Judge Paul Pressler, who was calling from somewhere in Texas.

"We talked for approximately one hour, during which time the conversation was tape-recorded by Judge Paul Pressler without my knowledge, without prior consent and without a beeper to indicate a recorder was in use. Later, portions of that conversation appeared in the *Houston Chronicle*, Sept. 7, Page 6, in a story that was not accurately written," Durham said.

"I had no knowledge the conversation had been taped until I read the article in which Judge Pressler admitted to playing our private conversation to the reporter. . . ."

Durham sent the letter to Dick Lawson, whom he said is a legal official with the FCC. Lawson, according to a federal directory, is a public utilities specialist with the FCC. Durham's letter further says: "I do not know what course of action I can take to rectify this infringement on my rights. I would appreciate it if you would suggest exactly what I need to do to pursue this matter fully."

A tariff agreement between the Federal

Communications Commission and American Telephone and Telegraph. The agreement requires AT&T to check out any complaints and to report to the FCC on its action.

"There is no criminal action involved, and it appears the most that could happen, if the complaint is investigated and upheld, would be that telephone privileges could be withdrawn from Judge Pressler," said a Washington attorney.

Durham, pastor of Long Lick Church in Stamping Ground, Ky., told Baptist Press he had intended to say nothing about the incident "until I read in the paper that Judge Pressler denied knowing anything about this."

Durham, a native of Pineville, La., said he met Pressler in Houston in October of 1979, while visiting a college friend. "I talked to him 10 or 15 minutes, just like you would when you had just met somebody," Durham said of this meeting.

Durham said he next met Pressler when the Texas jurist telephoned to invite him to attend the Heart of America Bible Conference in Louisville in November of 1979. "He wanted me to go with him and I did," Durham said, noting he spent about a day with Pressler.

"I had no idea who Paul Pressler was, but when we got there, he took me into a meeting with Paige Patterson, James

Pressler gives answer to student complaint

by Dan Martin

NASHVILLE, Tenn. (BP)—"No honest person should object to a record being kept of what he says," Paul Pressler said in response to the filing of a formal Federal Communications Commission complaint against him.

J. Stafford Durham, 28, a third-year theology student at Southern Baptist Theological Seminary in Louisville, Ky., filed a formal complaint with the FCC Sept. 14, alleging Pressler, a Houston appeals court judge, had illegally tape recorded a telephone conversation Sept. 1.

Pressler, in Nashville to attend his first meeting as a member of the Southern Baptist Convention Executive Committee, gave a statement to Baptist Press concerning the incident, which he saw as part of the "holy war" declared by Southern seminary president Roy Lee Honeycutt Aug. 28, during a convocation address at SBTs.

"Roy Honeycutt in conducting his 'holy war' against other Southern Baptists has attempted to turn non-issues into issues in order to divert attention from the legitimate concerns which many have for the spiritual quality of the education of our institutions," Pressler said.

"Dr. Honeycutt made charges which have since been clearly refuted. Since Honeycutt's representations can no longer be asserted successfully, a student who was involved now complains because his comments can be accurately quoted," he added.

Pressler, who has been involved in an effort to turn the SBC to more conservative directions since 1979, declined to comment publicly on whether he tape-recorded the conversation with Durham, who also formerly was a student driver for Honeycutt.

He said, however, in his statement that "recent experiences have caused me to be most careful in communications with certain people to make sure that the content of conversations will not be misquoted."

When asked to amplify his comment, Pressler declined, saying he "has said all I am going to say. Since he (Durham) has seen fit to have AT&T investigate this matter, I have no further comment."

The complaint and response are part of an escalating conflict in the denomination over theology, education and denominational politics.

In his convocation address, Honeycutt mentioned a student who drove for him, but

did not mention Durham by name. He said "a Texas leader" of the "Independent Fundamentalist Political Party" had made an effort to recruit the driver as a "campus subversive."

After the speech, Pressler said he "had absolutely no idea" who Honeycutt was talking about. On Sept. 1, Durham said Pressler telephoned him at Stamping Ground, Ky., and talked for an hour. The student said Pressler tape recorded the conversation and later made it available to a reporter for the *Houston Chronicle*.

The news article, as well as Pressler's assertion he did not know what Honeycutt was talking about, resulted in Durham identifying himself and filing the formal FCC complaint.

Pressler's version of the incident differs markedly from that of Durham. Both, however, do agree there had been prior contact on at least three occasions.

Pressler's account of those encounters agrees with that of Durham. Both say they met in October of 1979 in a Sunday school class at First Church of Houston. They agree further contact occurred in November of 1979, when Pressler invited Durham to at-

Committee okays study of controversial articles

NASHVILLE, Tenn. (BP)—A study of two controversial news articles has been approved by the Executive Committee of the Southern Baptist Convention.

Without comment, the 68-member committee approved at its September meeting, a report by the public relations workgroup that it "is considering the matter of the Baptist Press news stories... and other related matters." One member, John Lewis of Raleigh, N.C., voted against the recommendation.

The news articles, released through the denomination's news service Sept. 17 and 18, concern allegations H. Paul Pressler, a Houston appeals court judge and newly elected member of the Executive Committee, allegedly tape recorded an hour-long conversation Sept. 1 with J. Stafford Durham, 28, a student at Southern Baptist Theological Seminary in Louisville, Ky., and former driver for seminary president Roy Lee Honeycutt.

The student, also pastor of Long Lick Church in Stamping Ground, Ky., filed a formal complaint with the Federal Communications Commission alleging Pressler recorded the conversation "without my knowledge, without prior consent and without a beeper to indicate a recorder was in use."

Later, Durham said, portions of the conversation appeared in a news article in the *Houston Chronicle* newspaper. Durham claimed his "civil rights have been violated because information that was obtained illegally" was used as a basis for the article.

The first story, released Sept. 17, was based on a notarized letter Durham mailed Sept. 14 to the FCC in Washington. The second story, released Sept. 18 was based on a hand-written statement provided by Pressler to Baptist Press, in which the Houston jurist said: "No honest person should object to a record being kept of what he says."

John McCall, an attorney from Louisville, said the "surreptitious surveillance of agency executives, the surreptitious one-party recording of telephone conversations of seminary students are among the kinds of issues that are divisive in this convention."

John Sullivan, pastor of Broadmoor Church in Shreveport, La., and past two-term first vice-president of the SBC, said: "Between now and February when we have our meeting to seek to clear up this public relations matter, we need to keep our rhetoric to a minimum and our accusations to ourselves."

"Please be careful that the feeding of our egos does not overcome the need for respecting each other and the vital work of this committee. We do not need a new battleground for differences. We need a clearing house for differing ideas."

Dan Martin is news editor for Baptist Press.

Robison, Adrian Rogers and some others who were talking about who the next president of the convention would be and were trying to get some information about some professor," Durham said.

After he took Pressler to the airport, he said he neither saw the Texan, nor heard from him, until February of 1984. "I had not talked to this man for four-and-a-half years and all of a sudden he calls me up in February. I was living in Stamping Ground, and I don't know how he knew to contact me there," Durham said.

During the February conversation, Durham said Pressler invited him to a meeting in Louisville. He declined because the event was on Sunday night. Durham said the conversation lasted about 10 minutes, and said Pressler "asked me if I knew anything that was going on on campus that he should know about. He specifically asked who 'they' were going to run for president and fished for anything else that was going to come up" at the Kansas City annual meeting of the SBC.

Durham maintains Pressler knew he occasionally drove for Honeycutt. "I am convinced he knew that," Durham said.

Shortly after the February telephone call, Durham told Honeycutt of the telephone call. Honeycutt told of the incident in the Aug. 28 convocation address.

Four days after the convocation address, on Sept. 1, Durham said Pressler telephoned again, talking for about an hour. The call resulted in the FCC complaint.

Durham said Pressler "called under the guise of friendship and said he wanted to straighten this out." The student added that when he completed the conversation "I felt like I had been on the witness stand with a prosecuting attorney questioning me."

Durham characterized Pressler's actions as "unethical and un-Christian."

The student said: "If he (Pressler) did not know what Dr. Honeycutt was talking about, how did he know to call me out of 2,500 students at the seminary? If he did not know I was the 'student driver' mentioned, how did he know to call me on my rural Kentucky church field?"

Durham added: "His actions since Aug. 28 prove beyond doubt that not only did Judge Pressler know, but he knew in detail, what Dr. Honeycutt was talking about. By secretly taping the telephone conversation, he incriminated himself."

The student added: "I am the pastor of a small church in a rural part of Kentucky. If I had not been telling the truth about this matter, it would have been foolish of me to challenge an important judge who is widely followed and who could destroy my future if he wanted to."

if I could get together with them while I was there.

"I had not seen Staff (Durham's nickname) for four-and-a-half years and was not even sure he was at the seminary. I had absolutely no idea he had been the driver for Dr. Honeycutt."

Pressler admitted he "might have said: 'Do you hear any talk about who the liberals will run for president of the convention?' I was just making conversation."

When informed of Honeycutt's remarks about efforts to recruit campus subversives and the recounting of Durham's story, Pressler said he was "absolutely shocked that somebody might be spying on the president. I wondered who in the world that might be."

He said he "had no idea who he (Honeycutt) was talking about. I looked through my files to see who I knew, and he (Durham) was the only one it possibly could have been."

Pressler admitted he telephoned Durham "to find out what happened. It was evident Dr. Honeycutt had turned it (the February conversation) into something it wasn't. It was clear this had been blown way out of proportion."

tend the Heart of America Bible Conference in Louisville.

Durham says Pressler invited him to a meeting with key leaders of the inerrancy movement in which politics were discussed, as well as obtaining information on "some professor."

Pressler said the meeting "wasn't secretive at all. After the meeting we just had hamburgers in James' (Robison) room. I took him (Durham) right in there with me. We have always been just as open as we could about everything."

The two agree there was a telephone conversation in February of 1984. Durham says it was to "fish for information" about who the moderate faction was going to run for president of the convention, and "anything else that might come up."

Durham also maintains Pressler knew he (Durham) occasionally drove Honeycutt's car.

Pressler, however, maintains the February telephone call was part of a general operating procedure he follows. "When I was invited to speak in Louisville, I looked through my files to see who I knew in the area and I called a number of people to see

Your state convention at work

Christian Life Council Not-so-cute koalas

The aboriginal word "koala" means "no drink." It describes and names the cute, clinging creature seen on Quantas Air Lines' commercials. The koala "bear" takes moisture only from feeding on eucalyptus leaves and buds.



Parker

There are "drink-less ones" who are far from being cute. Often these outwardly possess lovely human traits. Their failure, however, to drink from the free-flowing fountain of life in Jesus Christ leads to both physical and spiritual destruction. They really don't care for anyone but themselves. The call of Jesus for self-denial and cross-bearing is repugnant to them. Sometimes among the first to denounce godless communism, these "koalas" cling to a type of capitalism which profits only self and a few others. Dollars gained from human weaknesses will in the end not find their way into even a pocketless shroud.

Unless these drinkless ones repent, accepting Jesus Christ as their personal Savior and Lord, eternity will be spent with such as the rich man who has been crying throughout eternity for Lazarus to put just a fingertip of water on his tongue.

"But whoever drinks of the water that I shall give him shall never thirst; but the water I shall give him shall become in him a well of water springing up to eternal life." John 4:14 — **Bob Parker, director**

Family and Child Care Ninety years of caring

In an earlier article, I referred to the wonderful fact that our agency is 90 years old this year! Thanks to our written history, I am quite aware of our beginnings and the 90 years of caring which describe our pilgrimage. It is clear that we have a strong spiritual foundation and have worked to build upon that base.

Our history reveals a close working relationship between Baptist people and individuals with our agency. This ministry of love has been a cooperative venture, you and us. We have worked together to help children in the name of Jesus. God has blessed our joint efforts. History confirms this.

In the beginning, 1894, Arkansas Baptists began this ministry out of concern for orphan children and in obedience to the commands of Christ, that we should love and provide care. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me". Nine-

ty years ago, our forefathers believed this truth; we believe it today.

As Christians, we become the expression of Christ. He has no hands but our hands. He has no voice but our voice. He has no eyes but our eyes. He has no ears but our ears. He has no feet but our feet. For him, we want to use our hands, voices, eyes, ears and feet to do his work. Without a doubt, he will guide us, provide what we need and bless our efforts.

Arkansas Baptists have a rich heritage of ministry: 90 years of continuous caring for children. We want to be prepared to respond to needs around us. Together, we can. — **Johnny G. Biggs, executive director**

Church Training Pastor's seminar

This is the fourth in a series of articles on *Developing Believers, the Bold Mission Thrust emphasis for 1984-85.*



Holley

The Pastor's seminar is one of the five strategies of the Developing Believers emphasis for the coming year. The Pastor's seminar is an approach to reaching adults who are not involved in the church's training program through the study of Equipping Center modules taught by the pastor.

It is suggested that the Pastor's seminar be offered three times during the coming year: February, May and July. A church might schedule these sessions when they could best reach adults. The modules suggested include *Baptists and Other Denominations, Is It Right or Wrong, or Developing Effective Deacon Ministry for February; Home: Key to Christian Values, Becoming a Christian Leader or Adventures in Christian Service for May; Acts Alive: How Your Church Can Grow, Helping Children Deal With Crisis or A Christian's Guide to Financial Planning for July*. Other modules could be offered if they would better meet the needs of adults.

The Pastor's Seminar can be a tremendously helpful approach to reaching and providing some much-needed training for adults. Be sure to consider it as you plan your training programs for the coming year. — **Robert Holley, director**

Woman's Missionary Union Baptist Women Retreats

Arthur Gordon has written a delightful book on the joy of living. In it he says, "The worst thing that can happen to any creature is to be made incapable of doing the thing it was created to do."

God made us for a reason. Our lives do have purpose. Paul affirms that truth when he writes, "For we are God's workmanship, created in Christ Jesus, to do the good deeds that he has planned for us to do."

Women of Arkansas, you are invited to attend the 1984 Baptist Women Retreats at Camp Paron which are built around the theme, "Creative Living." Oct. 25-26 and 26-27 will be days packed full of inspiration, fellowship and growing in Christ.

Gladys Lewis, author from Oklahoma City, will develop the theme. Jimmy Winter, WMU, SBC, will challenge us to greater missions involvement. Missionary to Upper Volta Monica Keathley will lead the music. Jane Fray and Carol Childress will share something of their lives and ministries in South Africa and Dallas, Texas.

Special interest conferences will also heighten women's awareness in the areas of creative praying, ministry to missionaries, listening, witnessing, missions education and publicity/enlistment.

The second retreat is a repeat of the first. The retreats are for any woman who is interested in developing a creative missions lifestyle. For more information, contact Arkansas WMU, P. O. Box 552, Little Rock, AR 72203. — **Carolyn Porterfield, Baptist Women/BYW director**

Evangelism What New Life provides

God shares unlimited blessings with a person who receives Christ. As a partaker of this New Life, you know the joy unspeakable and full of glory.

The New Life provides forgiveness of sin. John, the apostle, wrote in I John 2:12, "I write unto you, little children, because your sins are forgiven you for his name's sake." The burden of the penalty of our sin has been taken care

of by Jesus Christ and we now walk as free men, free from the penalty of sin.

The New Life provides membership in God's family. John 1:12 states, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Because we are his children, we become members of his family. This new fellowship provides for a caring, loving and sharing community like no other in existence.

The New Life provides an indwelling of the Holy Spirit. Jesus stated while still on this earth, "I will give you another comforter that he may abide with you forever. You will know him for he dwelleth with you, and shall be in you" (Jhn. 14:16-17). The Holy



Shell

Spirit lives within the believer from the time of the new birth.

The New Life also provides a home in Heaven through Jesus. He stated, "I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." — **Clarence Shell, director**

Missions Middle Easterners

"Middle Easterner" conjures many images: a militant student shouting at U. S. Embassy gates, a gallant camel-ride in turban and flowing robes, a demure woman whose long gown and veil hide all but the eyes, a wealthy businessman in a chauffeur-driven car.



Cash

Yet these images are only poor caricatures of the diverse people — the bankers, physicians, construction workers teachers and other Middle Easterners — whose lives have contributed to the American mosaic. They are not even an accurate representation of the religious heritage of those Americans who trace their heritage to the cradle of the world's religions: Islam, Christianity, Judaism.

Southern Baptists who minister to people from the Middle-East find few stereotypes and great individual variety. But held in common by most are a fierce pride in homeland and a tenacious loyalty to "family," which extends beyond biological kin to embrace the region and people who are the Middle Easterner's source of identity and security.

Missions among Middle Easterners is most successful when it does not isolate individuals from family or heritage, when it changes families and creates communities in which emerge a rich promise of wholeness and abundant life for the American Middle Easterner. — **Randy Cash, language missions director**

Music Only in America

During the Convocation on Congregational Singing at First Church, Benton, the words of Don Hustad echoed the mystery and disappointment of many congregational music leaders, as he discussed the male non-singer in the congregation. Since Dr. Hustad is one who has traveled many continents and experienced worship with many Christians throughout the world, he is able to make the statement with authority that "only in America do men in worship

not lift their voice in song."

He further expressed that this is perhaps in direct relation to the price we had to pay for the privilege of worshipping freely, which has not come so cheaply to the man in another land, who, out of gratitude and love, lifts his voice in praise and adoration to God — his only hope.

Twice this summer I have heard the thought expressed that not only is it sad that the man does not lift his voice in praise, but to realize that the young lad standing in his shadow and desiring to be like him will, like his father, be silent.

"O come, let us sing to the Lord: Let us make a joyful noise to the rock of our salvation" (Ps. 95:1).

As we enter the year of "Reaching People Through . . . Congregational Singing," I pray that one of the outcomes will be an increased awareness that God created mankind to lift his voice in praise . . . and he is waiting. — **Glen Ennes, associate**



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- PLEASE PRINT OR TYPE ALL ITEMS TO ASSURE ACCURACY
- COMPLETE EACH PART BELOW IN DETAIL FOR CORRECT AND RAPID PROCESSING.
- SHOULD MORE THAN ONE (1) ROOM BE NEEDED, PLEASE USE A SECOND FORM.
- ALL CONFIRMATIONS WILL BE SENT TO INDIVIDUAL INDICATED IN PART I

PART I

INSTRUCTIONS: Complete requested data using abbreviations as necessary

(NAME OF PERSON REQUESTING ROOMS) NOTE: This person must be one of the individuals who will be occupying the room.

If necessary, photo-copies of this form may be used to make additional reservations.

| | |
|--------------------------------------|----------------|
| (FIRST NAME) | (LAST) |
| (STREET ADDRESS OR P. O. BOX NUMBER) | |
| (CITY) | (STATE) |
| (Area Code) | (ZIP - U.S.A.) |
| (PHONE NUMBER) | |

PART II

INSTRUCTIONS: Select FIVE Hotels/Motels of your choice

| | |
|---------------------|--|
| FIRST CHOICE _____ | |
| SECOND CHOICE _____ | |
| THIRD CHOICE _____ | |
| FOURTH CHOICE _____ | |
| FIFTH CHOICE _____ | |

| CHOICE BY | |
|--------------------------|--------------------------|
| Rate | Location |
| <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> |

PART III

- INSTRUCTIONS:**
1. SELECT TYPE ROOM DESIRED WITH ARRIVAL AND DEPARTURE DATES.
 2. PRINT OR TYPE NAMES OF ALL PERSONS OCCUPYING EACH ROOM.

Arrival Date _____ Departure Date _____

Arrival Time _____

Check type of room desired:

| | |
|---------------------------|-----------------------------|
| _____ Single (1 bd/ 1 pr) | _____ Triple (2 bd/3 pr) |
| _____ Double (1 bd/2 pr) | _____ Quad (2 bd/4 pr) |
| _____ Twin (2 bd/2 pr) | _____ Other (specify) _____ |

Name of all persons occupying the room, including the individual in PART I (print last name first)

| | | |
|---|--|---|
| 1 | | 3 |
| 2 | | 4 |

IMPORTANT: No phone orders will be accepted. Hotel locations are shown on accompanying map. Make a photocopy of your order for your files. Housing Bureau processes reservations in order of date mailed. Confirmations will come directly from your hotel. DO NOT SEND DEPOSITS WITH RESERVATIONS. If rooms are not available at hotels of your choice, comparable reservations will be made at another cooperating hotel. If rate requested is not available, next available rate will be assigned. Changes in your reservation may be made by writing the Dallas Convention and Visitors Bureau up to May 24, 1985.

NOTE: PLEASE RECHECK ALL ITEMS FOR CORRECT INFORMATION
 DO NOT MAIL FORMS POSTMARKED BEFORE OCTOBER 1, 1984

HOTEL RATES

| Map Number | Hotel | Single | Double |
|------------|----------------------------|--------------|--------------|
| 1 | Adolphus Hotel | \$80.00 | \$94.00 |
| 2 | Dallas Hilton | \$65.00 | \$79.00 |
| 3 | *Dupont Plaza | \$52.00 | \$60.00 |
| 4 | *Executive Inn | \$60-\$66.00 | \$65-\$72.00 |
| 5 | Fairmont Hotel | \$60-\$70.00 | \$70-\$80.00 |
| 6 | *Grenelefe Hotel | \$69.00 | \$83.00 |
| 7 | *Holiday Inn Downtown | \$60.00 | \$70.00 |
| 8 | Hyatt Regency | \$69.00 | \$75.00 |
| 9 | *La Quinta Regal Row | \$43.00 | \$48.00 |
| 10 | *North Park Inn | \$60.00 | \$67.00 |
| 11 | Plaza Hotel | \$46.00 | \$56.00 |
| 12 | *Quality Inn Market Center | \$50.00 | \$50.00 |
| 13 | *Regent Hotel | \$56.00 | \$66.00 |
| 14 | Sheraton Dallas | \$70.00 | \$80.00 |
| 15 | *Sheraton Mockingbird | \$65.00 | \$70.00 |
| 16 | *Twin Sixties Inn | \$55.00 | \$65.00 |
| 17 | *Viscount Hotel | \$42.00 | \$42.00 |


Triple and quad rates are obtainable directly from the hotel. Hotel rates do not include 9% tax.

NOTE: Dallas Hilton is the headquarters hotel.

*Free parking by hotel.



Christian Stewardship in Estate Planning



I had no idea that by supporting Ouachita Baptist University I could also increase my spendable income and reduce taxes, but it's true! A Charitable Remainder Trust to Ouachita Baptist University provides me with additional income for the rest of my life. Then it will further Christian education at Ouachita. It's a new dimension in giving that you should think about."—Elma Cobb, Little Rock

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International

Life in the Spirit

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

Basic passage: Romans 8

Focal passages: Romans 8:1-8, 33-39

Central truth: The Holy Spirit both assures and insures victorious Christian living.

Paul closes his vivid description of our struggles to do right (Rom. 7) with a praiseful declaration that victory over sin is in Christ Jesus (Rom. 7:25). Romans 8, which this author thinks is the greatest chapter in the Bible, is a glorious presentation of the victorious life.

Victory is in possessing and walking in the Spirit (Rom. 8:1). The Spirit comes into our heart the moment we accept Christ as Savior and yield our lives to him (Rom. 8:9; Jhn. 3:5-6).

The Spirit is in our hearts: (1) to assure us that we are children and heirs of God (Rom. 8:16-17); (2) to assure us that we are free from the law of sin and death (Rom. 8:2); (3) to intercede for us and interpret our prayers to God (Rom. 8:26-27); (4) to fulfill God's eternal purpose for us (Rom. 8:28).

There is "no condemnation" and "no separation" because: (1) God has delivered up his own Son for us (Rom. 8:32); (2) God has justified us and will not bring any charge against us (Rom. 8:33); (3) Jesus died for us, conquered death for us and interceded for us (Rom. 8:34); (4) God works the "all things" in verses 35-39 together to fulfill his eternal purpose in us (Rom 8:28).

The Spirit-filled life is the Spirit-controlled life, and as we submit our all to the Spirit we are more and more conscious of the fact that there is no condemnation and no separation. Could there be any more positive and blessed assurance, or a more blessed life?

This lesson treatment is based on the International Bible Lessons for Christian Teaching, Uniform Series. Copyright International Council of Education. Used by permission.

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

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

A pre-convention look at your annual meeting is coming Oct. 4

Life and Work

Serving with the Savior

by Bert Thomas, Toltec Church, Scott

Basic passage: Matthew 27:57-28:20

Focal passage: Matthew 27: 62-66; 28:8-10, 18-20

Central truth: Christ's resurrection is our reason for serving with him.

It is impossible to know the exact feelings the grief-stricken disciples experienced after the crucifixion. They expected a messiah who would restore Israel to its former glory. On several occasions, they quarreled among themselves about who would serve with Jesus in positions of great authority.

Now he was dead, and with his death they thought their opportunities to serve with him were gone. They had forgotten that Jesus had said he would be crucified and be resurrected on the third day. False concepts of service and selfish ambition were two factors that robbed them of some of their joy of serving with Christ while he lived among them.

The chief priests and the Pharisees did not forget and approached Pilate with their concerns. They referred to Jesus as "that deceiver." It would create a greater deception if the body of Jesus was missing. With permission from Pilate, the tomb was sealed and a Roman guard stationed near by.

God displayed his marvelous power and used the precautions taken to validate the resurrection. There was a great earthquake, the angel of the Lord descended from heaven, rolled back the stone from the door of the tomb and sat upon it (Matt. 28:2). Nothing could have prevented the resurrection. Nothing at all! Satan had tried and lost.

The bewildered women were told, "He is not here! For he is risen as he said, Come, see the place where the Lord lay" (Matt. 28:6). These words remind all Christians that we serve a risen, living Savior. Christ has been resurrected out from among the dead ones, and the redemptive work of God is now finished. His resurrection is the very heart of the gospel (cf. 1 Cor. 15:3-4).

Jesus intended for all believers to serve with him. He prefaced his command to go with "All power has been given to me in heaven and in earth" (Matt. 28:18). Serving with him links us with the same power that brought him forth from the tomb. The only way the lost can be saved is for us to serve with Christ in his redemptive mission. Matthew's gospel ends with this precious promise Jesus made to all who serve with him: "Lo, I am with you always, even to the end of the world" (Matt. 28:20).

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Bible Book

A call for commitment

by Doug Dickens, First Church, Hot Springs

Background passage: Jude 1-25

Central truth: Christians must recognize ungodly deceivers appearing within the church as believers and confront their heresy by defending the true faith.

This book is one of the least read in the New Testament. As the truths are grasped, it is extremely relevant today for it deals with those who believe they may do as they wish (antinomianism) and believe as they wish (gnosticism).

Perhaps this simple outline will provide a handle for surveying the book of Jude.

1. Committed to ministry (vv. 1-2). With no need for top billing, the Christian is a servant—called, loved, guarded by God in Christ.

2. Contending for the faith (v. 3). Our faith is delivered to us (you don't become a believer by yourself), unchangeable ("once for all") in its truth, entrusted to the consecrated community and must be defended (root: "agony," the cost an athlete might be expected to pay in order to be a winner).

3. Crisis in the church (vv. 4-11). Our most deadly peril is often from within our congregation, from those who tend to be critical of and corrupted by things they don't understand.

4. Counterfeit Christianity (vv. 12-19). The Bible translator Moffatt says, "Sky, land and sea are ransacked for illustrations of the character of these men." The bottom line is that they represent promise without performance. These artificial Christians are described as discontented grumblers who lack responsibility and self-discipline, and are identified by their air of arrogance. They "do their own thing" and, while thinking themselves spiritual, are dividing the church with their cliques.

5. Some characteristics of the true Christian are a life being built on the foundation of a "most holy faith", communication with God, living in the love of God and keen anticipation of Christ's mercy (vv. 20-21).

6. The challenge to the Christian is to reclaim those who stray from truth (vv. 22-23).

7. The confession on the lips of every Christian is that God is able to keep us from stumbling, make us blameless and bring us into his presence with joy (vv. 24-25).

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Baptists help homeless in wake of Brazil flood

FLORIANOPOLIS, Brazil (BP)—Brazilian Baptists are supplying food and other materials to fellow believers in Santa Catarina, the state hardest hit by recent flooding in south Brazil.

Floods had devastated the region for a second straight year, leaving an estimated 160,000 people homeless. About a quarter of the 2,000 Baptists in Santa Catarina have lost their homes.

"Many of these people have lost everything for the second year in a row," said Southern Baptist missionary Cindy Hall, state mission relief coordinator.

Churches that were asked to provide food for 15 days to needy families have given enough to last two months, Hall reported. One church association sent \$800 to the

Baptist pastor in the city of Itajai, who purchased food for 300 families. Churches not affected by the flooding have also been asked to "adopt" a family in the flooded areas.

Baptist relief efforts have primarily targeted Baptist families because the government is handling a general food distribution program very well, missionaries said.

Relief funds are also helping farmers replace seed washed away in the floods and aiding families who need furniture and household items. All Baptist relief funds in Santa Catarina are coming from Brazilian churches and organizations, Hall said. The Southern Baptist Foreign Mission Board sent \$5,000 in August for food and blankets for flood victims in Rio Grande do Sul, another southern state.

Dakota Southern Baptists form fellowship

MOBRIDGE, S.D. (BP)—The Dakota Fellowship of Southern Baptist Churches has organized with the objective of eventually becoming the Dakota Baptist Convention.

Presently there are 61 Southern Baptist churches and 10 missions with 7,380 members in North and South Dakota. The are presently affiliated with the Northern Plains Baptist Convention which includes Montana as well as the Dakotas. Wyoming was a part of Northern Plains for many years before growing strong enough to form a separate convention this year.

One hundred and seventy-five people gathered at Mobridge Southern Church, Mobridge, S.D., for the organizational meeting. Glenn Field, NPBC missions director, has been facilitator working with an appointed committee of moderators and vice-moderators.

The fellowship adopted a purpose, goals, objectives and a constitution and by-laws. Bob Graham, pastor of North Hills Church, Minot, N.D. was elected president and Bill Agee, pastor of the host church for the meeting, was elected vice-president.

Hunger gifts help HMB meet domestic needs

ATLANTA (BP)—Southern Baptists' increased gifts to domestic hunger relief enabled the Southern Baptist Home Mission Board to keep pace with requests for hunger funds during the first eight months of 1984.

The Home Mission Board allocated more than \$300,000 during the first eight months of the year, a record distribution, according to Paul Adkins, director of the board's Christian Social Ministries Department, which distributes the funds. As of Aug. 31, the board had received only \$259,235 but was able to use funds which came in too late for 1983 allocation to meet this year's needs, he explained.

Requests for funds have been heavy during the first months of 1984. Requests ranged from needs related to natural disasters to food relief for the poor.

Missouri, struck by flooding earlier this year, and North and South Carolina, ravaged by tornadoes this past spring, were among a handful of states which received hunger funds to feed homeless or displaced persons who were victims of this year's in-climate weather.

Domestic hunger funds aided families hardest hit by crumbling economics in several states. New Mexico Baptists were

allocated \$1,000 for hunger relief among American Indians, and church-based feeding programs in Kansas City, St. Louis and Green County, Mo., received funds. SBC home missionaries in Wyoming used hunger funds to purchase food for unemployed persons.

Calvary Church in Hibbing, Minn., where residents of the northern mining community continue to stagger under 80 percent and higher unemployment, received more funds for food distribution. Other funds aided food relief efforts among Haitian refugees in South Florida and a refugee center in Miami.

Atlanta-area Baptists received domestic hunger funds to purchase food for a women's crisis center and for several church-sponsored community kitchens run during the last week of the month to help food stamp recipients whose benefits ran out before the end of the month.

Baptist centers and other Home Mission Board-sponsored projects also received domestic hunger funding. Denominational hunger gifts enabled Iowa Southern Baptists to purchase food for a halfway house for runaway teenage girls. Nebraska Baptists helped secure food for distribution through an Omaha Baptist center with domestic hunger funds.