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Arkansas Baptist State Convention

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October 24, 1985

Arkansas Baptist Newsmagazine



Harvesting Arkansas'
1985 cotton crop

On the cover



Curtis Duncan

October is the time of harvest for scores of cotton farmers all over Arkansas who try to make a living from the land. With many small farmers facing financial problems, a good harvest is critical. Here the cotton fields are nearly clean on a farm near Dell, in eastern Arkansas.

James Philpot shot, killed in Mexico City

MEXICO CITY, Mexico (BP)—Southern Baptist representative James Philpot was shot and killed in his car Oct. 11 by two men in another car which sideswiped him in traffic.

Philpot, who was shot in the head, died immediately. An electrician in the car with him was hospitalized with gunshot wounds in the abdomen. As of Oct. 14 no arrests had been made.

Philpot, a native of Polk County, Ark., was chairman of the organization of 102 Southern Baptist representatives in Mexico. He and his wife, the former jurhee Sheffield of Childress, Texas, had been in Mexico since 1967. He was 46.

Southern Baptist representative Guy Williamson, who arrived at the scene soon after the shooting, said witnesses told police they saw a gray or light blue Volkswagen attempt to pass Philpot on the right at high speed. There wasn't enough room between the right curb and the car Philpot was driving, so the two cars scraped. Molding torn from the left side of the Volkswagen was lying on the ground when he arrived, Williamson said.

Police reports said the two cars stopped and the two men in the Volkswagen got out. One of them approached the right side of the car Philpot was driving and fired through the window. The Mexican electrician was struck twice in the stomach. A single bullet entered Philpot's jaw and came out through his neck.

Medical personnel said Philpot "died immediately," Williamson said, and "perhaps never knew what happened." Empty shell casings and bullet holes in the car roof indicated five or more shots were fired. The two men in the Volkswagen left before police arrived.

A police investigation is proceeding, Williamson reported, and authorities are looking into several "incidents" surrounding the case, including the tampering with the ignition system on Philpot's own car.

But neither Southern Baptist officials nor the police were prepared to suggest any motive for the killing beyond anger surrounding the car accident. Shootings following traffic accidents are common in Mexico. "As far as we know right now it was not premeditated," Williamson said.

According to Sarah Beth Short, Southern Baptist representative from Fort Worth, Texas, who was working at the mission office with Philpot that afternoon, he left the office to go to the home of a ham radio operator to make a call, but discovered his car door lock had been removed and the ignition tampered with.



Philpot

He returned to the office to get keys for the car assigned to Jean Poe, a volunteer from Salisbury, N.C., and went to get an electrician to fix his ignition.

Ten or 15 minutes later, said Short, she and Poe heard noises down the street. She went out to investigate and saw police cars and a gathering crowd about a block away around a car that resembled Poe's.

As she approached, Short confirmed it was Poe's car and saw two bodies lying in the street, one covered. Recognizing Philpot's clothes, she identified the body for police and went with a police officer to notify Mrs. Philpot.

Short said she and Poe could not see Philpot's car from the office because of a wall, but it appeared he had gotten the electrician and was returning to the shop for a part when the attack occurred.

Philpot was the eighth Southern Baptist missionary murdered on the mission field. The last missionary murdered was Archie G. Dunaway Jr., who was killed by guerrillas in 1978 during Zimbabwe's war for independence. The Foreign Mission Board has more than 3,500 missionaries assigned around the world.

Philpot had been chairman of the organization of Baptist representatives in Mexico since 1977. Before that he was an agricultural consultant and coordinator in Oaxaca.

He received bachelor and master of science degrees from Oklahoma State University, Stillwater, and attended Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Before his appointment, he was assistant agricultural agent in Independence County, Ark., and Ellis County, Texas.

More than 500 people crowded into a small Mexico City funeral home chapel the evening of Oct. 12 for funeral services. Both Mexican Baptist leaders and Southern Baptist representatives participated. The reaction of the Mexican Baptists was "overwhelming," Williamson said. "(They) gave testimony of how Jim had given so unselfishly, given his life here and given his blood on Mexican soil."

Burial was Oct. 13 in Guadalajara, at Mrs. Philpot's wish. "Jurhee said that Jim loved Mexico so much and he'd lived here and worked here and given his life and it would be inconsistent he should be taken back to the United States to be buried," Williamson said. The Philpots earlier had buried a son in Guadalajara who died shortly after birth. "Nobody can replace Jim. Pray for us," Williamson said.

Besides his wife, Philpot is survived by three daughters: Jill, who lived at home, Jodi of Fort Worth, Texas, and Jennifer, a senior at Baylor University, Waco, Texas; his mother, Mrs. Odis Philpot of Mena, Ark.; two brothers, Dr. Nelson Philpot of Homer, La., and Larry Philpot of Heidelberg, Germany, and a sister, Odessa Dann of Livermore, Calif.

In this issue

8 supply and demand

Cable TV operators misjudged popular sentiments when they tried to move Pine Bluff's ACTS channel to a premium tier of channels. The outcry from the community caused the Little Rock company to backtrack quickly.

11 how diverse the SBC?

With the SBC Peace Committee members all agreeing theological differences are the source of the convention's problems, the group is planning next to address the question, "How diverse can we be and still cooperate with one another?"

Our missionaries' great sacrifices

The editor's page

J. Everett Sneed



The murder of missionary James Philpot (see story on facing page) points up the need for both prayer and financial support for all of our more than 3,500 missionaries. Their presence in 106 countries helps Southern Baptists to carry out the Great Commission of "disciplining all nations."

The sacrifice of our missionaries is great. They are removed from their roots, from their family and from their friends. They must overcome many barriers. First, in order for missionaries to be effective in most places in the world, they must learn a new language. Good communication is absolutely essential if missionaries are to reach people and provide quality leadership in the countries where they serve. While aptitude to language varies greatly with individuals, there are few who can effectively master a second language as an adult without great effort.

Second, and possibly even more difficult, is mastering the culture of a new country. Every nation has its own customs, which must be acquired by our missionaries. Some of these are easily learned and practiced. For example, in Germany, where we lived for four years, an individual would go down a theater row facing those who had already been seated. It would be considered rude to turn your back toward those already in their seats.

Much more difficult than acquiring the rudiments of a new etiquette is learning to think like, or to accept the thinking of the people in the country where a missionary serves. For example, it is not unusual in Mexico for individuals to shoot each other when a wreck occurs. This is accepted as routine and very little effort is made by law enforcement officials to catch a person who has shot another as a result of an automobile accident. While our missionaries would not condone such action, it is absolutely essential that they understand the thinking of the people.

Another sacrifice faced by missionaries in many parts of the world is the necessity of sending their children away to boarding schools at an early age. Often, it is necessary for our missionaries to teach their children at home through grade six and as early as junior high school send them away to a boarding school. In many countries this might be several hundred miles away, where the missionary children would go to school with other missionary and English-speaking students. Many American parents can testify to the difficulty of sending their children off to college. For many of us, it would be unthinkable to be separated from our children weeks at a time when they are only 12 or 13 years of age.

In many countries, our missionaries serve at great personal risk. The risk becomes obvious in places like Beirut, Lebanon,

where most of our missionaries have chosen to stay. But even in many friendly countries, there are likely more risks than the same individual would experience at home.

Our missionaries are well trained people. In order to be a career missionary, one must have a master's degree or its equivalent. For example, our friend, Jim Philpot, had bachelors and masters degrees in agriculture. When we knew him, he was living in Independence County serving as an assistant County Agent. In addition to formal training, missionaries must have experience prior to going to a field of service. Each must have a minimum of one year of theological education prior to appointment. Most hold a master's degree from a theological seminary.

Our missionaries are committed and dedicated people. Their local churchmanship is checked carefully prior to appointment. For example, Jim and Jurhee Philpot were active members of the same church we were. Mrs. Philpot was church pianist. The Foreign Mission Board wants people who hold the conviction individuals are hopelessly lost without Jesus as Savior and Lord. The FMB wants to send people totally committed to evangelism and the development of the local New Testament churches.

The Foreign Mission Board does an excellent job in providing support (financially, emotionally and spiritually) for our missionaries. However, in recent years the Foreign Mission Board has been compelled to reduce field service budgets (buildings, vehicles, etc.) in order to appoint more missionaries. At this time, the Foreign Mission Board's Bold Mission appointments schedule is exactly on track. The goal is to have 5,000 missionaries serving by the year 2,000. Unless additional funds are provided by Southern Baptists, however, it is likely this goal can not be achieved. It also is difficult for other missionaries when field budgets must be reduced.

The Foreign Mission Board is to be commended for their excellent management of funds Southern Baptists have given. However, we are fast approaching a time in which good management will not meet the needs.

Each missionary has given his life to serve the Lord where he has been called. We believe it is only because of the prayers lifted in behalf of our missionaries that only eight have been murdered on foreign soil in the history of Southern Baptist mission work. Jim Philpot not only gave his life, but he gave up his life in service for his Master. As we think of the sacrifice of our missionaries, each of us should commit ourselves more fully to praying for them and to providing the financial support they need so desperately.

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Marital resurrection

Mark Coppenger's analogy of liquor store charges and marriage vows appears illogical and is not biblically defensible!

My Louisiana colleague did not make a mistake. If he, according to Brother Coppenger, made a "moral mistake," then God blundered conspicuously in Ezra 10:11 when the "men of Judah" performed "God's pleasure," divorcing their foreign wives and disclaiming their offspring!

God cannot sin! Thus, if divorce is a sin, why did Ezra and the people "enter into a covenant with God to divorce wives and such as were born of them" (Ezra 10:3)? The Old Testament offers multiple occasions God condoned or required divorce.

Granted, God's people married contrary to the boundaries prescribed. Wrong, yes! But can this wrong be amended by perpetration of another wrong?

As Mr. Coppenger studies God's Word totally, there should be the discovery of avenues of divorce tolerated by God. Jesus emphatically affirms he came to fulfill, not disclaim the Law.

Divorce is not sin! It is an outgrowth of sin. Sin causes death. Divorce is death in marriage. Death is not the sin. It's that which results in death. God offers resurrection. Remarriage is often resurrection.

One concurs: the church must never identify with the world's definition of health. It must affirm the incredible expanse of forgiving love!

God's "ideal" is one mate, one marriage, one lifetime. God's "ideal" is also growth in his likeness and perfection. This is the paramount issue.

I am happy when couples request seriously I unite them in marriage. Divorce may have scarred a previous relational experience; as an agent of redeeming love I provide that ministry!

Collectively, we accept forgiveness for sin contributing to an earlier marital fracture. We seek and anticipate the stability of love in the new relationship.

Incidentally, the word translated "adultery" also connotes a plethora of sexual maladies and perversions. — **John Douglas Davey, Judsonia**

How to understand Job

God's words need no defending; our (man's) words sometimes do. May we defend our letter in the September issue of the *Arkansas Baptist Newsmagazine*? If Job had no guide or prophet of God to teach him, as Mr. Watt said, all the more reason we shouldn't believe everything Job says about God. Any student of the Scripture will know immediately that about half of what Job says will not stack up with what Jesus has taught us. Job's sin of self-righteousness probably keeps more people out of God's kingdom

than any other sin. Job didn't understand our covering of Jesus' righteousness. He didn't know we either bless God or curse God with words from our lips.

Let's look at the Book of Job in episodes, three key verses in chapters 1, 2 and 3.

Episode I, chapter 1—Teardowner-Satan takes away everything God blesses Job with. Verse 22, "Job sinned not or charged God foolishly (with his lips or his words)."

Episode II, chapter 2—Satan hits Job's health that God blessed him with. Verse 10, "In all this did not Job sin with his lips."

Episode III, chapter 3, verse 1, "After this opened Job his mouth (his lips, his words) and cursed his day."

Here through chapter 31 Job sins with his lips and charges foolishly, attributing works of Satan to God.

Episode IV—Elihu speaks in God's stead, praising God's great works. Praise brings God on the scene in a whirlwind, not a storm. The whirlwind is the transportation system of God, operated by the Holy Spirit, the same as the whirlwind or chariot that carried away Elijah and the wheel in the middle of the wheel that Ezekiel and the angels rode in.

After God speaks to Job, he repents and has his spiritual eyes opened and begins praising God. Job's mouth was straightened; then and only then does God say to Job's three friends, "You have not spoken of me that thing that's right as my servant Job has" (42:7). Now God is going to use Job to restore them as he used Elihu to restore Job.

— **James O. Young, Warren**

Support your pastor

I just can't believe it! All my ministry, I have felt like it was the church, or the deacons, that should see to it the pastor "has a living wage"! But it was while one of the women of our church was speaking on state missions that the idea hit me, and what a shock it was, that Southern Baptist pastors "have done a good job teaching and training their people to support missions, now why can't they do a good job teaching and training their churches to support the pastors and their families"? So, when my time came to preach, here is a part of the message:

"It is time for churches to start supporting their pastors and their families, like we have been teaching our churches to support missions, at home and abroad! If you have no money, then mow your pastor's lawn, pull the weeds from his garden, his wife's flower beds, help where ever you can, in his home, or out in the yard. Bring the family, make a day of it! Get acquainted with your pastor and his family. Learn how they live, at home, as well as when at church!"

What a thrill it was to stop feeling sorry for our poor pastors, who are having to go without or having to move from place-to-place in order to find a church that will sup-

port their families, while at the same time we pastors more than adequately fill the coffers of our missionaries abroad!

Pastors, not the deacons or the churches, are going to stand before God some day, for neglecting to teach and train their churches that it is an honor to support both the pastors and our missionaries, that missions actually does begin at home! — **Ottis Denney, Norton, Ohio**

World hunger

I am grateful for our Southern Baptist Convention's Oct. 13th emphasis on world hunger. With a world plagued by physical and spiritual hunger, I am deeply distressed by the bickering and energy expended on debating inerrancy. I fear if this continues we lay members are going to become as disgusted with preachers as we have with teachers arguing over teacher testing!

Less than 50 percent of our churches in Arkansas contributed to world hunger in 1984. While feeding the 5,000 spiritually, Jesus stopped to bless the loaves and fishes in order to care for physical hunger. God will not permit his word to fade, for it is a Bible promise and it is his message to us. His Son's example should be sufficient to guide us in this area.

God sent his Son to make possible eternal life and show us how to live. Let us concentrate on witnessing and serving. People Search and sharing his Word is much more important than debating it.

How our missionaries at home and abroad must pray that we remember the Great Commission and our Lord's words, "Feed my sheep". According to his word and example, a few simple steps in the right direction for our local churches could be: putting a monthly amount in the budget for the Rice Depot; having a standing committee on world hunger to participate in world hunger activities with our SBC and other Christian groups in the community; have a regular time set aside for monthly food, clothing and money ear-marked for local emergency needy cases; have the church library subscribe to *Missions USA*, the *Commission and Bread for the World's* publication.

Simple efforts such as these would not detract from our Cooperative Program giving nor from the time we need to be devoting to the spiritual feeding of our Lord's "sheep." And it would do us all well to attend the Inter-faith World Hunger Ingathering in November. — **Margaret Kolb, Little Rock**

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

Don Moore

You'll be glad to know...

...What an exciting month October is. Beginning again with the challenge of a new church year quickens the spirit as well as the heart. Cool days and long nights add their bit of zest to the scene. Plus, the gorgeous colors that appear on the countryside make every day a bit more bright and beautiful. Praise the Lord!

Well, how did you do last year? That needs to be considered as you begin the new year. If you did well, you can humbly thank the Lord and restudy what, how and why God gave you those advances. If you did poorly, pastors, deacons and people need to not look back too much to see why; somebody will end up getting blamed.

Try to discover what ought to be done, what strategies need to be followed to reach those goals, and what people, time and money will be needed to get the job done. This should not be determined by the pastor or deacons alone. Involve the church family so that they are all involved and committed. When success comes, everyone can share in the accomplishments, and on the wings of victory your next objectives can be approached with enthusiasm and confidence. Man, it is fun to be a part of a church that gets things done together!

You can't go by your feelings or even by sight as you consider how you did last year. You need the completed records of your Sunday School, Church Training, missionary and music organizations and financial reports. If you have completed the Uniform Church Letter, you will have it right before you. If you have completed it and sent it on to the association, they can be compiled and both the association and state convention will know how we have all done. I can hardly wait to see the results of our corporate efforts! Thank you for cooperating and getting them in to your association.

It takes more than "want" for things to happen. It takes work according to a plan. New year will be better only if a plan is devised and worked.

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



Moore



The Southern accent

Fred C. Tubbs

"An encouragement to unity"

In Philippians 2:1-4, the Apostle Paul warmly encourages his Philippian constituents to unity. If there is to be any "consolation" or encouragement, any "comfort of love," any "fellowship of the Spirit," any "compassion and mercies" (2:1), then verses 2-3 are necessary. All of these characteristics are ingredients in being united as a family, a church and as a convention.

The Apostle writes in these verses: *Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

These verses indicate that in order for unity to be present, then we must share certain qualities: likemindedness, having the same love, in one accord and of one mind. These qualities are both the ingredients and the product of unity. Paul warns against the destruction of unity as coming through "strife and vainglory."

The "causes" of disunity are multitudinous. Paul only refers to a few: selfish ambition, a desire for personal gain or prestige and self-interest, all of which center upon "self." But the "cures" of disunity have Christ as their source: an encouragement in Christ (placing our eyes upon Jesus),

the incentive of the love of Christ, fellowship of the Spirit and affection and sympathy.

The causes of disunity serve as stumblingblocks to those within and without the body of Christ. It is high time we focus our vision upon Jesus, and as we do so we will see the multitudes for whom Christ died. Our mission as a church and as a convention is to be preaching and teaching and reaching people for the Lord Jesus Christ.

There is the story about an ox and a colt who both came to a watering hole at the same time. They began to fight over who had the precedence until they saw a flock of vultures circling overhead awaiting the outcome of the fight. Upon seeing the vultures, the ox and colt immediately decided both of them could drink from the same hole.

With so much at stake in Christian witness, we must have unity for Christ's sake, for his gospel and for a world that is lost and marching lockstep into an eternity without God. In order to love people into the arms of Jesus, we must first love one another. May we focus our eyes upon Jesus and follow him into every part of this world, carrying the gospel of salvation.

Fred C. Tubbs is professor of religion at Southern Baptist College.

missionary notes

Mr. and Mrs. Orvell Bryant Jr., missionaries to the Windward Islands, have completed furlough and returned to the field (address: Box 621, Kingstown, St. Vincent, Windward Islands). She is the former Suzan Ward of El Dorado. They were appointed by the Foreign Mission Board in 1977.

DeVellyn Oliver, missionary to the Philippines, has completed furlough and returned to the field (address: Mati Baptist Hospital, Mati, Davao Oriental, Philippines 9601). A native of Hampton, she was appointed by the Foreign Mission Board in 1958.

Fall enrollment at Southwestern largest ever

FORT WORTH, Texas—Southwestern Baptist Theological Seminary's fall enrollment of 4,375 students is the largest number ever enrolled in a theological school. The enrollment breaks Southwestern's previous record of 4,337, which occurred in 1983.

Hispanic Baptist Seminary, Southwestern's Spanish-language campus in San Antonio, Texas, doubled last fall's enrollment with 234.

Enrollment on the Fort Worth campus is 3,796. Two of the seminary's three off-campus centers posted enrollment increases. In Houston, 172 students enrolled this fall, an increase of 16 percent. An 8.7 percent in-

crease was recorded in Shawnee, Okla., with a fall enrollment of 114. Enrollment at San Antonio, Texas, totaled 59, a 17 percent decrease.

Students enrolled on all campuses include 3,530 men (81 percent) and 845 women (19 percent). By schools, enrollment is: theology, 2,543; religious education, 1,485; and church music, 347.

A record 1,472 (33.62 percent) students registered as mission volunteers. Of that number, 56 percent (833) indicated interest in home missions and 43 percent (639) in foreign missions.

by Millie Gill / ABN staff writer

people

Troy Prince is serving as interim pastor of Pickles Gap Church, Conway. He is the retired executive director of Alaska Baptist Convention.

Jess Lunsford is serving as interim pastor of Lone Star Church, Heber Springs.

Billy Putnam of Rogers is coordinator of ministries to international and minority students at Arizona State University in Tempe, Ariz., serving through Mission Service Corps, a Southern Baptist plan in which volunteers raise their own financial support to serve as missionaries for one or two years.

Danny Roberts is serving as youth director and assistant pastor at Eden Church, Hamburg.

Bill H. Lewis of Pine Bluff recently participated in a basic leadership seminar sponsored by the Associational Administration Department of the Home Mission Board. Lewis serves as Harmony Association DOM.

Bradley A. Rogge will begin serving Nov. 3 as pastor of Brookwood Church in Little Rock, coming there from two years of service at Hot Springs Memorial Church. He also has served as pastor of Friendship Church, Conway, and Harmony Church, North Little Rock. Rogge and his wife, Marilyn, have a daughter, Stephanie, age three, and a seven-month-old son, Steven.

Danny W. Branton has joined the staff of Mena Dallas Avenue Church as minister of music and youth. He has served churches in Alabama and Texas, with his most recent service being at Grandview Church, Dothan, Ala. Branton is a graduate of Samford University, Birmingham, Ala., and Southwestern Baptist Theological Seminary. He is married to the former Charlotte Nelson of Dothan. They have two daughters, Mary Katherine, age six, and Christine Ruth, age five.

Randy Cross is serving as pastor of North Main Church in Sheridan, moving there from Sparkman.

Duane White is serving as pastor of Wilmar Church, going there from Pearcy.

Orville Castleberry has resigned as pastor of Gravel Hill Church, Benton.

J. W. Royal is serving as interim pastor of Trinity Church, Searcy.

B.D. Smith died Oct. 6 at age 68 in St. Mary's Hospital in Russellville. He was a retired Southern Baptist minister, having served as a pastor of churches in both Arkansas and Oklahoma. He also served as missionary for Clear Creek Association. Smith was a member of London First Church. He is survived by his wife, Louise Smith; one son, Mike Smith; three grandchildren; two brothers and two sisters.

Paul Vernon Gateley of Ola died Oct. 9 at age 77. His funeral services were held in Danville Oct. 11. He was the father of Harold G. Gateley of Fayetteville, director of missions for Washington-Madison Association. Other survivors include his wife, Miram Sandlin Gateley; two sons, Paul W. Gateley of Ola and Robert C. Gateley of Cypress, Texas; two daughters, Nina Fisher of Plano, Texas, and Denise Robinson of Fayetteville; a step-mother; two brothers; a half-brother; four half-sisters; 13 grandchildren and three great-grandchildren.

briefly

Claud Road Church near Pine Bluff dedicated a new sanctuary Oct. 6. Program participants were Bill H. Lewis, director of missions for Harmony Association; David Chappell, pastor of Hardin Church; Johnny Ross, pastor of Pine Bluff Second Church; Clarence Hill, music evangelist of Hot Springs; Sonny Simpson, pastor of Watsons Chapel Church; and pastor William R. Passmore.

Lakeside Church at Rogers will dedicate a new multi-purpose building Oct. 27 at 2 p.m.

McNeil Second Church will hold a praise and noteburning service Nov. 3 at 2 p.m. The church, organized in 1982, has a membership of 35. C.M. Woodard is pastor, and James R. Staggs is music director.

South Side Church at Heber Springs celebrated its 35th anniversary Oct. 13 with an afternoon service. Jess Lunsford was speaker.

Urbana Church celebrated its 69th anniversary with homecoming Oct. 20. Buddy B. Burton, a former pastor, was speaker. Mr. and Mrs. James E. Nash provided special music.

Military Road Church in Jacksonville conducted an old-fashioned tent revival Sept. 30-Oct. 6. Johnny Jackson, pastor of Forest Highlands Church, Little Rock, was evangelist. Cliff Mayton, pastor of Airline Manor Church of Houston, Texas, was music evangelist. Pastor Holland T. Ball reported 11 professions of faith with 10 additions to the church by baptism.

Jonesboro Walnut Street Church recently was presented the "Eagle Award" for Sunday school growth at a Growth Spiral conference in Arlington, Texas, recognizing the church for its work with the Growth Spiral, an accelerated growth plan for increasing SS enrollment. The plan also emphasizes corresponding increases in qualitative areas, such as the number of workers, teaching units, workers earning training awards and attending weekly worker's meetings. In order to receive the award, a church must have experienced a net gain of at least 182 in SS enrollment. Walnut Street began the growth spiral in September 1984, and since that time has experienced a net gain of more than 220 in enrollment, 13 teaching units have been added and workers have collectively earned more than 175 training awards. C.A. Johnson is pastor.

El Dorado First Church ordained John McAlister and Scott Kadar as deacons Oct. 6.

Magazine First Church conducted a revival Sept. 8-11 that resulted in 27 professions of faith and two additions by letter, according to pastor Sammie Brown. Jack Hazelwood of Little Rock was evangelist, and Jim Gossett directed music.

Des Arc First Church will observe its 127th anniversary with homecoming Oct. 27. C.R. Cooper of Tillar, a former pastor, will be speaker.

Friendly Hope Church at Jonesboro observed homecoming Oct. 13 with morning and evening services, a fellowship meal and an afternoon musical program featuring the Gibson Family. J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, was speaker.

Eudora Northside Church will observe homecoming Nov. 3 with activities which will include a noon fellowship meal and an afternoon singing program, according to pastor John H. Hall. Tom Darter, director of missions for Delta Association, will be morning worship speaker.

Witts Chapel, Maynard, celebrates centennial anniversary

text and photo by Millie Gill



Three great-grandchildren were present Oct. 7 for the 100th anniversary celebration of Witts Chapel Church in Maynard, chartered in 1885 with 11 members by their great-grandfather, Isaac Witt.

Recognized as direct descendants of the founder and first pastor were Helen Burnham of Memphis, Orlie Parker of Blytheville and Faye Keesee of Fayetteville.

The young congregation first met in a small one-room frame building. In 1905, a larger one room, brick veneer structure was built.

Bearl Pettus, a former pastor, recalled his part, including a foot injury, in construction of the first educational space in 1961.

Additional building programs have included classrooms, a fellowship hall, bathrooms and a baptistry in 1965-1966; a parsonage, dedicated June 16, 1974, and a new brick sanctuary, dedicated April 16, 1978.

Historical facts read by Elise Brooks revealed one home missionary, the late Irene Chambers, and four ordained ministers, Ralph Kerley, Bill Goode, Ronnie Sanders and Donnie Sanders had come from the congregation.

Other program features were reflections by former pastors Jesse Northweather, Pettus and James Whitlock; recognition of Earl Richardson and Bernece McClain as members with the longest tenure of service; a fellowship luncheon; an afternoon reception and music by the Songsmen Quartet of Paragould. Pastor Tom Rains was moderator and speaker.

Damon and Sean Northweather, sons of former pastor Jesse Northweather, view a pictorial history of Witts Chapel, Maynard, which celebrated its centennial anniversary Oct. 7.

Historian Baker supports the Cooperative Program

NASHVILLE, Tenn. — In an interpretive article in the fall issue of *Baptist Heritage Update*, a noted author and Baptist historian addresses objections to the Southern Baptist Convention's main channel of financial support, the Cooperative Program.

Robert A. Baker, professor emeritus at Southwestern Baptist Theological Seminary in Fort Worth, Texas, lists three criticisms presented by objectors to the Cooperative Program."

In his article, Baker says although some are not pleased with the ministries of the Cooperative Program, the majority of

Southern Baptists are. He compares the convention's financial program to the budget of a church. A church could not operate if members "designate their gifts to the church to exclude things they may not like, such as youth work or perhaps the pastor's salary."

The history of the financial programs of the Southern Baptist Convention prior to the 1925 adoption of the Cooperative Program has shown that missionary societies and benevolences cannot survive on designated funding only, Baker says.

The contributions of the Cooperative Program have been many, including saving the

Southern Baptist Convention from bankruptcy in the 1920's.

"It has given Southern Baptists a consistent convention-type financial structure. It has been the lifeline of missions and other benevolences. It has brought a new unity to Southern Baptists by coordinating all autonomous bodies in a program to forward the work of Christ," Baker says.

Baptist Heritage Update is a quarterly newsletter published by the Historical Commission, SBC, and distributed to members of the Southern Baptist Historical Society.

David takes on Goliath in Pine Bluff—and wins again

by Radio and Television Commission staff

In Pine Bluff last month, little David went slingshot to sword with Goliath again. This time, Goliath knew when to cry uncle. The moral of the story is that when people like the ACTS network, they can do plenty about it when somebody starts fooling with it.

Little David is Immanuel Church of Pine Bluff, whose pastor is Mike Huckabee. The church sponsors the ACTS network, created by the Southern Baptist Radio and Television Commission, on the local cable system.

Goliath is Pine Bluff Cable TV, owned by WEHCO Video, Inc., a Little Rock multiple system operator. The war began when the cable company notified Huckabee it planned to pre-empt ACTS for a week to run a cable promotion for Home Box Office and Cinemax movies. Many of those movies carry an R rating (recommended for adults only.)

Not only that, the cable company planned to move ACTS off the basic tier to a premium tier that would cost viewers additional money.

Huckabee objected. "I felt we were trading the Bible for Bo Derek and losing family and religious programming," he said. "It had taken us a solid year just to get the cable company to talk to us and then they delayed and delayed getting us on the air. Aside from being off the air for a week, we felt the R-rated movies on what had been a channel you can trust would hurt the network's credibility. And having ACTS on a tier that would cost cable viewers an additional fee was totally unacceptable."

The cable operators paid scant attention to Huckabee's protests. "Their attitude was that not very many folks watched the little Baptist network and they expected perhaps only a few telephone calls that wouldn't amount to very much," he said.

So the preacher said a prayer and went public with his problem. Before the smoke

had settled seven short days later, more than 900 letters objecting to the proposed action had flooded the cable company offices. Their telephone had rung off the wall. The two Pine Bluff newspapers had carried front page stories and editorials supporting the network. The Chamber of Commerce and the City Council had voiced strong resolutions in favor of ACTS. Churches all over town were up in arms, and Pine Bluff businesses were sponsoring petitions that were being signed and mailed to the company.

The furor reached Little Rock 45 miles away and KARK-TV, the NBC affiliate, sent a news team to Pine Bluff to cover the fight. "Their reporter's opening sentence was that Pine Bluff had not had its own television station but a Baptist church has provided one that's proven quite popular," said Huckabee.

But the cable company's bottom line was underlined when Pine Bluff's mayor instructed the city attorney to research the city's franchise agreement with the cable company and suggested, pointedly, that the agreement would be carefully reviewed unless the company backed down. It did.

The result is that ACTS in Pine Bluff is stronger now than ever before. "We received a lot of publicity we never could have bought," Huckabee said. "The cable company agreed not to bump us from the basic channel. And they didn't do the HBO-Cinemas promotion on our channel!"

One of the reasons for Pine Bluff's response to the ACTS network is the extensive community programming Immanuel has made possible. In addition to airing its morning and evening worship services both live and delayed, there is a homebound Bible study program for shut-ins who can call the church and register their participation.

Huckabee hosts a talk show, "Positive Alternatives," which includes Christian testimonies and community service organi-

zations. In addition, a Buddy Dean public affairs program presents documentaries on local industries, the hospitals, the convention center, the schools and other items of concern to the community.

There has also been a series of specials from other churches, schools and the Southeast Arkansas Youth Orchestra. The 40 volunteers who make the network's local programming work have interviewed people on the street about local issues, and the station has aired thousands of dollars of free public service spots for such non-profit community service organization as the city's Salvation Army, United Way and Cancer Society.

And last summer when 4,000 Pine Bluff residents were evacuated from their home by a derailment of a train carrying toxic chemicals, the ACTS station obtained film footage not used by a local network station and aired two well-received one-hour specials on the situation.

"Since last October, when ACTS came to Pine Bluff, we've interviewed between 600 and 1,000 local citizens on the air," said Huckabee. "People in Pine Bluff look at ACTS as the Pine Bluff TV station that Baptist church is so nice to provide."

Immanuel plans to implement an arrangement that will enable students to work at the station writing and producing programs and operating the cameras as part of their curriculum.

"That's a win-win-win situation," said Huckabee. "The students learn new skill, we get extra volunteer help, and the impact on the network's public relations will be excellent."

Which means it should be a long time before Goliath picks up his sword again in Pine Bluff. "After all," Huckabee gives credit, "a God who can get this far can get us all the way."

Lay Training Institute to be launched in 1986

NASHVILLE—A new training concept—Lay Institute for Equipping or LIFE—will be introduced in October 1986 as part of the Church Training program.

LIFE courses will be 13 weeks long and will require daily individual study as well as weekly participation in a small group, according to Jerry Pounds, design editor in the Sunday School Board's Church Training Department.

Comparing LIFE to a seminary for laypersons, Pounds said courses will be planned at an advanced level and will include a variety of topics.

When LIFE is launched, it will include four courses: MasterLife discipleship training for adults; MasterBuilder, multiplying leaders; MasterDesign, how to do inductive Bible study based on a study of Ephesians; and Parenting by Grace.

In October 1987, DecisionTime, a course on developing a commitment counseling ministry, will be introduced. In January 1988, a course titled PrayerLife will be released. Pounds said additional courses will be developed in conjunction with other board programs and SBC agencies.

LIFE courses can be offered in all sizes of churches, Pounds said. For example, a small church might offer only one course with one small group of four to eight persons. On the other hand, a large church might offer four courses and have several small groups working on each course.

In addition to the course materials, Pounds said an optional feature will be BTN messages providing additional information, usually by the authors of the course.

In preparing LIFE courses, Pounds said a person who is an expert in the content area

will be paired with someone who has been trained in writing self-instructional materials. In a recent writers' conference, 20 persons were trained in this type of educational writing, he said.

All LIFE courses will be tested in church setting, evaluated and revised before general release, he said.

Avery Willis, supervisor of the Church Training leadership development section, called LIFE "a total systems approach to learning." He said course participants will need to commit to 30-60 minutes of daily individual study and one to two hours per week participation in a small group.

Howard, Foshee, director of the Christian development division, said he believes "LIFE holds great potential for unleashing the energies of laypersons who see themselves as ministers."

OBU prof appointed to endowed chair

ARKADELPHIA—Virginia Queen, professor of music at Ouachita Baptist University, has been appointed to the Addie Mae Maddox Chair of Music by the OBU board of trustees.

The chair was recently endowed by a gift from Judge and Mrs. Edward Maddox of Harrisburg in honor of his mother, Addie Mae Scruggs Maddox.

Queen has been a member of the music faculty at Ouachita since 1946. She received two bachelors degrees from Ouachita

and took graduate training at Peabody Teachers College, the American Conservatory and the University of Colorado. She was named "Outstanding College Teacher" by the Arkansas State Music Teachers Association in 1979.

Maddox serves as a municipal judge in Harrisburg, where he practiced law from 1935 until the mid-1970's. He and his wife Kathryn previously made a significant contribution to the Maddox Public Affairs Center at Ouachita.

Seniors ministry opens in southwest Little Rock

Lakeshore Drive Church, Little Rock, has joined other churches in its area in sponsoring the Shepherd Center of Southwest Little Rock, which opened Oct. 3.

Previously, Lakeshore Drive had surveyed the surrounding Broadmoor neighborhood and found one-third of the homes had a resident over 60 and tried to start a weekday activity program for senior adults. Pastor

Jerry Wilcox said there was just not adequate response.

Together, the nine churches offer classes and a fellowship meal at St. Luke's United Methodist Church and has plans for services that help seniors in their homes. Both home-delivered meals and a handyman service will use volunteer senior adults. The center is the second in Little Rock.

Science foundation grants award to OBU professor

ARKADELPHIA—Joe Jeffers, professor of chemistry at Ouachita Baptist University, has been awarded a \$19,700 grant from the National Science Foundation for the purpose of publishing a weekly column entitled "Common Science" in small town newspapers.

"The column will present the common sense side of everyday science as well as new and emerging science and technology," explained Jeffers. "It will be in an easily understood and read style that should appeal to adults as well as students." The target age group is specifically grades five through nine.

Beginning the week of Jan. 5, the 36-week column will be published in small town newspapers in all 50 states. Criteria for publishing "Common Science" is that the town must have a population of under 20,000 and a newspaper circulation of at least 12,000.

Four Arkansans appointed by Foreign Mission Board

RICHMOND, Va.—Two couples with Arkansas connections were recently reappointed as missionaries by the Foreign Mission Board during its October meeting in Richmond, Va.

Michael and Linda Canady, former missionaries to Malawi, were reappointed to serve in Malawi, where he will be a general evangelist and she will be a church and home worker.

Since January 1985, Canady, a native of Louisiana, has been a consultant in the missionary enlistment department of the Foreign Mission Board.

Mrs. Canady, the former Linda Patton of Fort Smith, is a graduate of McNeese State University and Northwestern State University in Louisiana.

The Canadys have a grown son, Michael Sean, and three other children at home. They plan to return to Malawi in January.

Harrison and June Pike, missionaries for 28 years in South Brazil, Angola and South Africa, were reappointed to Equatorial



Michael Canady



Linda Canady



Harrison Pike



June Pike

Brazil, where they will be seminary teachers.

Pike was guest professor of missions at Midwestern Baptist Theological Seminary, Kansas City, Mo., in 1981-82 and pastor of Northgate Church, Kansas City, Mo., since then. Mrs. Pike was director of education and youth at Northgate until May of this year.

A native of Texarkana, Texas, Pike is a graduate of Ouachita Baptist University and Central Baptist Theological Seminary, Kan-

sas City, Kan. He holds the doctor of ministry degree from New Orleans Baptist Theological Seminary.

Born in Fort Smith, Mrs. Pike, the former June Summers, is a graduate of Ouachita Baptist University and New Orleans Baptist Theological Seminary. She holds the doctor of ministry degree from Midwestern Baptist Theological Seminary.

The Pikes, who have three grown children, will go to the field in mid-December.

Intern program combines theory and practice of ministry

LOUISVILLE, Ky.—Steve DeVane may have graduated from seminary already, but he's still training for ministry.

After graduation from The Southern Baptist Theological Seminary in December 1984 with a master of divinity degree, the Daytona Beach, Fla., native became one of several graduates to enter the seminary's Mentor Internship program.

Mentor interns are Southern Seminary graduates who who function as full-time staff members in a number of Southern Baptist churches or agencies which have been

approved as educational sponsors.

The purpose of the program is to offer short-term (usually two year) ministry placement for seminary graduates in choice places of ministry, under qualified ministry supervision, with ministry service and education as primary objectives.

DeVane, who is associate pastor with responsibilities for education and youth at First Church, Commerce, Ga., says his experience thus far is positive. The program, he explains, provides seminary graduates with a training ground, "a chance to get our

feet wet before diving in on our own with all the responsibilities of being a minister."

DeVane likened the program to an apprenticeship, calling it a chance to grow in a setting that may not be as risky as one in which someone who has never been responsible for a church takes full responsibility alone.

DeVane added that the church's tendency to view him as a minister and not an intern is helpful in moving him through the transition period between seminary and full-time ministry.

Your state convention at work

Family and Child Care "They count on us"

"They Count On Us" is the theme of our Thanksgiving Offering this year. We believe God wants us to reach out in Christian love to provide for the children who count on us for help.



Ross

for his blessings and a time to help those less fortunate.

Youth who are hurting, unwanted and dependent need us now. For us to provide the many services required by the needs of our children, we need strong financial support through the Thanksgiving Offering.

It is nearing the time for us to reflect on the past and offer special thanks to God for his blessings to us. Won't you join with us again this year in the promotion of the Thanksgiving Offering? We have a goal of \$460,000 for gifts from the churches this year.

As Christians, our commission is to minister to the children who are dependent upon someone else for the necessities of life. We know that Arkansas Baptists will continue to reach out to those who count on us. — **John A. Ross, director of development**

Evangelism People Search

"Good News America, God Loves You!" is a nationwide evangelistic effort that has as its goal winning 600,000 Americans to Jesus Christ. The actions to accomplish the goal include a nationwide evangelistic People Search/Scripture Distribution this fall. The simultaneous revivals will follow in the spring of 1986.



Shell

Some of our churches have already been involved in People Search/Scripture Distribution. Some of you perhaps are involved as you read this article. Others of our churches in Arkansas will be involved at a later date this fall.

The evangelistic People Search is critical if we are going to reach the lost in our state with the gospel. We win people to Christ that we personally know. In every community, there are unsaved people who need the

witness and ministry of a Southern Baptist church.

Evangelistic People Search Sunday has been or will be a high day in the life of each participating church. It is a day of excitement, enthusiasm and anticipation. It is a day saturated with prayer.

For those of you who have started the People Search, there is a desperate need to follow up and complete it. We must find every lost person. We must not miss an individual that Jesus gave his life to save. We are on our way to victory. — **Clarence Shell, director**

Missions Our goal

We can see from communities and population that at least 375 more Baptist churches are needed in Arkansas. We can start reaching the growing population with that many new churches.



Tidsworth

Our goal is not just to start "x number" of churches. We want to start the right kind of missions in the right places. We will seek to encourage new congregations that will make and develop disciples: congregations where the Word is faithfully taught and preached; churches that follow the Bible in missions teaching and involvement; churches that relate to people in love.

We will not only seek to see the new congregations started, but also assist with their becoming healthy growing congregations. — **Floyd Tidsworth Jr., church extension director**

Christian Life Council Softening-up process

The softening-up process has begun! During World War II before an island was taken, it was first softened-up by extensive shelling from warships and bombing from aircraft. Then came the landing by amphibious forces.

The softening-up for another assault on Arkansas by gambling entrepreneurs is clearly evident.

A radio station advertises the "Arkansas Lottery." Service stations make it possible to win big bucks by slot machine-like tactics at their pumps. There is constant bombardment of news from other states about big winners of lotteries.

Are Arkansans so gullible as to fall for such shenanigans? Are there not still enough resistant troops entrenched with the knowledge of how more legalized gambling will further sadly effect the poor of our

state? The poor are the main victims of organized gambling efforts. The Bible is full of teaching about how compassion, mercy and justice are to be practiced in our relating to the widow, orphans and other oppressed.

Pushers of more gambling, like pushers of more drug consumption, have much to gain if the softening-up process succeeds. The citizens of Arkansas will lose if "suckered" into opening the gate still wider for additional gambling.

Righteousness still is what exalts a nation. Who knows but what the current economic downturn could be part of God's judgment upon a people who no longer are interested in moral and civic righteousness. God will not bless when the gates of hell are more widely opened for greedy, evil, money-grabbing men to take advantage of human weaknesses. — **Bob Parker, director**



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Peace Committee asks, 'How much diversity can SBC tolerate?'

by Dan Martin

NASHVILLE, Tenn. (BP)—The question of how theologically diverse the Southern Baptist Convention can be and still maintain itself as a cooperative fellowship was tackled by the SBC Peace Committee during its second meeting Oct. 8-9.

The 22-member committee was created during the 1985 annual meeting of the SBC and assigned the task to "seek to determine the sources of the controversies in our convention and make findings and recommendations regarding these controversies."

During the first meeting in August, the committee determined it would begin its work by focusing on theological issues and differences, and, during the second session, began to narrow its aim to deal with diversity in regard to the Scriptures.

Chairman Charles Fuller, pastor of First Church of Roanoke, Va., told Baptist Press: "That Southern Baptists have been, and are, theologically diverse is undebatable. That we will continue to be diverse is predictable, and no Biblically-sound, thinking Southern Baptist would attempt to prohibit that diversity. It is simply consistent with the nature of personal conversion and the individual indwelling of the Holy Spirit.

"The issue is not, 'Shall Southern Baptists be theologically diverse?' It is rather, 'How diverse can we be and maintain a legitimate denominational fellowship and a trustworthy base upon which to combine our support for mutual ministries?'"

Fuller added: "Southern Baptists must decide in how much accountability can a Christian be held for ministry's sake and not violate the liberty of the Holy Spirit within that Christian."

In keeping with policies adopted by the committee during its first meeting, Fuller made a statement to Baptist Press following the two-day closed meeting, which he said was more "intense" than the first "by virtue of the fact that we tackled some items of substance." He commented the "mix" of the committee was complete in the second meeting. Five members—including leading spokesmen for the inerrancy position—were present.

The five—Adrian Rogers of Memphis, Tenn.; SBC President Charles F. Stanley of Atlanta; Ed Young of Houston; Jim Henry of Orlando, Fla., and Bill Crews of Riverside Calif.—had missed the August meeting.

FMB votes \$162 million budget, includes hunger, relief funds

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board adopted a record \$162.3 million budget for 1986 at its Oct. 7-9 meeting to finance the work of its more than 3,500 missionaries worldwide.

For the first time, the overall budget includes funds Southern Baptists are expected to give for overseas hunger and relief

for the October meeting, 21 of the 22 members were present. Jerry Vines of Jacksonville, Fla., was unable to attend, Fuller said, because of "a long-standing commitment."

The meeting, he added, "intensified the diversity, but did not create any disintegration. It accentuated the diversity, but also accentuated the realization that we can differ—and differ strongly—and yet have a continuing and relentless commitment... that we are here to do a job and that we believe it can be done."

Fuller said the committee heard a report on the Baptist Faith and Message statement from Herschel H. Hobbs, pastor-emeritus of First Church of Oklahoma City, and SBC President 1962-63. Hobbs, as SBC president, was chairman of the committee which drafted the statement at the 1963 SBC annual meeting.

"The Baptist Faith and Message statement is a central item in our assignment," Fuller said, noting the convention directed the committee "to follow the Baptist Faith and Message in theological matters."

Fuller added Hobbs discussed "the background, the formulation, the writing and the presentation" of the statement, which followed on the heels of a theological controversy over the historicity of the Genesis account. Fuller added Hobbs "put a lot of emphasis" on what is generally referred to as "the preamble" to the statement.

"He (Hobbs) said that section is very important because it is there that you get the clear explanation that this is not a creed. He called the preamble 'the disclaimer' to the idea that the statement is a creed," Fuller said.

Fuller added he believes if the group is to use the statement as a point of reference in theological matters "and to determine if there has been a drift," the committee "must understand what was done, why it was done, what preceded it and what caused it to come about."

Much of the discussion during the October meeting, he said, centered on Article I of the statement which concerns the Scriptures.

"Group discussions focused not just on whether there is a diversity of ideas about the origin of the Scriptures, but on what the impact such diversity would have" in such

places as seminary classrooms, preparation of lessons and places of denominational leadership.

He added: "We are all aware that as Baptists we firmly believe that everybody has a right to their own interpretation. What is at issue is how much diversity of interpretation can we have and still work together in denominational undertakings."

Each member was requested to prepare a 350-word statement defining the major theological matters which are at issue among Southern Baptists. Fuller said 20 of the 22 members prepared such a statement. Each, he said, agreed there is diversity of belief concerning the Scriptures and said questions about the origin, authenticity and authority of the Scriptures "is the primary source of the conflict among us."

He said such efforts to define the limits of diversity are not aimed at Southern Baptists in general, but at those who are employed by denominational agencies and institutions. "This is not a matter of a dual standard, but it is a recognition of the fact that when someone works for Southern Baptists, they in a sense do represent them."

He added he believes the committee "can find some wording which will reflect" a balance between the accountability an employee owes to his employer and the accountability a believer owes to God and be acceptable to the convention.

The Peace Committee, Fuller said, is "the convention in miniature," but added members are "fully aware" the convention in annual session "will make the decisions regarding 'how accurate they think our findings are' and 'how to effect the recommendations we make'."

Fuller added a four-man agenda committee composed of himself, Charles Pickering of Laurel, Miss.; Daniel Vestal of Midland, Texas, and John Sullivan of Shreveport, La., will meet Oct. 29-30 to synthesize the discussions of the October meeting and to plan the agenda for the third meeting, scheduled in Atlanta Dec. 10-11.

"The agenda committee will take the results and deliberations of this meeting and plan an appropriate agenda for the next meeting," Fuller said. "This way, we believe we will be moving from strength to strength."

Dan Martin is news editor for Baptist Press.

efforts. In the past, these have been counted apart from other receipts. Hunger and relief contributions for 1986 are projected to total \$12 million, about 7.4 percent of the budget.

The hunger-relief projections are being included to give "a complete picture of the board's total income, even though it is designated," said Carl Johnson, vice-

president for finance.

But Johnson emphasized the change won't affect the way hunger funds are spent. "One hundred percent will still be sent to the mission field," he stressed. "Everything that's given for hunger and relief will be spent for hunger and relief. Not one penny will be spent for administration or promotion."

RICHMOND, Va. (BP)—Southern Baptists' overseas missionary force reached a record 3,587 as the Foreign Mission Board named 40 new missionaries and reappointed eight former missionaries at its October meeting.

The additions brought the new personnel added so far this year to 378, or 80 more than had been named at this time in 1984.

"It's a strong year," said Louis Cobbs, director of the board's personnel selection department. "It could be a banner year in naming overseas personnel."

With more than 40 missionary candidates projected for appointment in December,

Home Mission Board holds largest commissioning ever

DECATUR, Ga. (BP)—The Southern Baptist Home Mission Board commissioned 97 missionaries and 26 chaplains in the largest-ever joint commissioning service.

Carl Hart, director of the HMB chaplaincy division who retires in January, presented the certificates to the chaplains, and in a surprise move, was commissioned himself. After retirement, he will become an industrial chaplain for Motor Convoy, Inc., in Decatur, Ga., a suburb of Atlanta.

Chaplains were sent to 17 different states and missionaries to 24 different states plus Puerto Rico and Canada, at the service. All the 97 missionaries and 26 chaplains already are working in their positions, having been appointed or endorsed earlier this year by the board.

Home Mission Board President William G. Tanner told those being commissioned they probably would meet opposition, doubt, ridicule and divisiveness. In the midst of the problems, he challenged them to "be healers: to listen, to understand, to feel the hurt."

HMB adopts budget of \$67.3 million for 1986

ATLANTA (BP)—After pledging commitment to Southern Baptists' Bold Mission Thrust, directors of the SBC Home Mission Board adopted a \$67,324,354 budget for 1986 and appointed 18 new missionaries.

The 1986 budget represents an increase of \$3.6 million (5.4 percent) over the 1985 budget of \$63,635,082.

HMB President William G. Tanner said the 4,125 Home Mission Board staff, missionaries and chaplains reported a total of 103,014 decisions for Christ last year, including 59,498 first time professions of faith.

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Cobbs said the year's total could be as high as 415 or 420. That would top the record 406 new missionary personnel named in 1982. Southern Baptists have a goal of 5,000 missionaries by the year 2000.

To support work in 106 countries, the board approved a record \$162.3 million budget for 1986, earmarked \$6 million in current funds to help provide for missionary housing and other urgent capital needs overseas, and continued to sharpen the focus of its home staff.

Johnni Johnson Scofield, vice-president for communications, was named to a new posi-

tion as assistant to the president. The Office of Communications, which she has headed since 1980, will become the Office of Communications and Public Relations. The new office will have broader functions and will be added to responsibilities of William R. O'Brien, executive vice-president.

In approving the change for Scofield, the board defeated a motion by Kenny Lewis, Brownsville, Texas, to table action until December. Lewis said he felt the board needed more information about lines of authority under the reorganization before taking action.

Cooperative Program report: September

Summary for September	Year	January-September	
		Over (under) budget to date	% increase over previous year
Received	1980	\$179,073.31	11.73
Budget	1981	\$101,546.47	11.39
(Under)	1982	(\$159,493.17)	9.01
	1983	(\$111,756.53)	10.61
	1984	(\$369,742.96)	4.97
	1985	(\$321,536.51)	6.84

We continue to receive about 95 percent of the anticipated budget. With a little extra effort, we should have no problem reaching our goal for 1985. — L.L. Collins Jr.



Central Baptist Church invites all friends and former members to celebrate our 75th Anniversary and the dedication of our new educational facility November 10, 1985.

Anniversary Celebration Schedule

Sunday School	9:30
Morning Worship	10:45
Lunch and Open House	12:00
Anniversary Celebration	1:30

Central Baptist Church

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Supreme Court returns for new term; rejects religion cases

by Stan Hasty

WASHINGTON (BP)—Returning to the bench Oct. 7 for what is expected to be another historic year in church-state law, the U.S. Supreme Court nevertheless rejected a dozen newly appealed disputes in religion cases from across the nation.

Already scheduled for argument and decision in the new term—which runs from October through June—are four church-state cases, including a key dispute over "equal access" to public school property for student-initiated religious clubs on secondary school campuses.

In disposing of some 1,000 cases on its first day back after the traditional summer recess, the high court without comment disposed of religion cases in several categories. By declining to hear the disputes, the court left

in place lower court rulings in the cases.

—The justices refused to review a decision of the Texas Supreme Court that the state's requirement for a license to operate a child care facility did not violate the religious rights of the Corpus Christi People's Church, an independent Baptist congregation. Appealing to the nation's high court, attorneys for the church had argued the licensing law violated the free exercise of religion clause of the First Amendment. (84-1791, Corpus Christi People's Baptist Church v. Texas)

—Likewise left standing was a decision of the Virginia Supreme Court involving another independent Baptist congregation that objected to a state judge's appointment of a commissioner to resolve an internal dispute over whether to dismiss the pastor.

The commissioner was authorized to oversee a congregational meeting where the issue was to be decided, accompanied at his discretion by a deputy sheriff. Although a faction of the New Calvary Church, Norfolk, Va., objected, the state's high court ruled the judge was within constitutional limits in the appointment. (84-1926, Reid v. Gholson)

—In two other internal church disputes, the justices declined to disturb rulings by the Pennsylvania Supreme Court and an Illinois appeals court that local Presbyterian congregations may retain their church property despite voting to withdraw from their mother denomination, the United Presbyterian Church (U.S.A.) under so-called "neutral principles of law" regarding disputed property, both lower panels held, state courts may intervene in such disputes. (85-10, Presbyterian of Beaver-Butler v. Middlesex Presbyterian Church; 84-2035, York v. First Presbyterian Church of Anna, Ill.)

—The high court also refused to intervene in a family dispute over the religious upbringing of children. A Massachusetts woman whose former husband was awarded custody of the couple's daughters sought review of the custody decision, claiming the judge discriminated against her because of her zeal as a "born-again" Christian. But the Massachusetts Supreme Judicial Court, the state's highest tribunal, upheld the lower judge's action. (85-232, Patchett v. Patchett)

—In an unusual copyright case, the high court upheld a jury's award of \$190,000 to a publisher of religious music for actual damages inflicted by unauthorized reproduction of music from hymnals and songsheets by Catholic parishes in and around Chicago, Ill. At the same time, the justices agreed with the trial court's refusal to award the larger sum of \$1.5 million sought by the music company, which claimed each of the Chicago archdiocese's parishes could be sued as a separate legal entity. (84-1915, F.E.L. Publications v. Catholic Bishop of Chicago)

—In a case involving a Jehovah's Witness who died on the operating table after refusing a blood transfusion, the high court left standing a decision by the Washington Supreme Court upholding a jury's award of limited damages for negligence on the part of the attending physician before the transfusion became necessary. The jury nevertheless determined that 75 percent of the fault for the woman's death was attributable to her refusal to permit the transfusion. (84-1989, Shorter v. Drury)

—Also upheld was a decision by the Florida Supreme Court that ruled earlier in favor of a state law banning pari-mutuel betting on Sundays. (84-1941, Calder Race Course v. Division of Pari-mutuel Wagering)

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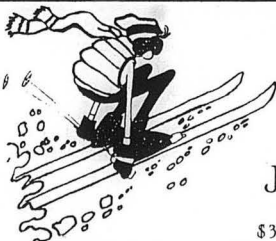
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Stan Hasty is Washington bureau chief for Baptist Press.

Relationship with Jesus top priority, Stanley says

KANSAS CITY, Mo. (BP)—A minister's main priority should be developing an intimate relationship with Jesus Christ, Southern Baptist Convention President Charles Stanley told students at Midwestern Baptist Theological Seminary, Kansas City, Mo., Oct. 10. Stanley, pastor of First Church,

President cuts activities

ATLANTA (BP)—Southern Baptist Convention President Charles F. Stanley has cancelled appearances outside regular church responsibilities until Jan. 1 because of doctor's orders.

Stanley, pastor of First Church, Atlanta, told said he "picked up a little something" when he drank river water during a hunting trip to Alaska.

Atlanta, was guest speaker during chapel at the seminary.

"The wisest thing you can do as a student is to make your priority developing a warm, personal relationship with Christ. Then you have something to give," Stanley told the audience. Basing his message on Colossians 4:17, Stanley said Paul reminded his readers the call to ministry is an act of God's grace.

Stanley warned students against entering the ministry grudgingly. "Friends, you and I need to see God's calling as an act of

wonderful, matchless, incomparable grace. It is an act of God's love that he called you, and when the going gets rough, that doesn't mean the grace has disappeared," he said.

Paul urged ministers to be constant in your service, Stanley noted. "Don't take it (the ministry) for granted and don't be careless about it," he said.

He said Christian servants need each other's prayer and support. "There's no single one of us to reach any level of life where we don't need on another," he said.

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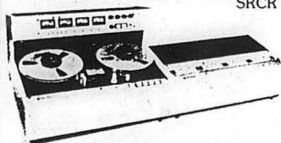
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True church leaders

by William H. Elder III, Pulaski Heights Church, Little Rock

Basic passage: 2 Corinthians 3:4-11;
Titus 1:5-9

Focal passage: 2 Corinthians 4:1-12

Central truth: True church leaders are humble servants who share the truth of Christ rather than magnifying themselves.

In our passage for this Sunday, Paul opens the door to the academy of church leaders. Because of what Paul shares, we can see what is the mindset of authentic Christian leadership, which always involves ministry. And remember, all Christians are called to minister and to lead.

First, we see that leadership through ministry ought to be seen as a gift of God, a special calling, not a chore (4:1). For if that designation is not present, when the going gets tough, which is always the case in authentic ministry, we will "lose heart." If ministry is seen as just a job that someone needs to do, it will soon be resented, and "burn-out" will not be far behind. But if ministering can be seen as a gift then the pain and exhaustion will not cause you to lose heart but to go deeper into dependency on God. And that's the secret to perseverance and renewal.

Second, the Christian leader or minister must carry out his or her ministry based on personal integrity. Lifestyle validates or invalidates preachments. Deceit, posturing, pretense and hypocrisy are lethal opponents to true Christian leadership (read 4:2).

Third, Christian leaders call attention to Jesus, not to themselves. They seek not to start a personality cult or their own fan club but to encourage a following for Jesus. To be sure, they are willing to lead by putting their own lives on the line for inspection and inspiration, but as they lead, they lift up Jesus as the ultimate standard. Ego addicts make poor Christian leaders (read 4:5).

Finally, authentic Christian leaders lead by serving. They show the love and power of Jesus Christ by reaching out to people in need and doing all they can to allow God to meet those needs through them. And as they meet those needs, they not only help people but they also encounter our living Lord in the meeting of those needs. They are energized by the encounter. Thus, they are people who lead others and are led and filled by the Spirit through taking upon themselves the role of servant.

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Life and Work

Choosing to obey God

by Erwin L. McDonald, ABN editor emeritus, North Little Rock

Basic passage: Exodus 24:1-8

Focal passage: Exodus 24:3-11

Central truth: God's people choose to obey their Redeemer.

Because God made us in his image—with consciences, wills and the privilege of making choices—he leaves to us the decision of being obedient to him or going our own way. Until we deliberately choose to follow God, we have in effect chosen not to follow him (Matt. 12:30).

(1) God reveals his purpose (Ex. 24:3)

The covenant of today's lesson is the last of three major covenants found in the Old Testament. We have just studied the first two, with Noah and with Abraham. The covenant before us involved all of Israel, offering the chosen people the great privilege of choosing to come under God's rule.

(2) The covenant sealed by blood (Ex. 24:4-8)

Since Israel did not yet have the priesthood, Moses himself served as priest, using young men as his helpers. The use of blood for the sealing of covenants occurs throughout the Old Testament and points to Christ's shedding of his blood in atonement for the sins of the world (Mt. 26:28).

(3) The sacred meal (Ex. 24:9-11)

The event related here was a sacred and covenant-sealing meal eaten by Moses and representatives of Israel in the presence of God. In the eating of the meal, which was provided by God, Moses and his group accepted the obligations of the covenant on behalf of all the people.

In the future, any breach of the commandments of God would constitute a breaking of the covenant. Thus, the base had been laid for all of God's future dealings with his chosen people.

Following the meal, God told Moses to ascend higher into the mountain. There he was covered by cloud and was to remain for 40 days and nights, and there he received the Ten Commandments on stones.

Applying the lesson: All through Christian history, emphasis has been placed upon the necessity of persons having faith individually in Jesus Christ and of his faith in Christians to carry out his Great Commission. Christ has no other plan for winning the world. We must not fail him.

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Bible Book

A new understanding

by Carroll Evans, First Church, Hughes

Basic passage: Ezekiel 16:1 to 19:14

Focal passage: Ezekiel 18:4-9;20:22;30:32

Central truth: Ezekiel's message emphasizes that judgment is based on individual responsibility and that God promises life to those who turn from their sins.

The basic passage brings the unfaithfulness of Israel into focus. Chapter 16 is the allegory of the unfaithful wife. The Israelites are first seen as a female baby, unloved and unwanted, exposed to death. God took Israel up when she was nothing but a foundling, bestowed his love upon her and made her into a great nation. She owed everything to God.

As a maid, she was betrothed and married to the Lord by a covenant and so attained regal status. But prosperity turned her head and, like a wife turned prostitute, she became a shameless harlot, consorting with other nations and worshipping their false gods with all of the immoral practices involved. God was forgotten, and the marriage vow was broken. Even though he loves Israel, God must punish his faithless wife.

But just as sinners today are inclined to blame God or their forebears for their troubles, so did the ancient Israelites. The exiles in Babylon claimed that their recent calamities were examples of God's injustice. The proverb quoted in Ezekiel 18:2 is a cynical restatement of the teachings of Exodus 34:7 and Deuteronomy 5:9, with the implication that God has made an unjust application of this principle to them. But not so. Ezekiel goes to great lengths to explain that, while their ancestors were immoral, unjust and unfaithful, they have sinned even more.

God is not so unjust as to punish one generation for the sins of another. He holds every man accountable for his own sins. It is true that we may reap what another generation sows, but this is not the same as God inflicting personal punishment upon one sinner for what another sinner has done. Maintaining right relations with God frees a man from his parents' past and his own past. This is the blessing of Ezekiel's great emphasis on personal responsibility.

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Disaster relief teams leave Mexico Oct. 11

DALLAS (BP)—After providing more than 150,000 meals for the earthquake-stricken residents of Mexico City, seeing at least 4,000 persons make first-time professions of faith in Christ and setting up four field kitchens for earthquake victims, Baptist disaster relief teams from Texas, Louisiana, Mississippi and Oklahoma left Mexico City Oct. 11.

During their final week in Mexico City, the disaster relief teams built new field kitchens in front of each of their 18-wheel mobile units. The teams observed feeding operations by Mexican Baptists, who had served all meals since the arrival of the units, at each field kitchen for about 24 hours. Assured of their efficient operation, the volunteers drove the trucks away on Friday, leaving the kitchens in place.

Three of the field kitchens, with stoves, pots, pans, tables and other utensils, will be given to the National Baptist Convention of Mexico. The fourth will serve as a model for the Mexican government. The government plans to build ten modular kitchens alongside the temporary hospitals that have been established in Mexico City.

The interior of one 18-wheel tractor trailer rig already has been measured and diagrammed by the government to determine the arrangement of storage space for the field kitchens as Mexican officials seek to develop a comprehensive disaster response program.

The mayor of Mexico City, governor and chief of Social Protective Services joined the president and the executive director of the National Baptist Convention of Mexico in a recognition service for the volunteers before their departure.

Eighty Spanish-speaking Texas Baptist

pastors and deacons had been assigned to the four disaster relief units to act as counselors and interpreters. About 40 will remain in Mexico City.

Texas Baptist volunteers had set up the first field kitchen in the Tepito neighborhood of Mexico City Sept. 26. The initial team was joined by Louisiana, Oklahoma and Mississippi disaster relief units within four days.

From a command post at the Texas disaster relief unit, volunteers directed feeding operations and trained Mexican Baptists in field kitchen feeding techniques, according to Robert E. Dixon, Texas Baptist Emergency Task Force coordinator.

Disaster relief was performed in full cooperation with the Southern Baptist Foreign Mission Board, the Brotherhood Commission and the National Baptist Convention of Mexico.

On Oct. 3, William M. Pinson Jr., executive director of the Baptist General Convention of Texas, and Texas State Missions Commission Director Charles McLaughlin viewed each of the feeding operations.

"Southern Baptists can be assured that every dollar they designated to disaster relief in Mexico City is going directly to the relief of suffering people in that earthquake-ravaged city," said McLaughlin.

By Oct. 14, Texas Baptists had given \$92,152 in disaster relief offerings designated for Mexico. The Foreign Mission Board reported more than \$30,000 in designated offerings for Mexico relief sent directly to the board, emphasizing that the bulk of receipts would come through state conventions.

The board had released \$466,500 of its disaster relief funds in response to the Mexico City earthquake as of Oct. 15.

Jerusalem congregation faces three-year wait

JERUSALEM (BP)—Three more years of waiting may lie ahead for the Narkis Street Church in Jerusalem, which lost its auditorium in a 1982 fire by arsonists.

After receiving official notice that the church's rebuilding plans have been turned down by Israeli officials, the pastor, Robert Lindsey, said it may be three years before the congregation has a permanent home.

In a notice dated Oct. 8—three years and a day after the fire—the Jerusalem district planning commission offered to let the 300-member congregation build an auditorium of about 350 square-meters and add a second floor of about 175 square meters at the adjacent Baptist House, which is used for small-group meetings and also houses a bookstore. The church would have to develop new building plans and then await a review by planning officials.

Embarking on an appeal process "may be the next thing we should do," said Lindsey, a longtime Southern Baptist representative in Israel. "It's one of those things you just have to pray through."

The church's plans called for a 1,000-square-meter facility encompassing a 400-seat auditorium, several Sunday school rooms and office space. The building would have been smaller than limits imposed by municipal codes.

The size of the former 60-seat chapel, built in 1933, was about 150 square meters.

The commission cited two reasons in turning down the church's plans: insufficient parking and noise.

Lindsey said the parking problem had been resolved to the satisfaction of the Jerusalem municipality, which approved the building plans in November 1984. Worshipers park at least two blocks from the church in a business district that is empty when the church meets Saturday mornings.

Lindsey said only a small minority of residents in the Jewish neighborhood have complained about noise related to the church. The congregation will create less noise, he added, once it is in an enclosed building, instead of the tent-like structure it has used since the fire.

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