

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

---

10-14-1982

### October 14, 1982

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arn\\_80-84](https://scholarlycommons.obu.edu/arn_80-84)



Part of the [Christian Denominations and Sects Commons](#), and the [Mass Communication Commons](#)

---

#### Recommended Citation

Arkansas Baptist State Convention, "October 14, 1982" (1982). *Arkansas Baptist Newsmagazine, 1980-1984*. 38.

[https://scholarlycommons.obu.edu/arn\\_80-84/38](https://scholarlycommons.obu.edu/arn_80-84/38)

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1980-1984 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).

October 14, 1982

# Arkansas Baptist

NEWSMAGAZINE

Special section:  
Getting ready for annual meeting  
begins on page 10

MESSENGER REGISTRATION ARKANSAS BAPTIST STATE CONVENTION

Association PULASKI

Charles Barfield

has been appointed on the basis of the Convention's constitutional requirements.

**ARTICLE III. Membership**

Section 1-1. The Convention shall be composed of messengers from regular Baptist churches which are in accordance with the doctrine and discipline of the Christian Church, and which have in common with the other



Bonnie Smith, secretary at Immanuel Church in Little Rock, fills in information on a messenger card for the 1982 meeting of the Arkansas Baptist State Convention, to be held Nov. 16-18 at Park Hill Church in North Little Rock. This issue, the ABN's annual pre-convention issue, contains a 14-page supplement full of information of interest to convention messengers.

## In this issue

### 8 A good summer

"This was a very good year for summer missions." Those are the words of George Sims, associate in the Student Department of the Arkansas Baptist State Convention. Sims made the comment at the close of a 90-minute summer missionary debriefing where a dozen students from Arkansas colleges and universities shared in a group of 40 dramatic accounts of "what I did this summer." The story runs alongside the ABN's coverage of the annual state BSU convention, held at Geyer Springs First Church Oct. 1-3.

### 10-23 It's all here

Tentative schedules, proposals and other items of business and interest for messengers to the 1982 annual meeting of the Arkansas Baptist State Convention are in a 14-page section in our annual pre-convention issue. Included is a response from Southern Seminary professor Dale Moody on his position on apostasy, requested by the Executive Board in August. The convention's yearly meeting will be this year at Park Hill Church in North Little Rock, Nov. 16-18.

## Giving must remain strong in tough financial times

The first "cooperative program" involving churches working together for a common cause was the offering Paul took for the poor in Jerusalem (I Cor. 16:1-4). Care for fellow Christians was a major concern among early Christians (see Acts 6:1-8). The Cooperative Program is Southern Baptists' attempt to do the work God has for his churches.

During these days when we are faced with nationwide economic concerns, perhaps we should hear Paul again as he commended the Macedonians to the Corinthian church (II Cor. 8:1-5). There are five things to note.

1. They gave out of their poverty. "And their deep poverty abounded unto the riches of their liberality."
2. They gave more than they were able. "Beyond their ability."
3. They gave without force. "Of their own accord."
4. They gave with eager enthusiasm. "Beggings us with much entreaty."
5. Their financial giving was the result of their having given themselves. "But first gave their own selves to the Lord."

When crisis comes, how do we meet it? We must plan wisely! Remember the warning Jesus gave about attempting a project without proper resources (Luke 14:25-35). We must spend carefully. Christian stewardship calls for careful spending all of the time. The temptation must be resisted to curtail investment in what we cannot see. The Arkansas Baptist State Convention

must never be financed at the expense of the worldwide program of Southern Baptists. Likewise, the worldwide work of Southern Baptists must not be financed at the expense of the work of the Arkansas Baptist State Convention. In the same way, neither the local church nor the causes of the Cooperative Program should be financed at the expense of the other.

Proportionate giving is the best plan. Arkansas Baptists have determined to do more for worldwide causes. We will increase our percentage giving by three-fourths of one percent per year for the next five years. At that time a re-evaluation will take place. Continuing this pattern, we will be giving 50 percent of the Cooperative Program dollar to worldwide causes before the year 2000.

If the work of Arkansas Baptists is to remain strong, the same concept must be shared by the local churches. Each church should set a realistic goal of percentage giving to be reached by the year 2000 and increase their Cooperative Program giving each year by the percentage that will enable them to reach that goal. In all fairness, the church must not overlook the association in this kind of goal setting.

When faced with crisis, the local church and Christians have an opportunity to demonstrate their faith in God. We must continue to give as God gives to us (proportionate giving). It is not our ability that limits our giving, it is our desire. — L. L. Collins Jr., associate executive secretary/treasurer

## Church medical insurance rates to rise

Participants in the Church Insurance Program will see a rise in their 1983 medical premium, but not as much as it might have been.

According to information compiled by the Annuity Board insurance advisors, a 25 percent increase will be needed in medical premiums to maintain the present benefit package for church ministers and employees.

"Thus far we have paid \$16.3 million in 1982 medical claims, an increase of \$4 million over 1981," said John Dudley director of the Annuity Board's Insurance Services Department. "When you add to that the inflation factor, the medical cost factor

(which increased 12.5 percent last year) and the administrative cost factor — a 25 percent increase is not unreasonable."

Dudley said that some insurance companies were giving 40, 50 and 60 percent rate increases.

"We want to keep our costs as low as possible, but at the same time we can't sustain big losses." Dudley was referring to the nation's largest private insurer, Prudential, which lost almost \$300 million in medical claims last year.

The disability and life insurance rates will remain the same for 1983. Medical increases will become effective January 1.

## OBU professor has book published

ARKADELPHIA — *The Seven Sleeper*, a novel written by Gilbert Morris, professor of English at Ouachita Baptist University, has been accepted for publication by Perfection Publishing Company of Des Moines, Iowa.

The 50,000 word novel is a Christian allegory designed for young adult readership of ages 12-18.

The novel should be in bookstores around

the middle part of 1983, according to Morris.

Morris received his bachelor of arts degree from Arkansas State University in 1958 and his master of science in education degree from the same institution in 1962. He earned his doctor of philosophy degree from the University of Arkansas at Fayetteville in 1968.

Morris has been a member of the English Department faculty at OBU since 1968.

## Preparing for the state convention

## The editor's page

J. Everett Sneed



The 1982 annual session of the Arkansas Baptist State Convention will consider many important and far-reaching matters. There are likely to be differing opinions on some of these. But we believe that the Baptists of Arkansas are mature enough to deal with issues in the spirit of Christian love.

Perhaps the two issues which will evoke the most discussion will be the proposal for Southern Baptist College to become a four year institution and Dr. Dale Moody's position on apostasy. In each instance we urge the messengers to inform themselves prior to the convention and to seek the leadership of the Holy Spirit regarding the response they should make in each instance.

There will, however, be many areas in which there will be no difference of opinion. Those attending will be blessed by the outstanding preaching which will be provided during the state convention. President Dillard Miller and the Program Committee are to be commended on an unusually fine balanced program. Everyone will want to hear the message by Roy Fish, professor of Evangelism, Southwestern Seminary, Fort Worth; the Bible teaching of Dean Dickens, missionary to the Philippines; the annual sermon of Charles Chesser, pastor, First Church, Carlisle; the doctrinal message of W. T. Holland, retired minister and professor of Boyce Bible School, Little Rock; the message of Elias Golanka, Minister Director, Christian Ministries to the United Nations' Community and a missionary associate from the Home Mission Board to United Nations International in New York City.

Other matters of business to be brought to the convention will include the consideration of a \$10 million budget. If adopted this budget will represent a milestone in the life of Arkansas Baptists for it will be the first time that we have had a budget of this magnitude.

This convention will also be the first convention in which our new executive secretary, Don Moore, will be present in his new position. We believe that the gracious spirit of Executive Secretary Moore will add much to our convention.

We believe that the Baptists of Arkansas will leave the convention with a spirit of love and commitment. There are both practical and theological reasons for this: (1) Our fellowship is at a high level, perhaps the highest in many years; (2) Our convention program will feature some of the nation's most challenging speakers; and (3) Our convention president, Dillard Miller, will preside capably, fairly and ably over the convention.

Theologically, we are a "koinonia" or fellowship of believers charged with the task of winning, baptizing and training people with whom we have contact. The Greek word "koinonia" carries the idea of joint participation, partnership, or possessing things in common. We believe that we have participation with the Father through his Son and with each other. Anything which affects this relationship will curtail our effectiveness on every level. In other words, when the fellowship is good in our churches, in our associations, and in our State Convention, we will be more effective for our Lord.

Paul admonished the Corinthian church to protect their fellowship because of their calling. He said, "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord. Now I beseech you, brethren . . . there be no division among you . . ." (I Cor. 1:9-10).

The *Arkansas Baptist Newsmagazine* serves as an excellent avenue for communicating with the Baptists of Arkansas. Anyone wishing to discuss any matter pertaining to the State Convention should have a "Letter to the Editor" in the hands of the *Newsmagazine* not later than October 29. Such letters, not exceeding 350 words, will appear in the November 11 issue.

We believe that our convention will set the stage for 1983 to be a great year of victory for our Master. We are confident that most of us will joyfully accept the decisions of our convention whether the majority votes our way or not. As Arkansas Baptists keep the spirit of Christian love, fellowship and depend upon the leadership of the Holy Spirit, success for our labors is assured.

# Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 81

NUMBER 39

J. Everett Sneed, Ph.D. . . . . . Editor  
Betty Kennedy . . . . . Managing Editor

Erwin L. McDonald, Litt. D. . . . . Editor Emeritus

Arkansas Baptist Newsmagazine Board of Directors: Jon M. Stubblefield, Magnolia, chairman; Charles Chesser, Carlisle; Lyndon Finney, Little Rock; Leroy French, Fort Smith; Mrs. Jimmie Garner, Trumann; Merle Milligan, Harrison; Tommy Robertson, El Dorado; Hon. Elaine Roy, Little Rock; and Lane Strother, Mountain Home.

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

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

Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

Member of Southern Baptist Press Association.

The *Arkansas Baptist Newsmagazine* (USPS 031-280) is published weekly, except the third week in April, at July 4 and Dec. 25, by the Arkansas Baptist Newsmagazine Inc., 525 West Capitol Ave., Little Rock, AR 72201. Subscription rates are \$6.36 per year (individual), \$5.40 per year (Every Resident Family Plan), \$6.00 per year (Group Plan) and \$15.00 per year (to foreign address). Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203

### Learn from history

It has been said by many of our leaders, that we never learn from history. I believe our generation of Southern Baptists is proving this today. I speak in regard to the doctrinal disagreement that prevails in our ranks.

A hundred and sixty years ago, Baptists paid little or no attention to a Baptist preacher who by 1830 was teaching and debating baptismal regeneration. By the time Baptist associations mustered the courage to reject such teachings, the followers of Alexander Campbell outnumbered those who remained true to biblical teachings. What a tragedy that such things to unregarded until so much damage has been done.

Today, there have been objections raised about the teaching of apostasy in our Southern Baptist Seminary. To many people, the attitude is so what! Too many people don't even know what apostasy is, therefore they couldn't care less, for love is all that matters.

Apostasy and baptismal regeneration are of the same family; heresy. Baptists have rejected both through the centuries, and I believe we still do. However, we must awake to what is happening before we cannot deal with it.

Many of you reading this are lay people. I wish you would ask your pastor to teach some sessions on the danger and doctrine of apostasy. — Jim Glover, Sulphur Rock

### Ed North clarifies

The article in the Sept. 30 issue of the *Newsmagazine* regarding the proceedings of the Executive Board's Sept. 23 meeting in which Don Moore was elected to the office of executive secretary/treasurer was so compressed in nature that both the tone and substance of the event were not clearly presented. As a result, I have been made to appear a troublemaker and a coward of which I am neither.

The three questions I directed to Bro. Moore were asked in a spirit of brotherly love, and were designed to ascertain his commitment to being a traditional Southern Baptist, and his capacity to lead pastors of divergent views in our state. I was well pleased with the openness and gracious spirit with which he responded.

The question I addressed to Kerry Powell, not Moore as the article states, as to why the Baptist Building personnel were not allowed a voice in the selection process was raised at the behest of a number of convention employees. I simply felt that these folk should have had some input in the choice of the man with whom they will work daily. I trust this will be so in the fu-

ture.

Finally, the treatment of my remarks at the end of the discussion is inaccurate. The article states, "In the end, North himself stood to clarify intentions in asking the questions saying he was not trying to cause trouble. 'If we call Don Moore, he'll not have a stronger supporter in this state than Ed North.'" I did not stand to clarify intentions (Those were made obvious to anyone present by my statements and the spirit in which I spoke). I stood to defend my right to raise the questions. Any man prepared to assume the highest place of leadership

among us must be prepared to answer questions, even tough ones. My exact quote was "If this board elects Don Moore, and he stays true to Jesus and to what we are as Southern Baptists, he'll not have a stronger supporter in this state than Ed North." That is what I said, and I meant it with all my heart. — Ed North, Blytheville  
Editor's note: The ABN article was written under deadline to space being held for it. The Executive Board meeting was held two days after the *Newsmagazine's* normal deadline.

Any reporting involves the writer's per-



### Food and fellowship

Virginia Kirk and Jane Purtle

#### Sharing

*"Cast thy bread upon the waters; for thou shalt find it after many days." Ecclesiastes 11:1*

A year or so ago, we offered free recipes for the cost of a stamped envelope. Almost a hundred readers responded, and we were delighted. Early this year, we asked readers to share favorite recipes that had come from their mothers and grandmothers. Only two readers responded. Perhaps many readers do not realize what they have to share with others. Each of you, young and old, seasoned cooks and novices, can help someone else find greater joy in cooking.

Start with your own children or family. Make your kitchen a laboratory where any interested person can learn the art and science of cooking. Children learn a lot from baking cookies together or making pizza on Sunday night after church. Sunday School classes or other church groups can cook together, sharing recipes and knowledge of ethnic foods or dishes from various parts of our own country.

Older cooks, you have much to share with young homemakers and singles. They may not know about shortcuts in the kitchen, canning, bread making, tested and tried recipes. Younger cooks, you can share knowledge of new techniques — microwave cooking, crockpots, food processors, herb cooking, stir fry techniques, steaming. On planned and spontaneous occasions, cast your bread on the waters and see what return there may be.

Several years ago Virginia and I started sharing our knowledge of cooking with other people. Our sharing has taken many forms. We have spent days cooking together, making dishes for many occasions at church, parties, open houses. We have canned together, made party sandwiches, prepared breakfast and luncheons for family and friends. This column, now in its eighth year, is part of our sharing. All these activities have brought us joy and expressions of thanks from many people.

We hope each of you will consider what you have to share. To begin, we would welcome recipes or cooking techniques that you feel are exceptional. We are especially interested in kitchen lore gleaned from your mothers and grandmothers. We will share these with other readers as space and opportunity permit.

This simple recipe for barbecued chicken was shared with us by a dear friend and first run in this column in 1975. As a thank you to our friend and because of its great popularity, we are printing it again.

#### Barbecued chicken

Sauce: Mix together 1 cup catsup, ¼ cup brown sugar, ¼ teaspoon garlic salt and 2 tablespoons liquid smoke. (Do not omit liquid smoke.)

Place a cut up fryer in a 13 X 9 baking dish. Sprinkle with salt. Spoon sauce over chicken. Bake at 350 degrees for one hour.

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

ceptions and interpretation of the events being reported. These perceptions and interpretations often clash with those of the people involved in the events being reported.

Dr. North is correct that he addressed the question about Baptist Building employee input to Kerry Powell.

Dr. North's closing remarks, quoted from reporter's notes which we admit may contain inaccuracies were interpreted as being conciliatory because of the references North made to his right to question in a loving spirit throughout the discussion.

## Bad advice

In your coverage of Baptist Youth Day at Magic Springs, you quoted humorist Grady Nutt as admonishing the youth to take home two ideas that could make the Magic Springs Saturday "a magic trip for your group." The two ideas are as follows: (1) "Jesus offered forgiveness to people, they never had to ask, (2) and a young person doesn't need to come seeking repentance, he needs acceptance."

In the model prayer Jesus taught us to ask God to "forgive us our debts as we also have forgiven our debtors (Matt. 6:12)," and he asked the Father to forgive those who were putting him to death (Luke 23:34) as Stephen did for those who stoned him (Acts 7:60). There are many examples of godly men and women who prayed to God for forgiveness. The following are just a few: Abigail (1 Sam. 25:28; Solomon (1 Kings 8:39), David (Ps. 25:18), Daniel (Dan. 9:19), and Amos (Amos 7:12). So, contrary to Mr. Nutt's admonition, asking for God's forgiveness is scriptural.

Does a person need to repent or does he need acceptance? Repentance is a prerequisite to acceptance. John the Baptist preached repentance (Matt. 3:2) and Jesus said, "Except ye repent, ye shall all likewise perish (Luke 13:3)." There has never been one person whom God accepted without repentance.

I submit to you that these two ideas from Magic Springs could lead a person on a "magic trip to hell." — Bob Alexander, Ballwin, Mo.

Editor's note: Bill Falkner, associate in the state Church Training Department, responds to Mr. Alexander's letter as follows:

"The context of Mr. Nutt's remarks at Magic Springs, as reported in the story, dealt with Christ's example of relating to people through acceptance and forgiveness. Grady Nutt encouraged the youth at Magic Springs to adopt Christ's model in their own relationships and to be accepting of youth who may not conform to their standards."



## The Southern accent

D. Jack Nicholas/President, SBC

## 'Separation' and morality

Among the slogans and catch-phrases employed by liberal groups in advocating sexual freedom, abortion on demand, liberalized pornography and drug use legislation and other such causes, is that venerable principle — "separation of church and state."

This grand and noble ideal is being employed today to disqualify Christians from participation in the current debate on the issues named above and to render Christian thought and values inadmissible.

The framers of our constitution prohibited Congress from making laws respecting the establishment of religion or interfering with the free exercise thereof. They wisely stopped short, however, of declaring America to be a "secular" republic. The French, influenced by the same intellectual currents as our founding fathers proudly proclaimed theirs to be a "secular" nation.

Many modern liberals are trying to make the separation principle say the same thing that the French "Declaration of the Rights of Man" said. They endeavor to invoke the principle of separation not only to prohibit sectarianism but also to establish a secular state, an idea considered and rejected by our founding fathers. Nonsectarian and secular are not synonymous though many make the mistake of assuming that they

are.

Today the principle of separation is invoked to intimidate and silence Christians, to eliminate religion as an influence on current issues and government, and to exclude Christians from their proper involvement in the political process.

For example, no less prestigious a group than the Civil Rights Commission took the position, regarding abortion, that "... the people, by outlawing abortion through the amending process, would be establishing one religious view and thus inhibiting the free exercise of religion of others."

Such bizarre and convoluted logic is being used by liberals and even extreme separatist Christians to obscure basic moral issues to the extent that human lives are traded off in favor of "personal freedom" in the name of "separation" as over one million are murdered each year in this country before birth.

If the present trend toward obliterating the Judeo-Christian values and symbols in the name of "separation" continues, American public life by 2000 A.D. will be more secular and more devoid of religious influences than Soviet Russia.

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



Pictured are (from right) Lannie W. Smith, pastor of Humphrey Church in Harmony Association, H. H. Harvill, deacon and chairman of the trustees, Lehman F. Webb, director, Church Extension, and Conway H. Sawyers, director of Missions Department. In recent days the church became aware of the condition of the Revolving Loan Fund, and in conference on Sept. 8 voted to pay the loan in full. The debt was retired after 15 monthly payments, before the end of the two year interest free period. The check was in the amount of \$8,500, the balance of the \$10,000 loan.

by Millie Gill/ABN staff writer

#### Lance Witt

is serving as pastor of the Immanuel Church in Danville. He has been serving as a full-time evangelist. A native of Albuquerque, N.M., he is a graduate of Wayland Baptist College, Plainview, Texas, and is now completing his master's degree at Criswell Center for Biblical Studies in Dallas.

#### Walter Jessor

has resigned as pastor of the Elkins First Church, effective Oct. 31.

#### Tommy Monk

has accepted the call to serve as pastor of the Plummerville First Church, going there

from the Pleasant Plains Church.

#### Jim Glover

has resigned as pastor of the Sulphur Rock Church.

#### Annette Marie Halsell

died Oct. 3 at age 92. Her funeral services were held Oct. 5 at Immanuel Church in Little Rock where she was a member. She was the widow of Rev. W. C. Halsell. Survivors include three sons, seven grandchildren and eight great-grandchildren. Memorials may be made to the Immanuel Church building fund.

## buildings



Calvary Church in Little Rock marked completion of the first phase of a three-part building plan when they held Sunday classes in their education building Oct. 3. The 16,500 square foot building, across the street from their other buildings in Western Little Rock, cost more than \$900,000 with furnishings. The two-story structure provides space for 235 preschoolers on the ground floor and more than 400 adults upstairs, doubling their education space. The building has 14 departments for the children and six for adults. Construction on Calvary's education building was begun in September of 1981, while members were in the first year of their "Together We Build" fund-raising program. They will be raising money through next year to pay for the construction. Phase two of building plans will be a family life center and third phase will be an auditorium and more education space.

## Cummins Chapel sets open house

The third "open house" worship service at Cummins Prison Chapel will be held Sunday, Oct. 31 at 2:30 p.m. at Cummins Prison, Grady, Ark.

The public is invited to the service, which inmates will conduct. The program will consist of a choir, singing groups and

solos.

The open house is an opportunity for the public to see the chapel, Christian inmates singing and testifying to the love and grace of God and will be preparation for the chapel's revival, Nov. 11-14, according to Dewie E. Williams, senior chaplain at Cummins.

#### Fellowship Church

at Batesville recently ordained Charles Covington and Jerry Mourer as deacons. Pastor Lewis Gentry served as moderator. Others assisting were J. D. Passmore, director of missions for Independence Association, and Ray Taffar.

#### Desha Church

recently held a deacon ordination service for Keith Richardson. Pastor Paul Huskey moderated the service, assisted by Director of Missions J. D. Passmore.

#### Forrest Park Church

at Pine Bluff ordained Randy Ross as a deacon Oct. 3. Ten other men were commissioned to leadership service for the 1982-83 church year.

#### Little Rock First Church

held deacon ordination services for Stewart Smith, Jerry Chapman and Earl Peebles. Pastor John Wright was moderator.

#### Oak Bowery Church

at Conway was in revival Sept. 26-29 with Charles Rosson as evangelist. Pastor Glenn Toler reported two professions of faith.

#### Manila First Church

recently held deacon ordination services for Newton Alexander and Jimmy Hicks. Pastor William Piercy was moderator. Speaker was Henry West, director of missions for Mississippi County Association.

#### Toltec Church

at Scott Senior Adults visited Branson, Mo., Sept. 16-17, attending the "Shepherd of the Hills" pageant while there. Pastor Bert Thomas coordinated the trip.

## Focus on youth

#### Pulaski Heights Church

in Little Rock has planned a Parent-Youth Seminar for the weekend of Oct. 22-23. Phil Briggs of Southwestern Baptist Theological Seminary and Rosemary Hoover of Oklahoma will be leaders. The weekend will begin with a 5:30 p.m. Friday banquet and will conclude at 1 p.m. Saturday.

## missionary notes

Mr. and Mrs. Charles A. Hampton, missionary associates to South Africa, have completed furlough and returned to the field (address: P.O. Box 118, Kenwyn 7790, Cape Town, Republic of South Africa). They are natives of Arkansas. He was born in Fordyce, and she is the former Evelyn Harden of Helena. They were employed by the Foreign Mission Board in 1976.

## Delta Association plans work trip

Plans are underway for two groups from Delta Association in Arkansas to work with Central Association in Indiana, Delta DOM Thomas G. Darter reports. One small work team and a group of leaders to look for other linkup opportunities were planning to go Sept. 27 through Oct. 1. Groups from the association have in the past done work with the Faithland Chapel and Bargserville Chapel in the Indiana association.

## Mt. Hebron group works with church

A group from Mt. Hebron Church took a mission tour to Brazil, Ind. Aug. 8-15, to work with Trinity Church there. The group led a revival, visitation and music.

## Smackover First links with Crown Point

First Church of Smackover has linked up with the Emmanuel Church of Crown Point, Ind. Through the link-up, Smackover will provide prayer support and financial assistance to the church.



Members of Black Oak First Church take part in a skit re-enacting the founding of the church 75 years ago.

## Black Oak Church celebrates 75 years

Black Oak Church celebrated the 75th anniversary of the church's organization with an old-fashioned day and a play portraying the congregation's birth Sept. 12.

The celebration, billed the "Black Oak Diamond Jubilee," drew a larger-than-expected crowd of about 175, including Henry Majors, one of two living persons who were present when the church was or-

ganized in 1907.

Commendations were received from Craighead County Judge Roy Bearden and from President Ronald Reagan.

The church organized in a schoolhouse in Black Oak. The first building was erected in 1928 and the present sanctuary was built in 1972. J. W. Gibbs is pastor and L. E. Sanders is associate pastor.



ABN photo/Milly Gill

Elementary age children of Conway Second Church, to culminate their summer activities program, were in Little Rock Sept. 25 to present household items to the Parents and Friends of Children Ronald McDonald guest house. Awareness to guest house needs came during an earlier summer visit coordinated by Eddie Morris, Barbara and Wiley Lunningham, houseparents, and Judy Thurman, PFC corresponding secretary, received items. The Ronald McDonald house, opened in July 1979, has provided a resting place for more than 566 individuals with patients in the Arkansas Children's Hospital. These individuals have rested there rather than in hospital chairs or cars.



Four Ouachita Baptist University students have been selected as hosts and hostesses for the fourth annual Tiger Tunes production sponsored by the Student Foundation at Ouachita, Oct. 23-24. Tiger Tunes allows campus groups to stage five-minute musical productions for cash prizes. Judging is based on costume, music, choreography, and theme adaptation. The hostesses are (l. to r.): Susan Allred, a sophomore from Springdale and Elise Arrington, a sophomore from Monroe, La. The hosts are (l. to r.): Richard Wentz, a senior from Pine Bluff and Kelly Hayes, a sophomore from Texarkana, Ark.



## BSU convention draws 435

A total of 435 students flocked in from university and college campuses all over Arkansas to Geyer Springs First Church in Little Rock, site of the 1982 Baptist Student Union Convention, Oct. 1-3.

The students were led in Bible study by Harold Songer, professor of New Testament interpretation at Southern Baptist Theological Seminary in Louisville, Ky. Frank Pollard, pastor of First Church of San Antonio, Texas, preached two sermons to the BSU'ers and Mildred McWhorter, a home missionary working in the ghetto in Houston, spoke in one session.

In addition, BSU'ers picked from a number of seminars on summer missions, the journeyman program, "Student-to-Student" programs, establishing a "quiet time," deciding about seminary and working in a number of specific ministries.

Songer urged students to dismiss the concept of their Christian experience as "a gospel train." Sometimes, he said, faith is "a backpack and walking shoes." He told them "You can't live forever on yesterday's treasures," and to take "the risk of faith" to make a commitment toward gaining "the treasure" of a mature spiritual life.

Pollard exhorted a similar message, urging them to affirm "Jesus is Lord" not just by their words, but by their actions. "It's

sad when you say it and don't mean it," he said. "Our Lord says, 'I want to be number one in your life,' but when he's number two, number three or number 17, that's serious business."

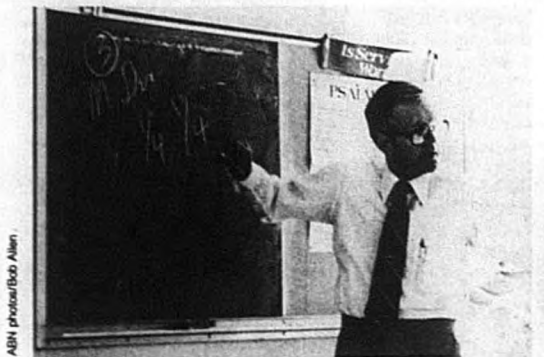
"Your greatest mistakes are when you assume you know more about how to live your own life than God does." "In direct proportion to how much of this life he controls, there is that same proportion of peace that passes understanding, joy unspeakable, abundant life and power endued from above."

McWhorter urged young people to continue searching for God's will in their lives. "There's supposed to be something happening in a Christian's life between the time he's born and the time he dies." People who don't grow intellectually are called "retarded," she said, and many young people are "retarded Christians."

"Young people, don't be afraid to do what God tells you," she said.

In business, the group voted to set up a "world hunger network" on campuses to increase awareness of world hunger, and to earmark \$1,000 of undesignated world hunger offerings for a water well drilling project in the Philippines as a memorial to the late Ida Mae Dickens. — **Bob Allen**

Frank Pollard, pastor of First Church of San Antonio, Texas, preaches to about 435 BSU members at Geyer Springs Church (below). Harold Songer, professor at Southern Baptist Theological Seminary, leads a seminar (lower left) entitled "Is seminary for me?". (Below right) George Sims, associate in the Student Department, leads another small group session on summer missions.



ABN photo/Bob Allen



## The president speaks

### Suggestions for our 1982 convention

Our constitution states, "Any contention concerning seating messengers shall be presented to a committee appointed by the president for recommendation to the convention for action" Bylaw Number One.

The Credentials Committee for 1982 is printed among the committees on page



Miller

11 of this issue of the *Newsmagazine*. Should there be any challenge to the seating of messengers, the committee needs factual information. I respectfully request that any person planning to challenge the messengers of a church place in writing documented facts and mail to me immediately. I will respectfully request that the church being considered for a challenge place its position in writing. The committee will request to meet with the potential challenger and the leaders of the challenged church.

I believe that this approach will do the following: (1) Give the committee written

by Dillard Miller

documented facts. A decision must never be based upon rumor; (2) Give the committee time to study both sides of the issue; (3) It will enable the committee to deal in fairness with all involved persons and the church; and (4) It will help us to expedite business and set the stage for an orderly convention.

I am fully aware that the convention is not in session until we convene. For this reason, I can only request your cooperation in this matter. But I believe that your help will make for a much smoother and more congenial convention.



Kathy Sauer, a summer missionary from the University of Arkansas assigned to the Lake Dardanelle area for 10 weeks last summer, shares experiences with other summer missionaries at a "debriefing" session held at the annual BSU convention.

## Summer missionaries share joys, heartaches of ministry

by Bob Allen

They rejoice with each other as they share victories, and nod and wipe tears as they share disappointments and defeats. Many report leading people to Christ for the first time in their lives. All are changed — more reflective, more aware, more mature. And it happened to all of them in 10 weeks.

More than 40 summer missionaries met between sessions of the state BSU convention for a "debriefing" with BSU associate George Sims.

For many, summer missions was a chance to get acquainted with a lifestyle they would never have imagined existed. "It's a totally different world," said Mike Collie, a University of Arkansas student assigned to a small village in Alaska. He described being one of the few white people and one of the few Christians in an Indian culture plagued by vices such as alcoholism, where girls are often introduced to sex by the age of 11. He told of one villager who spent \$2,500 on one drinking binge.

Collie said he learned compassion from the experience. "I had never known what a burden was till I went to Alaska," he said.

Ginny Powers, a student at University of Arkansas at Little Rock (formerly of Southern Baptist College), went to Taiwan and worked primarily with the children of missionaries and businessmen. She said she learned a great deal about the problems of MK's. They have "been preached at" all their lives, she said, and know all about Christianity, but many are left behind. "It's one thing to know all about it and another thing to experience it," she said. "All my life I've heard missionaries speak and say 'I need your

prayers.' Well, I know now they need our prayers, not just for the people they're working with, but for the problems they face."

All the missionaries spoke of coming away with a keen awareness of their limitations, magnified by trying to accomplish anything in a 10-week time frame. Dick Richard, a UALR student assigned to work with internationals in Fayetteville, said he received word of the death of one of the students he had been working with. "It made you stop and think, 'did you do enough?' Of course, you never think you did enough."

Others reported having the same feelings, but some were rewarded with seeing lives changed as a result of their work. Arthur Bryant, a Ouachita Baptist University student appointed by the Home Mission Board to camp work in Kentucky, said his first week on the field a girl attempted suicide with a letter opener. He talked with her, and she told him she had never been loved by anyone. He shared Christ with her and later got a letter from her reporting she had accepted Christ and had found love and acceptance in a church.

Collie, the missionary to Alaska, said he had no evidence any of his efforts were having an effect on the villagers until the day he left. One hour before his plane left, he led one man to Christ, his first, and another promised to consider what they had talked about all summer.

Jawanda Barnett, a University of Arkansas student, worked at the Youth Home in Little Rock with girls in their early teens. One day a group of them were talking about their escapades and

Barnett shared that she had committed her life to Christ and wanted to do only that which would please him. One of the girls, with tears streaming down her cheeks, Barnett related, blurted out, "You're going to heaven, aren't you?" Barnett answered she was and all the girls clamored about how they could have the assurance they would go to heaven.

Karen Young, a Henderson State University student assigned to the Youth Home at Pine Bluff, said she feared her efforts had been wasted until one girl who had left the home wrote her to tell that she had been saved. "It seems like after that, the whole summer was worth it — just one letter."

Whether they reported a good experience or a bad one, virtually all the summer missionaries said the 10-weeks benefitted them, maybe more than those they ministered to.

"I almost feel like I gained more than I gave," Debbie Burnett, an Arkansas State University student assigned to Indiana, said. Charles Flannery, a UA-Monticello student who worked at Shady Lake and Mena, reported, "I really grew this summer spiritually. I didn't really realize it until I came back."

"Summer missions is half for us," Collie said.

The summer missionaries also came back with what they went for, a burden for missions that will likely never fade. Sandy Voris, a UA Med Center graduate, now living in Tulsa, Okla., shared an experience with a young man in Idaho. "Do people in Arkansas not know what we're going through," he asked her, "or do they know and just not care?"

# Tentative program Arkansas Baptist State Convention

*Comprehending with all saints through the indwelling Christ in the ministry of . . .*

## Tuesday evening

Nov. 16, 1982

### Park Hill Church

*"... Reaching the People"*

\* Capital letters indicate priority schedule

6:30	Congregational singing	Richard Rose
6:35	Scripture and prayer	
6:40	Call to order	Dillard Miller
	Appointment of committees	
	Enrollment of messengers	Larry Maddox
	Adoption of order of business	Jack Bledsoe
	Welcome	Cary Heard
	Fraternal greetings, acknowledgements	
	Recognition of former presidents	
	Introduction of resolutions	Clyde Glazener
	Constitutional amendments	Carl Overton
	Announcements	
7:10	Congregational singing	Richard Rose
7:20	Special music	Karr La Dickens
7:30	PRESIDENT'S MESSAGE	Dillard Miller
7:50	Baptist Building report	L. L. Collins, Jr.
8:00	Simultaneous revival reports	Clarence Shell
8:10	Congregational singing	Richard Rose
8:20	Special music	Karr La Dickens
8:30	MESSAGE	Roy Fish
9:00	Benediction	Wes Kent

**Emphasis: Evangelism**

## Wednesday morning

Nov. 17, 1982

*"... Developing the Believers"*

8:30	Congregational singing	David Doty
8:35	Scripture and prayer	Dudley Baxter
8:40	BIBLE STUDY	Dean Dickens
9:05	Arkansas Baptist Family and Child Care Service	Johnny Biggs
9:15	Arkansas Baptist Foundation	Harry Trulove
9:25	Arkansas Baptist Newsmagazine	Everett Sneed
9:35	Congregational Singing	David Doty
9:40	ELECTION OF OFFICERS	
10:00	EXECUTIVE BOARD REPORT	Ken Lilly
10:45	Congregational singing	David Doty
10:50	Special music	Music Men and Singing Women
11:10	CONVENTION SERMON	Charles Chesser Alternate, Kerry Powell
11:40	Benediction	Bill Falkner

**Emphasis: BI-Vocational**

## Wednesday afternoon

Nov. 17, 1982

*"... Serving the Church"*

1:30	Congregational singing	Jim Little
1:35	Scripture and prayer	Darwin Anderson

1:40	BIBLE STUDY	Dean Dickens
2:10	ELECTION OF OFFICERS (Continued)	
2:20	Resolutions Committee	Clyde Glazener
2:25	Congregational singing	Jim Little
2:30	Nominating Committee	Merle Milligan
2:45	Miscellaneous business	
3:05	Choral praise	Jim Little
3:15	Special music	Jr. High Girls Ensemble
		First, Monette
3:25	DOCTRINAL MESSAGE	W. T. Holland
3:55	Benediction	Dean Preuett

**Emphasis: BI-Vocational**

5:00 Salad/Soup Buffet — Honoring BI-Vocational

## Wednesday evening

Nov. 17, 1982

### Robinson Auditorium

*"... Proclaiming the Word"*

6:30	Instrumental prelude	Ouachita Brass
6:45	Congregational singing	Brent Ballweg
6:50	Scripture and prayer	Glyndon Grober
7:00	Ouachita Baptist University	Daniel Grant
7:20	Ouachita Baptist University choir	Charles Wright
7:30	Baptist Student Union	Tom Logue
7:50	Southern Baptist College	Jack Nicholas
8:00	Congregational praise	Brent Ballweg
8:05	Flags of the Nations	Julia Ketner
8:25	Mission emphasis	
	State	Conway Sawyers
	Home	Don Harbuck
	Foreign	Jewel Moore
8:55	MESSAGE	Elias Golanka
9:25	Benediction	George Sims

**Emphasis: Missions**

## Thursday morning

Nov. 18, 1982

### Park Hill Church

*"... Strengthening the Families"*

8:30	Congregational singing	Clarence White
8:35	Scripture and prayer	Bernes K. Selph
8:45	BIBLE STUDY	Dean Dickens
9:15	Welcome to new Arkansans	L. L. Collins Jr.
9:25	Tribute to senior ministries	Jon Stubblefield
9:40	Christian Civic Foundation	Edward C. Harris
9:55	Memorial moments	Don Hook
10:10	Resolutions (continued)	Clyde Glazener
10:25	Miscellaneous business	
10:55	Congregational singing	Clarence White
11:00	Choral praise	Sr. Adult Choir, First, Arkadelphia
11:15	MESSAGE	Gene Garrison
11:30	Benediction	Hugh Owen

**Luncheon: Senior Missionary (Park Hill Baptist Church)**

## Program people

**Gray Allison** is president of Mid-America Seminary in Memphis, Tenn. He will speak at the Pastor's Conference Tuesday morning.

**Marge Caldwell**, of Houston, Texas, is a professional charm and modeling teacher, author and speaker. She will be speaker for the Women's Conference on Tuesday morning.

**Charles Chesser** is pastor of First Church of Carlisle. He will deliver the annual convention sermon Wednesday morning.

**Dean Dickens** is a Southern Baptist missionary to the Philippines. He will lead the convention Bible study during the Wednesday morning, Wednesday afternoon and Thursday morning sessions.

**Roy Fish** is professor of Evangelism at Southwestern Baptist Theological Seminary, Fort Worth, Texas. He will preach at the opening session of the convention at approximately 8:30 p.m. Tuesday.

**Gene Garrison** is pastor of First Church of Oklahoma City, Okla. He will deliver the closing message on the convention floor Thursday morning.

**Malvie Lee Giles** is a gospel singer from Magnolia. She will perform at the Women's Conference on Tuesday morning.

**Elas L. Golonka** is a missionary associate to the United Nations and Internationals in New York City employed by the Home Mission Board. He will deliver the Wednesday evening message at Robinson Auditorium.

**W. T. Holland** is a retired minister and teacher for Boyce Bible School. He will bring a doctrinal message during the Wednesday afternoon session of the convention.

**Leon Killbreth** is a Sunday School evangelist from Herrin, Ill. He will bring a message at the Pastor's Conference on Monday evening.

**Dillard Miller** is president of the Arkansas Baptist State Convention. He will deliver the president's message Tuesday evening and will preside over sessions of the convention.

**Dale Moody** is senior professor of theology at the Southern Baptist Theological Seminary, Louisville, Ky. He will speak Monday afternoon at the Pastor's Conference.

**Don Moore** is executive secretary/treasurer for the Arkansas Baptist State Convention. He will speak at the Arkansas Baptist Religious Education Association meeting Monday evening.



Chesser



Fish



Garrison



Giles



Golonka



Holland



Miller



Moody



Moore

## Convention committees

The following committees have been appointed for the 1982 state convention:

### Constitution and Bylaws

Carl Overton, Chairman  
1030 Central  
Hot Springs 71901

Lance Hanshaw, Cabot  
John Holston, Nashville  
Dillard Miller, Mena  
Johnny Jackson, Little Rock  
Marvin James, Hot Springs

### Convention Credentials

Larry Maddox, Chairman  
222 East 8th Street  
Little Rock 72202

Thomas R. Tutor, Benton  
Nick Garland, Hot Springs  
William P. Oakley Jr., Piggott  
S. Ray Crews, Heber Springs

### Convention Nominating

Merle Milligan, Chairman  
18 Mimosa Drive  
Harrison 72601

R. Wendell Ross, Ft. Smith  
Eddie Simpson, Lonoke  
William Philiber, Mt. View  
Dennis Dodson, Monticello  
James Evans, Clinton  
Ernest Howell, Jonesboro  
Leo Hughes, Texarkana  
Jimmy Wallace, Eudora

### Convention Order of Business

Jack Bledsoe, Chairman

P.O. Box 578  
Des Arc 72040  
John Wright, Little Rock  
Bert Thomas, Scott

### Convention Resolutions

Clyde Glazener, Chairman  
1901 North Pierce  
Little Rock 72207

Jere Mitchell, Fayetteville  
James McDaniel, Brinkley  
Jimmy Sheffield, North Little Rock  
Paul McClung, North Little Rock

### Convention Tellers

Richard Stiltner, Chairman  
3rd and Main  
Hope 71801

James Branscum, Paragould  
Edward Edmondson, Little Rock  
Tony Berry, Dardanelle  
Charles N. Lewis, Calico Rock  
Emil Rousseau, Springdale  
Tommy Cunningham, Hamburg  
Tim Reddin, Hot Springs

### Parliamentarian

Carl Overton  
1030 Central  
Hot Springs 71901

### Pages

Doug Shows  
Eric Guthrie  
Bruce Benefield  
Dennis Gephardt  
Eric Darden

**Directors of Missions Fellowship** will be held Wednesday, Nov. 17, 5:30 p.m., at Memorial Hospital, North Little Rock.

**Golden Gate Seminary Alumni** will show a film on the ministry of Dr. Pinson at the seminary. Meeting to be held at noon, Wednesday, Nov. 17. Contact Sid Carswell, 6108 Mandan Road, Little Rock, 72210 or phone: 821-2317 or 455-0669.

**Midwestern Baptist Theological Seminary Alumni Association** will meet immediately following the morning session of the state convention on Nov. 17 at the Holiday Inn, North Little Rock, Room One.

**New Orleans Baptist Theological Seminary Alumni Luncheon** will be held on Wednesday, Nov. 17, following the morning convention session. The meeting will be held in the JFK Room of Park Hill Church. The seminary representative and speaker will be Clay Corvin, vice president for business affairs.

**Ouachita Baptist University Former Students Association** will hold a Ouachita Fellowship on Tuesday night, Nov. 16 at 9:30 p.m. The meeting will be held at the Single Adult Center of Park Hill Church on JFK Boulevard. There will be refreshments, brief entertainment and fellowship. Those planning to attend are urged to park their cars on the north side of the church so they will not need to move their cars after the evening session of the state convention.

**Southern Baptist Theological Seminary Alumni** luncheon, Arkansas chapter, will be held Wednesday, Nov. 17 at noon at Central Church, North Little Rock. For information on tickets, contact Ronald M. Ford at Central Church, 5200 Fairway Ave., North Little Rock, 72116.

**Southwestern Seminary Alumni** will hold a luncheon at Park Hill Church, North Little Rock, on Wednesday, Nov. 17, at 12:15 p.m. Dr. Thomas Urry will be the speaker.

**Southern Baptist College** will hold its annual reception for former students and friends immediately following the Wednesday afternoon session in the Park Hill Young Adult Center (formerly the Park Hill theater).

## Nursery facilities

Park Hill Church, North Little Rock, will provide nursery facilities beginning Monday afternoon, Nov. 15 through Thursday morning Nov. 18 during our annual state convention and auxiliary meetings.

## Pastor's conference

**Park Hill Church, North Little Rock**

### Monday afternoon

**Nov. 15, 1982**

1:45	Pre-program music	Jack Cunningham
2:00	Congregational singing	George Duke
	Welcome, scripture and prayer	Cary Heard
	Special Music	Mike Speck
2:15	Message	Dale Moody
2:45	Congregational singing	George Duke
	Special music	Bill Williams
2:55	Message, "Sustaining Grace"	Hilton Lane
3:25	Congregational singing	George Duke
	Special music	George Duke
3:35	Message	J. Harold Smith
4:05	Benediction	

### Monday evening

**Nov. 15, 1982**

6:30	Pre-program music	Girls' Ensemble, Heber Springs First
6:50	Congregational singing	Bill Moxley
	Scripture and prayer	Terry Simpson
	Special music	Clarence Hill
7:00	Message	Clytee Harness
7:30	Testimony	Max Briley
7:45	Congregational singing	Bill Moxley
	Special music	Girls' Ensemble, Heber Springs First
7:55	Message, "The Bible and Morality"	Jack Nicholas
8:25	Congregational singing	Bill Moxley
	Special music	Glen Bleivins
8:35	Message	Leon Killbreth
9:05	Benediction	

### Tuesday morning

**Nov. 16, 1982**

9:00	Instrumental prelude	Jack Cunningham
9:15	Scripture and prayer	Bill Ladd
	Congregational singing	Huel Mosley
	Special music	Mid-America Seminary Quartet
9:25	Message, "Inerrancy of Scripture"	Bill Probassco
9:55	Congregational singing	Huel Mosley
	Special music	Mid-America Seminary Quartet
10:05	Message	Leon Killbreth
10:35	Election of Officers	
10:45	Congregational singing	Huel Mosley
	Special Music	Mid-America Seminary Quartet
10:55	Message	Gray Allison
11:25	Benediction	

### Tuesday afternoon

**Nov. 16, 1982**

1:30	Music Men of Arkansas	Ervin Keathley
1:45	Scripture and prayer	Frank Jones
	Congregational singing	Ervin Keathley
	Special music	Music Men of Arkansas
2:00	Message, "Preservation of the Saints"	Jimmy Millikin
2:30	Congregational singing	Ervin Keathley
	Special music	Music Men of Arkansas
2:40	Message, "Elijah, Man of Conviction"	Morris Chapman
3:10	Congregational singing	Ervin Keathley
	Special Music	Music Men of Arkansas
3:20	Message	J. Harold Smith
4:00	Benediction	

## Arkansas Baptist Religious Education Association

Park Hill Church, North Little Rock

Monday Evening

Nov. 15, 1982

7:00 Banquet .....	Gold Room
7:30 Entertainment .....	Ouachita Singing Men, Paul Hammond, Director
8:15 Speaker .....	Don Moore
9:00 Benediction .....	Martin Babb

Tuesday morning

Nov. 16, 1982

8:30 Coffee and donuts	
9:00 Devotional .....	Dr. Cary Heard
9:15 Business Meeting .....	Jim Williams
9:45 Mini-Conferences	
10:15 Break	
10:30 Conferences	
Music .....	Dr. Paul Hammond
Education .....	Joe Denny
12:00 Adjourn	

## Women's Conference

Park Hill Church, North Little Rock

Tuesday morning

Nov. 16, 1982

9:00 Coffee and tea .....	Tammie Deaton, soloist
9:15 Get acquainted .....	
9:30 Invocation .....	Kay Glazener
Introductions	
9:35 "The Funniest Thing Happened"	
10:00 Devotionettes	
10:15 Concert .....	Malvie Giles
10:30 Speaker .....	Marge Caldwell
11:30 Installation of new officers	
11:45 Benediction .....	Jana King

## Welcome to Arkansas Baptists



Heard

Dear friends and fellow Baptists,

Park Hill Baptist Church is delighted once again to be the host church for our annual state convention in November. We are excited about the great things God is doing among us and we look forward to celebrating his blessings when we gather.

I hope your visit to the Little Rock area is a happy one in every way. We certainly will do all we can to make it so. If we can be of any help to you before or during the convention give us a call at 753-3414.

With best wishes,  
Cary Heard  
Pastor

## Adult Conference Center Study Committee report

Our committee has not met since the death of Dr. Drumwright. We deemed it wise to put everything on hold until a new Executive Secretary was elected. This committee has spent many hours in preparing the preliminary plans. We have an architects drawing of proposed site and suggested buildings. There has been no recommendation to the Executive Board. We want input and direction from our new Executive Secretary before continuing the task delegated to us by the Executive Board.

We have spent approximately \$25,000 of the \$35,000 voted for this project. — **Adult Conference Center Study Committee;** Ferrell Morgan, Chairman; Bill Ferren; Terrell Gordon; Bill Milam; and Nodell Dennis

## Constitution and By-Laws proposals

The Convention referred to the Constitution and By-Laws Committee a proposed amendment to By-Law 4, paragraph 2 which was presented at the Convention meeting in 1981.

The proposed amendment read: Two-thirds or more of an unexpired term shall be considered a full term in determining eligibility for reelection.

Questions were raised about other places in the By-Laws where this might apply and so the referral.

The Committee recommends that the By-Laws be amended at the following places by adding the words below.

By-Law 3, paragraph 6

By-Law 4, paragraph 2

By-Law 6, paragraph 1

**In determining eligibility for reelection, any individual filling a vacancy, shall be deemed to have served a full term if that individual serves two-thirds or more of a full term.**

These amendments will be presented at the first session of the state convention meeting, Nov. 16, 1982, at the Park Hill Church.

## Messenger cards

Churches should secure registration cards for their messengers to the 1982 State Convention meeting at Park Hill Church, North Little Rock, Nov. 16-18, from the office of the Executive Secretary, P.O. Box 552, Little Rock, Ark., 72203, or phone 376-4791.

### Recommendations from the Foundation Board

#### Undesignated Funds

The Foundation charter provides that, "In the absence of specific directions by the donor, grantor or testator, gifts, bequests, and donations shall be known as "Undesignated Funds" and a distribution of the principal or income of such funds or property shall only be made upon approval of The Arkansas Baptist State Convention."

**The Foundation Board recommends that: "Beginning with 1983, and continuing until such time as the Convention shall recommend otherwise, the income from undesignated gifts placed with the Foundation will be channeled through the Cooperative Program."**

Such action will:

1. Channel the funds through a budget plan that covers all areas of ministry in the state and the national conventions.
2. Remove any sign of favoritism in selecting the recipient.
3. Reduce the possibility of future competition for the funds.
4. Provide a way for the Convention to make a change in the event of an emergency.

#### Proposed By-Law changes

To facilitate the handling of business transactions and to include more than one person in these transactions, the Directors recommend that the By-Laws be changed as follows:

#### Present Reading

##### Article III

##### Board of Directors

##### Section 4 — Duties

(4) Depository — "The Board of Directors shall see that a safe deposit box is maintained. . . . This box shall be entrusted to the President of the corporation and shall be entered only when he is accompanied by a member of the Board of Directors

or the Executive Secretary of the Executive Board of the Arkansas Baptist State Convention or another bonded employee."

#### Proposed Change

**"This box shall be entrusted to the chief executive officer of the corporation and shall be entered by any two of the following persons: President, Vice President, a member of the Board of Directors, the Executive Secretary of The Arkansas Baptist State Convention, or a bonded employee of the Foundation."**

#### Present Reading

Section 5 — Extent of Authority: "The Directors shall have and exercise full authority with reference to the investment, reinvestment, and administration of the principal and undistributed income of all funds and property of the corporation . . ."

"With the consent of the Board of Directors, the Chairman of the Board and the Secretary shall have the authority to execute necessary instruments to accomplish the foregoing transactions."

#### Proposed Change

**"With the consent of the Board of Directors, the President, Vice President and the Treasurer of the corporation, or any one of such officers, shall have authority and empowerment to transfer, endorse, sell, assign, set over, and deliver any and all shares of stock, bonds, debentures, notes, evidence of indebtedness, or other securities now or hereafter standing in the name of or owned by this corporation, and to make, execute and deliver any and all written instruments necessary or proper to effectuate the authority hereby conferred. Any such transaction will require a separate resolution signed by the Secretary of the corporation."**

### Proposed budget a first in two ways

The proposed budget approved by the Executive Board of the Arkansas Baptist State Convention to be presented to the convention when it meets in November is a "first" from two perspectives.

First, for the first time in history Arkansas Baptists are being asked to approve an eight figure budget of \$10 million. The first budget in excess of \$1 million was adopted in 1953.

A second "first" is that this is the first year the budget was determined by "The Simplified Unified Budget Formula," adopted by the convention in its 1981 Session meeting in Fayetteville. The convention voted to work under this budget plan through 1987 at which time the formula will be re-evaluated.

The formula requires that the percent-

age of every dollar contributed by an Arkansas church which goes to the world wide causes of the Southern Baptist Convention be increased three-fourths of one percent each year. If this is continued Arkansas Baptists will be giving 50 percent of the Cooperative Program dollar to causes outside Arkansas before the year 2000.

Another feature of the new formula is that it dictates the distribution of every dollar. This means that it budgets not dollars, but percentages. These percentages are translated into dollars when the total budget goal is determined.

When the figure \$10 million was determined as the budget goal for 1983 the amounts going to each agency or institution supported by Arkansas Baptists was determined. These are: Southern Baptist

### Executive Board report

While searching for a new executive secretary has been difficult following the loss of Dr. Huber Drumwright, your Executive Board; with the able leadership of Interim Executive Secretary L. L. Collins, has made significant progress. I wish to thank the following chairmen of the major committees for their hard work: Kerry Powell (Operating and Search); Gary Heard (Program); Jerry Wilson (Finance); and Eddie McCord (Nominating).

We will present our first \$10,000,000 budget this year for your consideration. It is the first year of using the new budget formula. (Budget formula adopted last year for 1981 budget and to restudy in five years.) Executive programs have been individually considered and appropriate changes made in budget requests. Each program under consideration was scrutinized very closely. It also includes a much needed increase in amounts to world-wide causes. I recommend this budget to you.

As you know, we were successful in buying building and land at 601 West Capitol, Little Rock, which you approved in a called session January 26, 1982 by a unanimous vote of more than 700 messengers. I believe this is the Lord's answer to our building problem for the foreseeable future and quiets any unrest concerning space in the Baptist Building.

President Dillard Miller presented a suggested change in policy which needs our consideration. This change relates to a motion made on the floor which may have more involved in it than that which meets the heart and mind in the short time of miscellaneous business allowed on the floor of the convention.

The suggested policy change:

"Motions made by messengers dealing with the internal operations or programs of an agency, institution or the Executive Board shall be referred to the elected board of the appropriate body for consider-

by L. L. Collins Jr.

Convention, Arkansas Baptist Foundation, *Arkansas Baptist Newsmagazine*, Arkansas Baptist Family and Child Care, Ouachita Baptist University, Southern Baptist College, Ministerial Education Loan Fund and the Executive Board programs.

The formula does not allow for overages to be dispersed on request. Any average in one budget year will be channeled into the total program through the regular budget in subsequent years.

Any occasion that calls for any adjustment to one part of the budget calls for adjustment to the total budget. Because it may be necessary to make such adjustments the convention called for a restudy of the formula to be made after five years of operation. This means that a restudy will be made before the 1988 budget is proposed.

ation, and report to the constituency and to the next convention in annual session. Any expenditure of funds up to \$2,500 not already studied by the Executive Board shall be referred to that body for consideration and for a report to the next convention in annual session. Upon a two-thirds vote of the messengers present and voting, items dealing with internal operations, or finances, will be considered at a subsequent session of the same convention as arranged by the Order of Business Committee."

You will hear a proposal that Southern Baptist College be permitted to offer the baccalaureate degree in accordance with their request made on July 6, 1981. This request was made after Southern's board of trustees voted to do this earlier in 1981. However, they waited for the Program Committee of the Executive Board to study the proposal, after the Executive Board passed a policy statement last year asking institutions and agencies to have major changes studied by the Executive Board and approved before implementing. This proposal has been studied by a program sub-committee for about one year and its decision was recently heavily influenced by a grant of Title III funds to Southern by the Federal Government. These funds are to be used, as I understand it, to help in offering the baccalaureate degree in business, and education, and are not available for the religion degree.

Messengers, please inform yourselves and give this your prayerful consideration both before and during the convention to this very important matter.

Thank you for the privilege of serving Arkansas Baptists in this role this year. — Ken Lilly, Ft. Smith, Executive Board President

## Executive Board recommendations

# 1 1983 budget

### I. State causes

1. Administration	193,501.00
2. Business Services	204,387.00
3. Departments:	
(1) Annuity — Operating	19,100.00
(2) Arkansas Baptist Assembly — Operating	140,654.00
(3) Baptist Student Union — Operating Buildings	426,278.00
	107,277.00
(4) Brotherhood	78,948.00
(5) Camp Paron — Operating Improvements	42,384.00
	52,065.00
(6) Christian Life Council	65,150.00
(7) Church Music	105,766.00
(8) Church Training	139,450.00
(9) Communications	33,521.00
(10) Cooperative Ministries with National Baptists	92,788.00
(11) Evangelism	150,134.00
(12) Ministry of Crisis Support	69,227.00
(13) Missions	286,570.00
(14) Stewardship	91,634.00
(15) Sunday School	190,386.00
4. Other Services:	
(1) Baptist Building Debt	72,000.00
(2) Baptist Building Improvements	35,000.00
(3) Reserve for Employee Benefits	56,000.00
(4) Contingency	11,000.00
(5) Convention	75,000.00
(6) Historical Commission	8,645.00
(7) Annuity Dues	182,600.00
(8) Christian Civic Foundation	26,000.00
(9) Statewide Church Leadership Training	22,000.00
(10) New Mission Sites	69,138.00
(11) Camp Hart	840.00
5. Woman's Missionary Union	203,355.00
6. Capital Needs	53,499.00
7. Printing	80,000.00

### 1983 Requests

\$ 103,501.00  
204,387.00

### Total Executive Board Programs

\$ 3,294,297.00

8. Arkansas Baptist Family & Child Care	\$ 313,773.00
9. Arkansas Baptist Foundation	189,991.00
10. <i>Arkansas Baptist Newsmagazine</i>	166,227.00
11. Christian Education	2,194,712.00
(1) Ouachita Baptist University	(1,678,044.00)
(2) Southern Baptist College	(419,510.00)
(3) Ministerial Education Loan Fund	(97,158.00)

### Total State Programs

\$ 6,159,000.00

### II. Southern Baptist Convention

\$ 3,841,000.00

### Total Budget

\$10,000,000.00

STATEMENT OF FINANCIAL MANAGEMENT AND CIRCULATION		FISCAL YEAR	
1. FUNDING SOURCE		2. FUNDING SOURCE	
3. FUNDING SOURCE		4. FUNDING SOURCE	
5. FUNDING SOURCE		6. FUNDING SOURCE	
7. FUNDING SOURCE		8. FUNDING SOURCE	
9. FUNDING SOURCE		10. FUNDING SOURCE	
11. FUNDING SOURCE		12. FUNDING SOURCE	
13. FUNDING SOURCE		14. FUNDING SOURCE	
15. FUNDING SOURCE		16. FUNDING SOURCE	
17. FUNDING SOURCE		18. FUNDING SOURCE	
19. FUNDING SOURCE		20. FUNDING SOURCE	
21. FUNDING SOURCE		22. FUNDING SOURCE	
23. FUNDING SOURCE		24. FUNDING SOURCE	
25. FUNDING SOURCE		26. FUNDING SOURCE	
27. FUNDING SOURCE		28. FUNDING SOURCE	
29. FUNDING SOURCE		30. FUNDING SOURCE	
31. FUNDING SOURCE		32. FUNDING SOURCE	
33. FUNDING SOURCE		34. FUNDING SOURCE	
35. FUNDING SOURCE		36. FUNDING SOURCE	
37. FUNDING SOURCE		38. FUNDING SOURCE	
39. FUNDING SOURCE		40. FUNDING SOURCE	
41. FUNDING SOURCE		42. FUNDING SOURCE	
43. FUNDING SOURCE		44. FUNDING SOURCE	
45. FUNDING SOURCE		46. FUNDING SOURCE	
47. FUNDING SOURCE		48. FUNDING SOURCE	
49. FUNDING SOURCE		50. FUNDING SOURCE	
51. FUNDING SOURCE		52. FUNDING SOURCE	
53. FUNDING SOURCE		54. FUNDING SOURCE	
55. FUNDING SOURCE		56. FUNDING SOURCE	
57. FUNDING SOURCE		58. FUNDING SOURCE	
59. FUNDING SOURCE		60. FUNDING SOURCE	
61. FUNDING SOURCE		62. FUNDING SOURCE	
63. FUNDING SOURCE		64. FUNDING SOURCE	
65. FUNDING SOURCE		66. FUNDING SOURCE	
67. FUNDING SOURCE		68. FUNDING SOURCE	
69. FUNDING SOURCE		70. FUNDING SOURCE	
71. FUNDING SOURCE		72. FUNDING SOURCE	
73. FUNDING SOURCE		74. FUNDING SOURCE	
75. FUNDING SOURCE		76. FUNDING SOURCE	
77. FUNDING SOURCE		78. FUNDING SOURCE	
79. FUNDING SOURCE		80. FUNDING SOURCE	
81. FUNDING SOURCE		82. FUNDING SOURCE	
83. FUNDING SOURCE		84. FUNDING SOURCE	
85. FUNDING SOURCE		86. FUNDING SOURCE	
87. FUNDING SOURCE		88. FUNDING SOURCE	
89. FUNDING SOURCE		90. FUNDING SOURCE	
91. FUNDING SOURCE		92. FUNDING SOURCE	
93. FUNDING SOURCE		94. FUNDING SOURCE	
95. FUNDING SOURCE		96. FUNDING SOURCE	
97. FUNDING SOURCE		98. FUNDING SOURCE	
99. FUNDING SOURCE		100. FUNDING SOURCE	

# 2 Southern Baptist College

The Executive Board recommends to the Arkansas Baptist State Convention that Southern Baptist College be permitted to offer the baccalaureate degree in accordance with their request made on July 16, 1981.



# Southern professor responds to Executive Board inquiry

Dale Moody, senior professor of theology at the Southern Baptist Theological Seminary, Louisville, Ky., has responded to a formal request for his "stance on apostasy" made by the Arkansas Baptist State Convention Executive Board at a meeting Aug. 26.

The request came in the form of a motion substituting for one by David Miller, director of missions for Little Red River Association, who contended Moody's position on apostasy, or falling away from grace, is in conflict with the Baptist Faith and Message "in general" and with the Southern Seminary Abstract of Principles "in particular."

Miller had asked that the Executive Board appoint a committee of three to go to Louisville to discuss with the seminary's administration and trustees with "the problem" and to ask how they "justify" keeping Moody on faculty and about what action they plan to take to "eliminate this heresy."

Ed North, an Executive Board member from Blytheville, proposed the substitute motion, which asked that the board contact the president of the seminary, Roy L. Honey-

cutt, and request that he elicit a response from Moody. The motion stipulated that Moody's stance on apostasy be prepared for publication in the *Arkansas Baptist Newsmagazine* prior to the opening day of the state convention, Nov. 16.

Moody asked that an entire chapter entitled "Salvation and Apostasy" from his

1981 book, *The Word of Truth*, be printed as his response to the request. It is published in its entirety, beginning on the facing page.

Honeycutt also prepared a written response in the form of a letter to ABN editor J. Everett Sneed. It is printed below.

## Moody to speak at Pastor's Conference

Dale Moody, a Southern Seminary professor asked by the Executive Board to clarify his controversial opinion on apostasy, is scheduled to speak at the state Pastor's Conference prior to the 1982 meeting of the Arkansas Baptist State Convention at Park Hill Church in North Little Rock.

Moody was invited to speak at the request of John Wright, pastor of Little Rock First Church, who offered to forfeit a spot on the program to make room for the professor. Wright was scheduled to

deliver a message during the opening session of the Pastor's Conference.

David Miller, president of the Pastor's Conference, approved the request and extended an invitation to Moody. Miller is also a member of the Executive Board, and it was his initiative that led to the board's requesting of Moody's "stance on apostasy."

Moody is scheduled to speak at 2:15 p.m. on Monday, Nov. 15 during the opening session of the Pastor's Conference.

## Response from Southern Seminary president

**Editor's note: Following is a letter from Roy L. Honeycutt, president of The Southern Baptist Theological Seminary, Louisville, Ky. The Executive Board of the Arkansas Baptist State Convention passed a motion Aug. 26 that Dr. Honeycutt be requested to elicit a clarification from Dale Moody, senior professor of theology at the seminary, on the professor's "stance on apostasy."**

In recent weeks some questions have come up in Arkansas about the doctrinal views of a professor at Southern Seminary. I would like to take the initiative to respond to the concerns which have been raised.

First, let me assure Arkansas Baptists that — as president of the seminary and as a devoted, life-long Bible teacher — I am committed to full and open communication with those in the churches we serve. I can reaffirm without any reservation our commitment to the authority of the scriptures and our faithfulness to the seminary statement of faith.

Since 1859, every professor who has taught at Southern Seminary has signed the "Abstract of Principles," a part of our original charter which contains 20 basic articles and is the oldest statement of faith in the Southern Baptist Convention. By signing this historic, foundational document, each professor agrees to teach "in accord with, and not contrary to," the principles of the Abstract. Our first president, James P. Boyce, thought the idea of having such a governing statement was so important that he made it one of the three basic elements

of his plan for the seminary.

The Abstract of Principles has served Southern Baptists and their oldest seminary very well for the past 123 years. Southern Seminary was founded and continues its ministry upon the conviction that (as the Abstract says) "the scriptures of the Old and New Testament were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience." "God alone is Lord of the conscience, and he has left it free from the doctrines and commandments of men, which are in anything contrary to his Word, or not contained in it."

The primacy of scripture (article 1 of the Abstract) and the liberty of conscience (article 13 of the Abstract) are fundamental convictions which have always characterized Southern Baptists, and are shared by Southern Seminary's faculty.

The seriousness with which the seminary administration and the board of trustees fulfill their responsibility for implementing the Abstract of Principles is well established. For example, as recently as two years ago the officers of the board of trustees conferred with each person about whom they had received any question concerning biblical or doctrinal fidelity. Those consultations even included faculty referred to by implications but not named in a "letter to the editor" column of a Baptist state paper.

Further, evidence within the past three

years each person continuing to teach beyond regular retirement (age 65) signed the Abstract a second time; agreeing again to teach in accord with and not contrary to the Abstract of Principles. In this regard, the professor mentioned in the action of the Executive Board of the Arkansas Baptist Convention signed the Abstract for a second time in 1980.

No question concerning faculty faithfulness to the Abstract of Principles is ever ignored. Sometimes, for a variety of reasons, the process of communicating and interviewing and resolving differences of interpretation concerning the application of the Abstract may take longer than the onlooker expects, but this is part of the price of taking such questions seriously — to deal with them deliberately and in depth.

It might be interesting to your readers to know that we receive exceedingly few formal inquiries along these lines, and more often than not we will not receive a single inquiry in a year's time.

This does not diminish in any regard our desire to hear from those whom we serve. We encourage individuals who have concerns about our program to communicate with us. We are *The Southern Baptist Theological Seminary*. We belong to you and want to give a good stewardship of the ministry you have entrusted to us — to prepare enthusiastic, effective pastors, missionaries and other Christian ministers to proclaim the ever-unfolding riches of God's grace in Christ Jesus. — **Roy L. Honeycutt, president**

Reprinted from *The Word of Truth, a summary of Christian doctrine based on biblical revelation* (Grand Rapids: William B. Eerdmans Publishing Company, 1981). Used by permission.

Warning: This reprint permission extends only to the press run of the *Arkansas Baptist Newsmagazine*. Any further copying of this material is subject to penalty of law.

The question of apostasy has been left until the end in the discussion of faith and salvation. This has been done for a number of reasons. First, since the time of Augustine it has been, if possible, more controversial than the question of predestination. Second, after seeing in the introduction that the nature of salvation includes the past, present and future of the Christian life, in all terms used to describe God's deliverance of man from sin the question of apostasy between the beginning and the end of salvation forms the best conclusion to the meaning of salvation in the New Testament.

What does the New Testament mean by apostasy and related terms? A Scriptural approach begins with the central issues and only then sets forth secondary questions of Scripture and tradition. After the meaning of apostasy as a New Testament teaching is clarified, then the controversies in church history may be evaluated.

Apostasy is not a term imposed upon the New Testament; it is a New Testament term used in both a special and a general sense. The special sense in which the apostasy of many in the latter days ends in the great apostasy, or falling away, before the return of Christ, is discussed in the section on the consummation (see II Thess. 2:3 and I Tim. 4:1 for this sense). It is the possibility of apostasy that is ever present between immaturity and maturity in the life of faith that is the subject of this section (see Heb. 3:12 for this sense). This alone is the concern at present.

### *Apostasy in Scripture*

Backsiding in the Old Testament is a general background for understanding the New Testament teachings on falling away from a personal faith in the Lord Jesus, but the New Testament should be interpreted in terms of the New Covenant. In the Old Covenant the unfaithfulness of Israel to the covenant may be called national apostasy as those who had turned to the Lord turned away from him. This was a special concern of the prophet Jeremiah. The nearest thing in the Old Testament to the New Testament teaching on apostasy would be willing sins or high-handed sins for which there were no sacrifices.<sup>31</sup>

There are several warnings, in the Synoptic Gospels about the danger that disciples may fall away, but perhaps the plainest passage is Luke's interpretation of the Parable of the Sower (8:9-15). Some only hear the word of God without believing it, but those in a second group "believe for a while and in a time of temptation fall away" (8:13). A. T. Robertson comments: "Ostensibly they are sincere and have a real start in the life of faith."<sup>32</sup>

Superficial believers are not the only type that falls away. The thorny ground in the Parable of the Sower represents those who hear the word of God, "but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature" (8:14). Those who hold fast the word of God "in an honest and good heart" are the only ones that "bring forth fruit with patience" (8:15). It is amazing how preconceived dogmas blind so many to the realism of this parable. It happens before their eyes in so many ways, but they refuse to see what is so obvious.

The Acts of the Apostles records the story of Ananias and Sapphira who were smitten dead because they lied to the Holy Spirit of God (5:11). Simon Magus "himself believed," but Peter pronounced the curse of God upon him. Paul was aware that

"fierce wolves" would pounce upon the believers of Ephesus and "draw away disciples after them" (Acts 20:30). On this last passage A. T. Robertson has the salty statement: "There is a false optimism that is complacently blind as well as a despondent pessimism that gives up the fight."<sup>33</sup>

The letters of Paul contain passages that are brushed aside today as unworthy of serious study. Yet the primary letters of 1 and 2 Thessalonians take note of the idle, fainthearted and weak who need to be admonished so that they may be sound and blameless at the second coming (I Thess. 5:14, 23). Even before the great apostasy and the revelation of the man of lawlessness there was the danger that false teachers would lead them astray so that some would refuse to obey Paul (II Thess. 1:1-2; 3:14f.).

At one place he warns those who live on the level of knowledge, the Gnostic notion of knowledge that puffs up, that they can by their example destroy the faith of a weak brother who lives on the level of conscience (I Corinthians 8:11). Paul believed that even he, after preaching to others, could become disqualified, a castaway in the AV, *adokimos* in Greek (I Cor. 9:27) A. T. Robertson has this observation: "most writers take Paul to refer to the possibility of his rejection in his personal salvation at the end of the race . . . It is a humbling thought for us all to see this wholesome fear instead of smug complacency in this greatest of all heralds of Christ" (cf. I Cor. 8:11; 10:12).<sup>34</sup> This smug complacency continues among those who ignore the possibility that they may become castaways. The reference of Robertson to I Corinthians 10:12 has the warning: "Therefore let anyone who thinks he stands take heed lest he fall." Paul actually believed his readers could become reprobates, and "fail to meet the test" (II Cor. 13:5). Yet cheap preaching and compromise with sin have made such texts forbidden for serious study.

The Galatian letter of Paul has only one chapter without a serious warning about falling from grace, yet the phrase is forbidden language for some. What does Paul mean when he says: "I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel" (1:6)? What does he mean by beginning in the Spirit and ending in the flesh (3:3)? Why does he fear that those who come out of slavery into sonship (4:1-7) will turn back to the weak, beggarly elemental spirits (4:8-11), if this is impossible? It is nonsense to say these passages have Peter and Barnabas in mind (cf. Gal. 2:12), but it is correct to see "the circumcision party" as the danger to believers.

Surely he would not warn the Galatians against putting on the "yoke of slavery" again, if that were not a real danger. All these questions are answered by the blunt statement: "You are severed from Christ, you who would be justified by the law; you have fallen away from grace" (5:4). A. T. Robertson translates the Greek to say "ye did fall out of grace."<sup>35</sup> J. W. MacGorman rightly says: "To turn to the law as in any way necessary to effect the right standing with God is to turn one's back on Christ . . . nothing more, nothing less."<sup>36</sup> They were running well until somebody hindered them (5:7).

The conclusion needs only to be read to be understood:

*Be not deceived;  
God is not mocked,  
for whatever a man sows,  
that he will also reap.*

# Salvation and apostasy

*For he who sows to his own flesh  
will from the flesh reap corruption;  
but he who sows to the Spirit  
will from the Spirit reap eternal life.  
And let us not grow weary in well-doing,  
for in due season we shall reap,  
if we do not lose heart (6:7-9).*

Those who flee from these Pauline passages and look for shelter in Romans 8:39 do well provided they understand that nothing will separate us from the love of God if we are "in Christ Jesus our Lord." This does not apply to those who are severed from Christ. Before the precious promise in 8:39 is the warning and promise in 8:12f. which says: "So then, brethren, we are debtors, not to the flesh — for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live." Brothers can keep on living according to flesh and die! Warnings noted in I Corinthians 8:11; 9:27; 10:12 are in Romans 14:13-23. A bad example can lead to the spiritual ruin of a brother for whom Christ died, even "destroy the work of God" (14:15, 20). Scripture should not be read with selective inattention. All of it is inspired and all of it is to be heard and heeded.

The warnings against perils continue in Paul's prison letters. When shelter from the danger of spiritual disaster is sought in Paul's confidence that he who began a good work among the Philippians "will bring it to completion at the day of Christ" (Phil. 1:6), there should be no selective inattention when they are called to work out their salvation with fear and trembling (2:12) and warned about those whose end is destruction (3:19). Paul's security was based on the fact that he pressed on toward perfection (3:12-16; cf. 2:16).

It has already been noted that the presentation of the reconciled and the sanctified to God is conditional, "provided that you continue in the faith" (Col. 1:23). There is nothing in Colossians 3:3 to contradict this. It is strange that appeal is often made to Ephesians 4:30 as if it says the Holy Spirit seals believers "until the day of redemption" when it really says the seal is "unto the day of redemption," i.e. present possession of the Spirit points to the full redemption of the future (cf. 1:13f.). When it is noted that the saying is based on Isaiah 63:10 the meaning is clear. In Isaiah 63:10 the Israelites got all the way to Kadesh-barnea.

*But they rebelled  
and grieved his holy Spirit;  
Therefore he turned to be their enemy,  
and himself fought against them.*

Paul apparently means that his readers can turn back into the wilderness and perish (cf. I Corinthians 10:12 where the setting is the same as in Isaiah 63:10). Ephesians 1:13f. and 2:8-10 have nothing to refute this when compared with Philippians 2:12.

Paul's pastoral letters mention specific persons who fell away from the faith. The Cretans needed a sharp rebuke from Titus "that they may be sound in the faith, instead of giving heed to Jewish myths or to commands of men who reject the truth" (1:13f.). Hymenaeus and Alexander were among those who made shipwreck of their faith and were delivered to Satan (I Timothy 1:19f.), and in the future many will "depart from the faith" (4:1). Phygelus and Hermogenes turned away from Paul, and it is likely that they turned away from the faith that he preached. Demas, once as prominent as Luke, "in love with this present world," forsook Paul also (II Tim. 4:10). Paul's teachings on the faithlessness of man and the faithfulness of God are summarized in the following statement:

*If we die with him, we shall live with him;  
if we endure with him, we shall reign with him;  
if we deny him, he also will deny us;*

*if we are faithless, he remains faithful (II Tim. 1:11-13).*

Some of the general letters and Hebrews seem to be from Hellenistic Jewish Christianity. James thought his brethren could wander from the truth and be in danger of spiritual death (5:19f.). I Peter teaches that even those "who by God's power are guarded through faith" need the admonition: "Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking some one to devour" (1:5; 5:8). II Peter teaches that those who do not grow in grace may forget they were cleansed from their old sins and that the last state can be worse than the first (1:9; 2:20-22). Jude wrote against those who "deny our only Master and Lord, Jesus Christ" and gave several examples of apostasy (3-16) before he concluded with a summary of apostolic Christianity and a benediction on God's ability to keep those who continue in faith, hope and love (17-25). It is unrealistic to ignore this distinction between apostate and apostolic Christianity.

If one follows the teachings of Hebrews all the other teachings on apostasy in the New Testament present no problems. It is when one tries to twist Hebrews to fit a traditional system based on false philosophy and dogma that difficulties arise. Few passages in the New Testament have been twisted with more violence than the five warnings on apostasy in Hebrews.

It is not crucial for interpretation, but it does seem that Tertullian of Carthage was right when he thought Barnabas was the author of this treatise. A good guess for the destiny and date would be Rome, Passover, A.D. 70. The theme of the letter is the finality of the gospel (1:1-4), but there are subordinate themes such as the priesthood of Christ, the world-mission of Christianity, and the Christian life as a pilgrimage.<sup>37</sup>

The first of the five warnings in Hebrews on the possibility of apostasy has two major statements that are decisive (2:1-4). The first says, "Therefore, we must pay closer attention to what we have heard, lest we drift away from it" (2:1). In order to limit the theme of the letter to world-mission and to exclude any reference to personal salvation, H. H. Hobbs advances a novel interpretation of the passive subjunctive of *parauomen*, translated "we drift." He argues, against all other translators and commentators known, that the translation should be "drifted by." The passive of *parareo*, to flow by, would be drift, but Hobbs wants to make God in his world-mission the drifter, leaving the "readers standing on the bank."<sup>38</sup>

A second statement has been used to limit the message to world-mission. It is the question: "How shall we escape if we neglect such a great salvation?" (2:3) By adopting the Roman Catholic distinction between justifying and sanctifying grace already mentioned, Hobbs limits salvation "to launching out into the river of God's world-mission of redemption."<sup>39</sup> He limits the meaning of salvation in most of the other passages where it is used in Hebrews (1:14; 2:10; 5:9; 6:9; 9:28). Salvation seems always to be the pilgrimage from Egypt to the promised land, past, present and future, but Hobbs usually limits it to either present sanctification or future glorification. Only at 2:10 and 5:9 does he allow for salvation in the "full sense of justification, sanctification and glorification." This exegetical hop-scotch is obviously special pleading to defend the dogmatic theory of eternal security. The whole system of thought that limits justification and regeneration to the beginning of salvation and glorification to the future with sanctification in the present has already been pointed out as the product of the conflict between Christian traditions. It is time to put them together again as parallel ways of describing the process of salvation from beginning to end.

The second warning on the possibility of apostasy in Hebrews is even more difficult to explain away (3:7-4:13). The whole passage reads like a stirring sermon on Psalm 95:7-11, but 3:12-14 is the crucial part on apostasy. Since most commentaries interpret the aorist infinitive *apostenai*, falling away, to mean

apostasy, the transliteration of the Greek into English, it is well to continue the dialogue with Hobbs, who argues that the Greek does not have the same meaning in English as it does in Greek.<sup>40</sup> Unbelief (3:12, 19) and disobedience (3:18; 4:6, 11) seem to be used as synonyms for falling away. There is a play on the word sounds in Greek: *apistia*, *apeitheia*, *apostasias*.

Hobbs is correct in seeing the root meaning as rebellion or renunciation of the covenant relation and that the turning back of the Israelites at Kadesh-Barnea is the Old Testament paradigm for the whole passage, but he has clearly limited the meaning when he says rebellion against God means no more than "refusing to become an active part of his world-mission." The Old Testament paradigm speaks of those who perished in the wilderness, not of returning to Egypt, as Hobbs' defensive words assert.<sup>41</sup> I am at least one of those mentioned who objected to his limited interpretation when he stated it in conversation.

The third warning on the possibility of apostasy in Hebrews has suffered most from "the sacred art of Scripture twisting" (6:1-29). A volume could be written on 6:4-6 alone. The synonym for *apostenai* is the aorist participle *parapesontas*, having fallen away, from *parapipto*, to fall alongside. Again, Hobbs is correct in the interpretation of the first four aorist participles about "those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come" being Hebrew Christians.<sup>42</sup> However, his effort again to limit the falling away to their failure at fulfillment of their world-mission is due to his belief that the teaching of apostasy would contradict other New Testament passages. All but the Johannine passages mentioned have already been examined, and they will be discussed next.

Hobbs is here clearly limiting the penalty for the sin of falling as he has limited the meaning of salvation. On Hebrews 6:4-6 A. T. Robertson, after explaining the meaning of the Greek text, retorts: "Adunaton ["impossible"] bluntly denies the possibility of renewal for apostates from Christ (cf. Heb. 3:12; 4:2). It is a terrible picture and cannot be toned down."<sup>43</sup> Hobbs, however, does not agree with his great teacher and labors hard lest these loud tones awake his readers from dogmatic slumber. The curse and the burning of the soil that bears thorns and thistles is, according to the persistent theory of Hobbs, no more than the loss of rewards.<sup>44</sup>

The fourth warning on apostasy Hebrews describes the penalty in dreadful terms (10:19-39). The fate of the wilful sinner (10:26-31) is "a fearful expectation of a fiery judgment, and a fury of fire that will consume the adversaries" and is still, according to Hobbs, the destiny of redeemed people. Their rebellion or wilful sin by which they spurned the Son of God, profaned the blood of the covenant by which they were sanctified, and outraged the Spirit of God is also, according to Hobbs, the deed of redeemed and "good for nothing Christians" who are "against God's will in evangelism and missions."<sup>45</sup> There seems to be no language that Hobbs is unable to tone down. Even the fearful falling into the hands of the living God in 10:31 is only the penalty for "refusal to accept their place in his mission of world redemption."<sup>46</sup> If all this is the destiny of the redeemed, redemption has lost all meaning. Hobbs agrees that Hebrews 10:26 is "a terrible but simple verse" for those who believe in apostasy, but he again does not follow his teacher A. T. Robertson, who recognized that the destiny of "apostates from Christ" is here described.

The fifth and last warning on apostasy in Hebrews (12:1-29) declares for a third time that there is no remedy for this sin. In 6:4-6 it was said that "it is impossible to restore again to repentance those who have once been enlightened, who have tasted

the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, if they then commit apostasy, since they crucify the Son of God on their own account and hold him up to contempt." In 10:26 it was said that "if we sin deliberately after the knowledge of the truth, there no longer remains a sacrifice for sin, but a fearful prospect of judgment, and a fury of fire which will consume the adversaries." Now, believers are warned not to follow the example of Esau who sold his birthright and found "no chance to repent, though he sought it with tears" (12:17). "The author presses the case of Esau as a warning to the Christians who were tempted to give up Christ" (A. T. Robertson).

By the time that one has reached this point in the exposition of Hebrews three things stand out: (1) it is possible to press on to maturity and full assurance (6:1, 11; 10:22); (2) it is possible for believers who do not press on to maturity to commit apostasy; and (3) there is no remedy for the sin of apostasy. Many, like Martin Luther, would like to drop Hebrews out of the canon of Scripture, some for the second reason and others for the third, but this is out of the dogmatic bias that goes back to Augustine, not to other Scriptures.

Often those who reject the teachings on apostasy do so because they believe certain passages in the Johannine writings teach otherwise. They really misinterpret the Johannine passages by reading them through the colored glass of tradition. The Johannine writings do have a great emphasis on God's preservation of those who abide in Christ, but one may cease to abide in Christ. In their game of theological chess the trick question is often put: "can a person be unborn?" John 3:3-8 is usually in mind. They would never say that a friend who died "got unborn." The trick question grew up by ignoring the plain statement in I John 5:16 which teaches that it is possible for a Christian brother to die a spiritual death. This is not a case like I Corinthians 11:30. Death in I John 5:16 has the same meaning as in 3:14. It should be noted that John 3:16 speaks of those who do not perish as those who continue to believe. The Greek tense behind believeth is present linear, not past and punctiliar.

The next move is almost sure to be John 5:24, which speaks of those who believe as passing from spiritual death to eternal life so that they will not come into judgment, but again it must be pointed out that I John 5:16 says one can pass from eternal life back into death (cf. I Jn. 5:11-13). They work with the false assumption that the adjective "eternal" is an adverb, as if it says the brother eternally has life. It is the life that is eternal, not one's possession of it. Eternal life is the life of God in Christ the Son of God, and this life is lost when one departs from Christ (cf. Jn. 5:26). Eternal life is possible only in the Son of God.

The third move is to John 6:37 where it is said: "All that the Father gives me will come to me and him who comes to me I will not cast out." True! Those who come or keep on coming will not be cast out, but Judas was given to Jesus by the Father, yet he became the son of perdition (John 17:12). That is precisely the teaching of John 6. After the threefold promise that he will at the last day raise up those given by the Father (6:39, 40, 44), "many of his disciples drew back and no longer went about with him" (6:66). Simon Peter then speaks for those who did not go away, for to do so would forfeit eternal life, and Judas is singled out as one among the Twelve who was to go back into perdition (6:67-71). The whole of John 6 is built on the model of the Israelites who got all the way to Kadesh-barnea and turned back to perish in the wilderness. That is why there is the frequent reference to murmuring against Christ (Jn. 6:41, 43, 61; cf. I Cor. 10:10 based on Exod. 16:7, 8, 9, 12; Num. 14:27; 17:5, 10).

Eternal life is the life of those who continue to follow Jesus. No one can retain eternal life who turns away from Jesus. John 10:28 is frequently used as a security blanket by those who ignore

## Salvation and apostasy

many of the New Testament warnings about going back or falling away, but a literal translation of John 10:27-28, all of the sentence, hardly needs explanation, for it is a promise to those who continue to follow Jesus. Not for one moment do I doubt this literal translation: "My sheep keep on hearing my voice, and I keep on knowing them, and they keep on following me: and I keep on giving them eternal life, and they shall never perish, and no one shall snatch them out of my hand." Some read the passage as if it says: "My sheep heard my voice, and I knew them, and they followed me, and I gave to them eternal life." The verbs are present linear, indicating continuous action by the sheep and by the Shepherd, not the punctiliar fallacy of the past tense.

Obviously, those who follow Jesus will not perish, but what about those disciples who "drew back and no longer went about with him?" The allegory on Jesus as the Vine and the Father as the Vinedresser in John 15:1-11 answers that question. "Every branch of mine that bears no fruit, he takes away . . . If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned" (15:2, 6). Surely one will not appeal to some passage like I Corinthians 3:15 to prove that the words in the Gospel of John mean nothing more than the loss of reward by a saved person, yet that is just what is often done to defend the dogmatic theory of eternal security, which is never mentioned in the New Testament. It would hardly make sense for Jesus to say he taught his disciples to keep them from "falling away" (16:1) if it were not possible for them to fall away.

In the Letters of John the strong emphasis in the Gospel of John on God's preservation of believers who abide in Christ is continued, but there is still the possibility of mortal sin (I Jn 5:16). I John 2:19 is also used as a security blanket to cover all cases that depart from following Jesus and the Christian fellowship. It is often read as if it says the antichrists "went out from us" because "they never were of us," but the Greek would also allow for the interpretation and translation that they "went out from us because they were no longer of us." In fact, that is the interpretation A. T. Robertson gives to the passage. It is true that one does not continue in sin as long as the seed (*sperma*) of God abides in him (I Jn. 3:9), but the words of Jesus must remain in him (cf. Jn. 15:7).<sup>17</sup>

This surely is more in agreement with the statement about the brother who can commit mortal sin in I John 5:16. "Sin unto death," as said before, is the sin that leads to spiritual death, not physical death.<sup>18</sup> This agrees with the danger of the deceivers who do not abide "in the doctrine of Christ" (II Jn. 7-11). That is why it is so very important to "follow the truth" (III Jn. 3f.).

The Revelation of John has an abundance of warnings to churches that they can be removed as lampstands in the *menorah* of the living Christ (1-3). The Old Testament speaks of sinners being blotted out of God's book (Exodus 32:33), and Revelation has the promise that the overcomer will not be blotted out (3:5). Those who claim that originally all names were in the book of life and only those who never come to believe are blotted out have not read Revelation carefully (13:8; 17:8). There is also no doubt that one can lose his share in the tree of life (22:19).

The Revelation of John along with the Gospel of John and the Letters of John has a strong emphasis on God's preservation of the faithful through the ordeals of this world. If one means by "the perseverance of the saints" that only those who persevere are saints, then there is no debate, but what do we call all those who do not persevere? Revelation has some strong names for them (22:14f.). The term "perseverance of the saints" never appeared in the English Bible until the New American Standard Bible used the phrase in Revelation 14:12 which says: "Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus" (cf. 13:10). This was the teaching of Jesus

(Mark 13:13). With this one may fully agree, but the use and meaning of this term in Christian tradition must be further examined if it excludes the possibility of apostasy in the New Testament teachings.<sup>19</sup>

### Apostasy in Tradition

Warnings against the danger of falling away from faith may be noted in every New Testament writing but Philemon, which has no doctrinal discussion at all! Why then has this teaching been excluded in much of the Christian theology of the West? The answer on examination comes home loud and clear: tradition has triumphed over scripture. At least three distorted traditions and interpretations may be noted in Western theology.

The first was *Augustinianism*. In 429, Augustine, the Catholic Bishop of Hippo, wrote his last two books, *On the Predestination of the Saints* and *On the Gift of Perseverance*. These books, like the Vandal armies who at the time threatened the Christian world, were destined to cast a shadow over Christian life and theology down to this day.

In his battle with the Pelagians over the doctrines of original sin and God's grace, Augustine worked with a logic that later became a system in Calvinism. (1) To him the human race was a mass of perdition so depraved, as a result of Adam's Fall, that little unbaptized infants would be justly damned in limbo. (2) On no condition due to man, God had chosen to redeem a number of souls that would equal the number of the fallen angels. (3) For this elect group Jesus Christ came to earth to die, and (4) God would save them by his unmerited and irresistible grace. (5) By the gift of perseverance the elect were joined to God forever. He was indeed, as his biographer said, a man predestinate (*Life*, Preface, 2). As the Vandals closed in on him and his flock in Hippo, he prayed that they would be able to persevere to the end (*Life*, XXIX. 1).

The second tradition to distort the New Testament teaching on apostasy was *Calvinism*. The logic of Augustine was greatly modified in the history of Catholic theology, but his doctrines of predestination and perseverance were revived again by the French Reformer John Calvin. Calvin believed that God regenerated all elect infants before their baptism, so this softened some of the harshness on infant damnation, but Calvin hardened the doctrine of predestination into a double decree by which God was not only the author of salvation for the elect but of damnation for the non-elect (*Institutes*, III, xxi).

He also believed the elect are given assurance of their election, either at the time of repentance or before they die. This third point prepared the way for later debate on the doctrines of assurance and the second blessing, some holding that assurance came with faith and others that it came later.

As in Augustine, Calvin's doctrine of the perseverance of the saints is a part of his doctrine of predestination. "By predestination," said Calvin, "we mean the eternal decree of God, by which he has decided in his own mind what he wishes to happen in the case of each individual. For all men are not created on an equal footing, but for some eternal life is pre-ordained, for others eternal damnation" (*Institutes* [1539], III, xxi). Even the apostasy of those who experience all that the elect experience, is predestined for reprobates.<sup>20</sup> Calvin followed Augustine in appealing to John 6:37; 17:6 to support his doctrine of perseverance. In his debate with the Roman Catholic scholar A. Pighe, d. 1542, Calvin erected a Johannine fortress using John 6:37; 10:28; 17:6-11 and other passages.<sup>21</sup> A reading of the old Augustine and the old Calvin raises the question whether old men should discuss predestination, perseverance and apostasy at all!

The crucial time for Calvinism was their condemnation of Arminianism at the Synod of Dort in Holland in 1618. Since the condemnation of the Remonstrants, as the disciples of James Arminius were called, their statements have been for the most part

vindicated in the modified traditions of Calvinism. The five points that were condemned were:

1. That God, by an eternal and unchangeable purpose in Jesus Christ his Son, before the foundations of the world were laid, determined to save, out of the human race which had fallen into sin, in Christ, for Christ's sake and through Christ, those who through the grace of the Holy Spirit shall believe on the same his Son and shall through the same grace persevere in this same faith and obedience of faith even to the end; and on the other hand to leave under sin and wrath the contumacious and unbelieving and to condemn them as aliens from Christ, according to the word of the Gospel in John 3:36, and other passages of Scripture.

2. That, accordingly, Jesus Christ, the Saviour of the world, died for all men and for every man, so that he has obtained for all, by his death on the cross, reconciliation and remission of sins; yet so that no one is partaker of this remission except the believers [John 3:16; 1 John 2:2].

3. That man has not saving grace of himself, nor of the working of his own free will, inasmuch as in his state of apostasy and sin he can for himself and by himself think nothing that is good — nothing, that is, truly good, such as saving faith is, above all else. But that it is necessary that by God, in Christ and through his Holy Spirit he be born again and renewed in understanding, affections and will and in all his faculties, that he may be able to understand, think, will and perform what is truly good, according to the Word of God [John 15:5].

4. That this grace of God is the beginning, the progress and the end of all good; so that even the regenerate man can neither think, will nor effect any good, nor withstand any temptation to evil, without grace precedent (or preventent), awakening, following and co-operating. So that all good deeds and all movements towards good that can be conceived in thought must be ascribed to the grace of God in Christ.

But with respect to the mode of operation, grace is not irresistible; for it is written of many that they resisted the Holy Spirit [Acts 7 and elsewhere *passim*].

5. That those who are grafted into Christ by a true faith, and have thereby been made partakers of his life-giving Spirit, are abundantly endowed with power to strive against Satan, sin, the world and their own flesh, and to win the victory; always, be it understood, with the help of the grace of the Holy Spirit, with Jesus Christ assisting them in all temptations, through his Spirit; stretching out his hand to them and (provided only that they are themselves prepared for the fight, that they entreat his aid and do not fail to help themselves) propping and upholding them so that by no guile or violence of Satan can they be led astray or plucked from Christ's hands [John 10:28]. But for the question whether they are not able through sloth or negligence to forsake the beginning of their life in Christ, to embrace again this present world, to depart from the holy doctrine once delivered to them, to lose their good conscience and to neglect grace — this must be the subject of more exact inquiry in the Holy Scriptures, before we can teach it with full confidence of our mind.

These Articles thus set out and delivered the Remonstrants deem agreeable to the word of God, suitable for edification and, on this subject, sufficient for salvation. So that it is not needful, and tends not to edification, to rise higher or to descend lower.<sup>23</sup>

About the only points that would now be questioned by evangelical Christians are the five quotations from Scripture raised as a question at the end of article V, yet the question is a composition from Hebrews 3:14; II Timothy 4:10; II Peter 2:22; I Timothy 1:19; Hebrews 12:15. A scholar as able as G. C. Berkouwer has exercised all his strength to bring Hebrews into line with Calvinism and to defend the Calvinistic doctrine of election and pre-

destination.<sup>23</sup> He really reduces the warnings to bluffing.

Despite the abundance of Scripture surveyed above, the strict Calvinists have defended the doctrines of predestination and perseverance imposed on Scripture by Augustine and Calvin. A study of the English Calvinist John Owen is an ordeal of verbosity in defense of the thesis that apostates were predestined to fall away by the decree of God.

Besides his books *The Doctrine of the Saints' Perseverance* and *The Nature of Apostasy*, John Owen wrote a commentary on Hebrews of 3,500 pages, and even then he was unable to bring the writing into line with his rigid Calvinistic system. Like so many since, he could discern the threat, but he was unable to twist the content. It is a strange spectacle to see so much energy expended in the effort to make Scripture support a false tradition.

The third movement that found problems with the New Testament teachings on apostasy cherishes the name *evangelical*. By the nineteenth century, under the impact of evangelism and missions, the doctrine of the perseverance of the saints was falling into disrepute. In two branches of evangelical Christianity the terms that began to replace "the perseverance of the saints" were "the security of believers" and "eternal security." The biblical term predestination dropped into the background, the non-biblical terms "security of the believer" and "eternal security" took the place of the non-biblical terms "the gift of perseverance" and "the perseverance of the saints," and tradition continues to triumph over Scripture. All this was done by people who appealed to the Scriptures where their terms are never found.

On August 5, 1841, a funeral oration on John 6:37 by Edward Steane, on the occasion of the death of John Dyer, was called *The Security of Believers*.<sup>24</sup> The term was introduced into Southern Baptist Landmarkism by J. R. Graves whose editorial on May 3, 1873 rejected the term "the perseverance of the saints" and proposed the term "security of believers."<sup>25</sup> This was the title of a book by W. P. Bennett in 1895.<sup>26</sup> A sermon by J. M. Carroll on "The Eternal Security of Blood-Bought Believers" preached in Ashland Avenue Baptist Church in Lexington, Kentucky, was widely read and reprinted.<sup>27</sup> The same old arguments were warmed over by Earl Anderson of Dallas.<sup>28</sup> A decade later R. E. Glaze, of New Orleans Baptist Theological Seminary, in response to my much publicized views, was defending the thesis that those warned in Hebrews about the danger of falling away were unbelieving Jews.<sup>29</sup> Some articles by R. T. Kendall of Florida, now pastor of Westminster Chapel in London, tried to solve the problem posed to Calvinism by Hebrews 6:4-6 and other passages, but the argument for the apostasy of those illuminated but not regenerated does not go beyond John Owen.<sup>30</sup> Kendall later became my student with the avowed purpose to refute my views in class and church, but recent reports indicate that he holds my view that Hebrews was written to Hebrew Christians in danger of apostasy. *Highlights*, April, 1978, a publication by the European Baptist Convention, reports him as saying that Hebrews "is an exhortation to Christians to keep them from apostasizing" and that "the purpose of Hebrews was to encourage Hebrew Christians, many of whose friends had apostasized from the faith and left them staggered." That is a good start for understanding apostasy in Hebrews, but it must not be forced into the straitjacket of John Owen's Calvinism.

The voice of written and oral tradition was kept alive also in the growing camp of Dispensationalism. The apostasy of unbelievers was defended in the notes of the *Scofield Reference Bible*, 1909, 1917, 1967. L. S. Chafer, later founder of Dallas Theological Seminary, in the very city where Scofield did his first edition of the reference Bible, devoted two chapters to the doctrine of eternal life in a book still widely used.<sup>31</sup> Seven years later H. A. Ironside, once pastor of Moody Memorial Church, was lending

# Salvation and apostasy

his great weight to the ideas that go back to John Owen.<sup>52</sup> By 1936, J. H. Strombeck was switching emphasis from John 6:37 to John 10:28, but he was saying the same old things.<sup>53</sup>

Some Baptist thinkers in the twentieth century found it difficult to harmonize the Greek New Testament with the Augustinian-Calvinistic-Evangelical (Landmark Baptist-Dispensational) tradition. The roots of resistance go back to the renowned Baptist Greek scholar, A. T. Robertson of Southern Baptist Theological Seminary in Louisville, Kentucky.

As early as 1909, Robertson was doing plain talk on falling from grace. The believers in Galatia, he said, "have fallen away from grace and gone back under the bondage of the law" (5:3f.). "They were Gentiles and had tasted the freedom of Christ."<sup>54</sup>

In a comment on II Corinthians 6:1 he said: "Paul does not pause to parlay over the abstract question whether those who have the grace of God can make it null and void. He advises the Corinthians not to experiment with their eternal souls. He took no chances himself."<sup>55</sup>

Robertson was using the term apostasy for his views when he expounded Philippians at Moody Bible Institute in 1917. He said: "There are always timid souls who lose heart in times of persecution. Some even go to the extent of apostasy when the cause seems lost. The early Christian centuries furnish examples of those who renounce Christ for Caesar under the pressure of the Roman state."<sup>56</sup>

By 1922 he was using Judas Iscariot as an example of apostasy. He said: "It is a high and holy privilege to be allowed to come into the inner circle of Christ's followers. It is a dread catastrophe to see such a one sink back into the pit from which he was digged."<sup>57</sup>

Robertson saw no conflict between the conditional faith in Colossians 1:23 and the strong statement on security in Colossians 3:3. On the first passage he says: "Failure to remain firm on the foundation and unshaken by the Gnostic winds of doctrine will turn away from the hope held out by the gospels."<sup>58</sup> In the second passage he says: "This is our security. Christ is locked in the bosom of the Father. We are locked together with Christ in God."<sup>59</sup>

Robertson's comments on the seal of the Spirit recognized this as a sign of ownership, but he did not note the importance of Isaiah 63:10 for the interpretation of grieving the Spirit of Ephesians 4:30.<sup>60</sup> Those who appeal to the seal of the Spirit as a shield from the numerous passages on apostasy in the New Testament can hardly call on Robertson for support.

There are several other passages scattered throughout Robertson's many writings that indicate that he never thought within the confines of Calvinism on the question of apostasy, but his crowning work *Word Pictures in the New Testament*, from which frequent quotations were made in the first part of this chapter, brought all of these up to date before he died in 1934. Calvinism has no claim on him. If one thinks solely in the context of the New Testament Robertson's views create no problem, but the effort to force the New Testament into the dogmatic straitjacket of Calvinism creates the dilemma that so many have faced.

According to official confessions of faith, Baptist theology really began its departure from strict Calvinism in The New Hampshire Confession of Faith of 1833 which said in Article XI (of the perseverance of saints): [We believe] that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from mere professors; that a special Providence watches over their welfare; and [that] they are kept by the power of God through faith unto salvation.<sup>61</sup>

Baptist Landmarkism alone, in 1955, rejected the term "perseverance of the saints" and adopted the term "eternal security of the believer."<sup>62</sup> The Baptist Faith and Message of 1925 adopt-

ed the statement of The New Hampshire Confession of Faith with no significant change. The 1963 revision of the 1925 confession tried to harmonize statements from the older Calvinism that go back to The Westminster Confession of Faith of 1647 by Presbyterians and The Second London Confession of Faith of 1677 by Baptists, but there is no clarification on the question of apostasy. Nothing is said about those who do not "endure to the end." Cf. Mark 4:17.

It is indeed time to put the plain teachings of Scripture above all human traditions, for, as The Baptist Faith and Message of 1963 does rightly say, the Scriptures "will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried."<sup>63</sup> To this I fully subscribe.

50. *History of the Christian Church* (Grand Rapids: Wm. B. Eerdmans, 1882-1910), VIII, 816.

51. I. Howard Marshall, *Kept by the Power of God* (Minneapolis, Minnesota: Bethany Fellowship, 1975), pp. 29-38.

52. *Word Pictures in the New Testament* (Nashville: Sunday School Board of the Southern Baptist Convention, 1930), vol. II, p. 114.

53. *Ibid.*, Vol. III, p. 355.

54. *Ibid.*, Vol. IV, p. 150.

55. *Ibid.*, Vol. IV, p. 309.

56. *Broadman Bible Commentary* (Nashville: Broadman Press, 1971), Vol. eleven, p. 114.

57. Cf. I. Howard Marshall, *op. cit.*, pp. 137f. My own views on apostasy in Hebrews were first formulated in 1941, under the influence of the writings of A. T. Robertson, but this doctoral thesis at the University of Aberdeen in 1963 vindicates my conclusions at every point. If Marshall is in error, he should be refuted with sound exegesis, not with emotional ranting.

58. H. H. Hobbs, *How to Follow Jesus* (Nashville: Broadman Press, 1971), p. 17.

59. *Ibid.*, p. 19.

60. *Ibid.*, pp. 38f.

61. *Ibid.*, pp. 19, 38.

62. *Ibid.*, pp. 59f. See also my book *Spirit of the Living God* (Nashville: Broadman Press, 1976), pp. 188-190. R. E. Glaze, *No Easy Salvation* (Nashville: Broadman Press, 1966), made the unbelievable claim that the experience of unbelieving Jews is here described!

63. *Op. cit.*, Vol. V, p. 375.

64. *Op. cit.*, pp. 62f.

65. *Ibid.*, p. 106.

66. *Ibid.*, p. 107.

67. See my commentary, *The Letters of John* (Waco, Texas: Word Books, 1970), pp. 50, 111, for further exegesis of I John 2:19; 3:9; 5:16. Surprisingly, after much wavering, W. T. Conner says the "sin unto death" in I John 5:16 is possibly the same as "blasphemy against the Holy Spirit" (Matthew 12:31ff.) and "the wilful sin" of Hebrews 10:26ff. at an early stage; *The Epistles of John*, Second and revised edition (Nashville: Broadman Press, 1957), p. 131.

68. *The Letters of John*, p. 111.

69. For detailed discussion of all New Testament passages on falling away, especially in Johannine writings, see Robert Shank, *Life in the Son* (Springfield, Missouri: Westcott Publisher, 1960, 1961); *Elect in the Son* (Springfield, Missouri: Westcott Publishers, 1970). Apart from Ch. XIX in the first volume these books are as helpful as the later book by I. Howard Marshall, *op. cit.*, as a refutation of the Augustinian-Calvinistic tradition that has twisted Scripture for centuries. If Shank and Marshall are in error, they should be answered by appeal to Scripture, not ignored or rejected by majority vote as was done in the case of the Remonstrants at Dort in 1618.

70. John Calvin, *Hebrews*, tr. John Owen (Grand Rapids: Eerdmans, 1948), p. 136.

71. *Concerning the Eternal Predestination of God* (1552) tr. J. K. S. Reid (London: James Clarke & Co., 1961), p. 56.

72. Quoted from Henry Bettenson, *Documents of the Christian Church*, Second Edition (London: Oxford University Press, 1963), pp. 377-379.

73. *Faith and Perseverance* (Grand Rapids: Eerdmans, 1958); *Divine Election* (Grand Rapids: Eerdmans, 1960). Cf. C. H. Spurgeon's sermon of June 24, 1877.

74. London: G. B. Dyer, 1841.

75. *The Baptist*, IV, no. 34, p. 4.  
 76. (Owensboro, Kentucky: Messenger Job Printing, 1895).  
 77. *The Sword of the Lord*, edited by John R. Rice, July 26, 1963.  
 78. *The Eternal Security of Believers* (Dallas: American Guild Press, 1956).  
 79. *No Easy Salvation* (Nashville: Broadman Press, 1966).  
 80. *The Redeemer's Witness*, "The Gospel of Full Assurance" (September-October, 1966), pp. 1-4; "Understanding our Modern Dilemma" (January-February, 1967), pp. 1, 3; "Apostasy and Backsliding" (March-April, 1967), pp. 1, 3. See also Robert Tillman Kendall, "The Rise and Demise of Calvinism in the Southern Baptist Convention" (Unpublished M.A. thesis, The Southern Baptist Theological Seminary, Louisville, Kentucky, 1973).  
 81. *Salvation*, 1917 (Grand Rapids: Zondervan, 1965), pp. 96-137.  
 82. *The Eternal Security of the Believer* (New York: Loizeaux Brothers, 1924).  
 83. *Shall Never Perish* (Moline, Illinois: Strombeck Agency, 1936; Chicago: Van Kampen, 1948). See also James T. Draper, Jr., *Foundations of Biblical Faith* (Nashville, Tennessee: Broadman Press, 1979), pp. 150-160.

84. *Epochs in the Life of Paul* (New York: Charles Scribner's, 1909; Nashville: Broadman Press, 1974), pp. 203f.  
 85. *The Glory of the Ministry* (New York: Fleming H. Revell, 1911), pp. 213f.  
 86. *Paul's Joy in Christ* (New York: Fleming H. Revell Company, 1917), pp. 78f.  
 87. *Types of Preachers in the New Testament* (New York: Fleming H. Revell, 1922), pp. 203f. Cf. *Keywords in the Teaching of Jesus* (Philadelphia: American Baptist Publication Society, 1906; Nashville: Broadman Press, 1977), p. 107.  
 88. *Paul and the Intellectuals* (Nashville: Sunday School Board of the Southern Baptist Convention, 1928), p. 88.  
 89. *Ibid.*, p. 146.  
 90. *Word Pictures in the New Testament*, Volume IV, pp. 519f., 541.  
 91. W. L. Lumpkin, *Baptist Confessions of Faith*, Revised edition (Valley Forge: Judson Press, 1969), p. 365.  
 92. *Ibid.*, p. 380.  
 93. *Ibid.*, p. 393.

## Johnson calls campus ministry extension of Baptist churches

NASHVILLE, Tenn. (BP) — The conviction that Southern Baptist campus ministries should be an extension of churches has been at the heart of Charles Johnson's 25-year career.

Johnson, who assumed the helm of the Sunday School Board's National Student Ministries Sept. 1 emphasizes, "Student ministry and Baptist Student Union (BSU) work are an arm of the church on campus. Involvement in a Baptist campus organization and in a local church are indispensable to the educational experience of a student. We need to communicate to students that they need to be well balanced individuals spiritually as well as intellectually."

Johnson's career has included positions on the staffs of First Church, Kennedale, Texas, and Immanuel Church of Pine Bluff, Ark., and of student director at the University of Tennessee at Martin and Southwest Missouri State University, Springfield. In 1974 he became director of the student ministries department of the Missouri Baptist Convention.

His active participation in BSU began as a freshman at Vanderbilt University in his hometown of Nashville, Tenn., even though, because of his allegiance to the local church, "I was afraid BSU would compete with the church but I found out this was not so."

Acknowledging such misunderstandings do arise, Johnson attributed the problem largely to inadequate communication. He favors structured dialogue between church and campus leaders.

"If it is true that the church and BSU are involved in God's ministry, then an integrated and coordinated work is needed," he explained. "It is inconceivable for a student director to proceed in his ministry without sufficient consideration of the local church. It is also unfortunate when the

church proceeds in its ministry with high school and college students without consulting the local BSU."

He stressed that the church and BSU can help each other in numerous ways. "Students should not be perceived as objects of ministry but as resources for ministry by the church," he said. "I think our churches need to discover students make some of the best musicians, teachers, responsible committee members and tithers in the community." On the other hand, he thinks the church can help BSU by being open to the mission of the local campus.

Johnson, who begins his position on the 60th anniversary of the formal beginnings of student work among Southern Baptists, believes the most strategic ministry area open to the denomination is with international students. "We must realize the international students studying in our country are the cream of the crop," he said. "After they finish their studies and return home they will be leaders and decision makers. It becomes incumbent upon us to develop an integrated and constructive approach to evangelize and disciple these students."

Noting his belief that the next 20 years will be the greatest days of student ministry, Johnson outlined several long-range goals for National Student Ministries. "I would like to see NSM lead Southern Baptists in introducing students to Jesus Christ, discipling students, continuing involvement in Bold Mission Thrust and developing stronger student ministries in newer convention areas," he said.

Johnson turned down the first job in student work he was offered in 1957 by Tom Logue, director of student work for the Arkansas Baptist Convention. But as a friend Logue encouraged him instead "to go to seminary and prepare for what God would

do in 25 years."

Johnson took Logue's advice and went to Southwestern Baptist Theological Seminary where his sense of call became a definite conviction he should minister with young adults.

With amazement in his voice, Johnson noted, "It has now been almost 25 years since Logue told me to plan for my future in student work."

---

## Stop the presses!!

That's just what we'll do to give your church a two-in-one information package: the Arkansas Baptist Newsmagazine plus your news in place of the cover(s), for your members alone.

After we print a magazine full of news, features and opinion about Baptist events in Arkansas, the Southern Baptist Convention and the world, we literally stop the press run. The cover is replaced with your church's own communications, and just enough copies are printed for your church's subscribers. Then the process begins anew for another church.

If your church is looking for a way to save printing and mailing costs, call the Arkansas Baptist Newsmagazine at 376-4791. We'll tell you about the costs of this method to provide your people with a comprehensive source of info.

---



The Grand Avenue Church, Ft. Smith, held a commissioning service for Don Moore, the newly elected executive secretary of the Arkansas Baptist State Convention. Those participating in the service included Jim Files, associate pastor of Grand Avenue; L. L. Collins, associate executive secretary of the Arkansas Baptist State Convention; and Dale F. Taylor, long time friend of Moore and presently pastor of Union Church, Harrison.

Associate Pastor Files spoke on "The Challenge Before the Church." Files said that the Holy Spirit separated Paul and Barnabas from the church of Antioch to be sent to serve the Lord. "We will follow the New Testament pattern in sending Moore out to serve the state of Arkansas." Files said that when an individual or church gives things back to God that he will bless them for it. He said, "As we send out Moore God will make us even more productive. So it is a privilege to do God's will."

Dr. Collins spoke on "The Challenge Before the Pastor." In the outset of his message he described the geographic field that Moore will be serving. He said that, based on national statistics, there were about one million unchurched people in the state.

In commenting on Ephesians 4:11, Dr. Collins said, "The list given by Paul was not

intended to be exhaustive. If he were writing today, I feel sure that he would add executive secretaries. The one thing that does not change, however, is the purpose which is 'For the perfecting of the saints.' God's people are to serve and this will be the challenge that is before Moore."

In conclusion Dr. Collins pointed out that Moore will be actively involved in supervising 12 departments, and will have a unique role in working with one auxiliary, three agencies and two institutions. Dr. Collins said, "All the things that we do together are designed to assist the churches in carrying out their task. I hope that we can step up our activities."

Taylor spoke on "The Charge to God's Servants." At the outset of his message he discussed how his life had touched the life of Don Moore. He said that he first became acquainted with Moore while he was pastor at First Church, Smackover. Moore came as a part of a youth team and later served the church three and one-half years as Youth Director. He said, "It was while he was at Smackover that he met and married Shirley."

Taylor said, "The servant of the Lord must do his work so that it will bear close scrutiny by Jesus Christ." He said that he did not know the criteria that the Search Committee set up but he was sure Moore's

life will bear close scrutiny was one of the facts that influenced them to choose Moore for executive secretary.

Taylor said, "No man should take a job unless God is leading him to it. I know God is leading Brother Moore to this position." He then listed the characteristics which should be exemplified in an executive secretary. These were: (1) a man that is spirit filled; (2) a man of vision; (3) a man of dedication; (4) a man of conviction; (5) a man of prayer; and (6) a man flooded with love for God and the people.

In conclusion Taylor said, "God requires us to be faithful; he does not require us to be successful as the world counts success." Addressing Moore he said, "Be faithful to the calling that God has given you in this new and important position."

Immediately following Taylor's message a prayer of commissioning and dedication was led by Files.

Following the prayer gifts were given by the church including a plaque, an album with highlights of the 12 years Moore has served the church, a photograph album of the dedication of the sanctuary, two poems especially written for the occasion and a love offering.

Immediately following the formal service a reception was held for the Moores.

## Ouachita yearbook receives award

ARKADELPHIA — The 1982 *Ouachitonian* yearbook of Ouachita Baptist University has been awarded the All American rating from the Associated Collegiate Press at the University of Minnesota.

The honor rating is awarded to yearbooks which achieve a First Class rating in points and have received at least four of the five Marks of Distinction in the fields of photography, copy, display, coverage, and concept. The *Ouachitonian* received Marks of Distinction in every category.

The OBU yearbook scored highest in display with 970 points from a possible 1,000. Overall the book scored a total of 4,250 points from a possible 4,500.

The executive staff for the 1982 book included DeAnna Travis of Lawson, editor; Tim Wooldridge of Bryant, assistant editor; Mark Shipp of Benton, copy editor; and Matt Greene of North Little Rock, photography director.

□ In poor countries, 70 percent of the children suffer dietary deficiencies; 50 to 70 percent show growth retardation; and a large number will also suffer irreversible brain damage because of inadequate protein.



Executive secretary-elect Don Moore kneels with others in a commissioning service held for him by Grand Avenue Church in Fort Smith. Moore resigned the church after a 12-year pastorate to accept a call to the state convention's top administrative position. The church held a commissioning service for the new executive secretary Sunday, Oct. 3.

ABN photo/J. Everett Sneed

## International Hope for sinners

by Jerry Hogan, Baring Cross Church of North Little Rock

Basic passage: Exodus 32:1-34:10

Focal passages: Exodus 32:9-14; 34:6, 7, 9

Central truth: God's justice and mercy never changes

The question may arise about God changing his mind about his intentions toward his people Israel. To some of us there may be no problem with God "changing his mind", but to others this poses a problem in their concept of God's omniscience. Omniscience — infinite knowledge of all knowing. James describes God the Father as one with whom there is no variability, neither shadow of turning. Hebrews 13:8 — "Jesus Christ, the same yesterday, and today, and forever."

God's nature never changes. He is a God of judgment. Exodus 34:7b — "Who will by no means clear the guilty." At the same time, he is merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity and transgression and sin." (Exodus 34:6, 7) God has always responded to man within the context of his being.

Moses understood this clearly and found no problem in saying in Exodus 34:9 — "Pardon our iniquity and our sin, and take us for thine inheritance."

There is hope for sinners in the heart of God. James 5:16 — "The effectual fervent prayer of a righteous man availeth much."

We should continue to lift up our loved ones even those who fit the mold of a "stiff-necked people". The thrust of the scriptures should leave no doubt in our minds that God prefers strongly to be merciful and forgiving rather than to administer judgment upon the unwilling soul.

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

## Imperial 400 Motor Inn

Invites you to stay with us in convenient downtown location, nice rooms.

**10% discount to Baptists**

Single room, one person \$23.00

Double, two people, one queen bed, \$27.00

Double, two-four people, two queen beds, \$30.00

No charge for children under 17

Kitchenettes available, additional \$3.00

All less 10% No Lounge

Exit 6th or 9th Street, turn right on Rock.

Imperial 400 Motor Inn, 322 E. Capitol Ave., Little Rock, Ark. Ph. (501) 376-3661.

## Life and Work Overcoming opposition to Christ

by Tommy J. Carney, Mountain Home

Basic passages: I John 2:18-22; 4:1-4

Focal passages: I John 2:18-20; 4:1, 3, 4

Central truth: We must be aware of opposing forces in order to overcome them.

There is much opposition to the Christian life, but perhaps the very worst is that of false teaching. It often has such an inoffensive look and as such is unlike anything immoral. It often deceives, because it seems to suggest new ideas.

The soul would quickly reject anything openly and avowedly sinful, and yet may easily succumb to the fascination of novel thoughts and ways. False teaching leads to false practice. Error must be confronted directly, but the best confrontation is a positive presentation of truth.

In the passage of scripture before us there are two opponents to the Christian faith and we can overcome them by the word of God.

1. Antichrists (v. 2:18; 4:3): The word antichrist is found in scripture only in the letters of John. They are the enemies of God. The many antichrists were the Gnostic heretics who denied that Jesus Christ had come in the flesh (4:1-4). This heresy continued into the second century. Ignatius of Antioch, of the second century, said of this heresy: "Flee, then, these wicked offshoots which produce deadly fruit. If a man taste of it, he dies outright. For had they been, they would have shown themselves as branches of the cross, and borne immortal fruit." This is good advice for us today, especially with the growth of Jehovah Witnesses, Christian Science and Mormons in our communities. How do we overcome these antichrists? The answer is found in I John 4:4 "... greater is he that is in you, than he that is in the world."

2. Apostates (v. 19): The apostle speaks of those who had formerly professed the Christian faith but "they went out from us." "They were not of us" shows the true character of those who had gone out and proves that they were not really Christians, because if they had been they would certainly have remained.

The question of true believers and pretenders is tested from the stand point of endurance. Apparently the apostates removed themselves bodily from the fellowship of believers because spiritually they had nothing in common. Their departure served a divine purpose, namely, to show that they were not real Christians.

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

## Bible Book A God-given ministry

by Jerry S. Warmath, Pulaski Heights Church, Little Rock

Basic passage: II Corinthians 3:1-18

Focal passages: II Corinthians 3:2-8, 12-18

Central truth: Paul defends his ministry by pointing to the Corinthians themselves as an evidence of God-given power for ministry and by contrasting the old and the new covenant.

It was common in the ancient world to send letters of commendation with a person who was going to a strange community. Some teachers must have appeared in Corinth with letters of recommendation. What made matters difficult for the Corinthian church was that their ministry was a contrast to Paul's work in both spirit and content.

So Paul told the people they did not need a testimonial letter as a defense for his ministry. He says that the only testimonial needed is the Corinthians themselves. The change in their life is the only recommendation he needs because he is the one who brought them the gospel which made that change possible.

Paul makes a great claim here. Everyone of those Corinthian Christians is a letter of Christ. Through Paul, the servant, Jesus Christ had written his message not on tablets of stone but on the hearts of men.

It's an awesome thought. Every Christian is an open letter for Christ. Whether we like it or not, we who are disciples of Christ are an advertisement for Christ. We may be a poor advertisement. We may be a good one. Nevertheless, we are an advertisement. Our responsibility as Christians is to be a witness that attracts and is winsome. It is our privilege to draw people to Christ and to fellowship in his church.

This lesson treatment is based on the Bible Book Study for Southern Baptist churches copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

## For sale

Multilith Printing Press  
Call (501) 763-6412

WORLD'S LARGEST MANUFACTURER  
OF FIBERGLASS  
CHURCH PRODUCTS

- STEEPLES
- WALL CROSSES
- STAINED FIBERGLASS WINDOWS
- BAPTISTRIES
- BAPTISTRY HEATERS

Write for free  
color brochure.



Fiberglass Specialties

A/C 214 657-6522

Box 210

Henderson, Texas 75652

# Your state convention at work

Christian Life Council

## Fetal malnutritional syndrome

We have all heard of Fetal Alcohol Syndrome relative to babies born of alcoholic or mothers who drink any amount of beverages containing the poison, ethynol, while pregnant.

Fetal malnutritional syndrome in our society is viewed by some as being more devastating numerically to the mental and physical health of children than Fetal Alcohol Syndrome.

It is not known how many boys and girls are institutionalized for life in Arkansas as a result of those two syndromes.

Nutritionalists tell us that when unborn or born children are inadequately or improperly fed serious consequences occur involving their mental, emotional and physical well being. For instance, have you ever considered that listlessness and rebellious behavior in school children could result because of lack of proper food?

H. E. Williams and his Arkansas Baptist World Hunger Committee are doing a splendid job in keeping before us domestic and foreign hunger needs. Individuals and churches all over Arkansas are opening their hearts and billfolds in trying to do something positively about this problem.

By the way, even wealthy or middle class children can be affected by poor nutritional intake. Encourage and pray for school and agency teachers and leaders who are seeking to inform and lead all of us in taking better care of our bodies which are temples of the Holy Spirit. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which you have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:19, 20) — **Bob Parker, director**

Church Music

## Volunteer/Part-Time Retreat deemed a success

The first annual Volunteer/Part-Time Retreat held on the Southern Baptist College campus was deemed a success. Over 60 music directors, accompanist and pastors participated in the two day event. Wesley Forbis (pictured) secretary of the Church Music Department, Baptist Sunday School Board, led the directors in choral techniques and church music development. Earl Humble of Southern Baptist College led in the Bible study with John Dresbach, Osceola, and Archie McMilliam, Little Rock, leading the accompanists sessions. The date of Aug. 19-20, 1983 has been set for the retreat next year. — **Glen E. Ennes, associate**



### Need bus

Looking for a late model, 60-passenger school bus.  
**Immanuel Baptist Church**  
 P.O. Box 368  
 Warren, Ark. 71671  
 Phone (501) 226-5454



Specialists  
 in church  
 construction

6920 Dahlia Drive  
 Little Rock, Ark. 72209

Financing available  
 For information call:  
 H. W. Roper (501) 562-4582  
 Irby Watson (501) 847-8565

### The 1983 Annual Paul Jackson Bible Conference

Geyer Springs First Baptist Church-Little Rock, AR

SEPTEMBER 1983

Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

# Winebarger

CHURCH FURNITURE  
 & STAINED GLASS  
 LYNCHBURG, VIRGINIA

America's  
 Foremost Name  
 In Church  
 Furniture

Area Representative  
**RON DODD**  
 1745 East Lakewood  
 Springfield, Mo. 65807  
 417/883-7943  
 Call Toll Free 800-446-0945

### Passenger Van

headquarters  
 Nice late models  
 5 passenger to 15 passenger  
 Special prices to churches

**QUALITY**  
 AUTO SALES  
 (501) 268-4490  
 1500 E. Race, Searcy, Ark. 72143

LEE CLEMENTS  
 home phone (501) 835-2054  
 DAVID CLEMENTS  
 home phone (501) 835-9265

**MARK**  
 CORPORATION

Specialists  
 in Church  
 Construction

Financing  
 available

6160 Getty Drive  
 North Little Rock, Ark. 72117  
 Phone 501-835-8037

## Family and Child Care

### Baptist women and open doors

"I know your works. Behold, I have set before you an open door, which no one is able to shut" (Rev. 3:8).

The opening message of Mrs. Lyla Bailey of Park Hill was clear: There is an open door to minister to abused children, through our Sherwood Emergency Receiving Home — "Rainbow House".

Thirty-one women from six North Pulaski churches were present for the First Annual Missions Day for Abused Children, sponsored by Park Hill Mission Action Women and our agency. The program included:

— A slide presentation on the Family and Child Care Services.

— Mrs. Nancy Ross of Park Hill referred to Exodus 4:2 — "The Lord said to him, 'What's that in your hand?' ". She shared the pilgrimage of Park Hill's involvement and the need for others to join

them in our ministry. She asked the women to see how God could use them — whatever their resources, or life situation.

— Mrs. Audrey Gateley, resident houseparent of "Rainbow House" spoke of the "fields white unto harvest" — the many unmet needs, the opportunities for mission action.

— Mrs. Rose Jones, social worker with our agency, led in equipping the women for effective ministry with "special needs persons".

Our Baptist women. They have discovered and entered open doors others could not see or would not enter. We praise God for their part in our ministry. — **Doug McWhirter, Little Rock Area Director**

## Sunday School

### Computer records for study course

A computer record keeping service for the Church Study Course system is now in operation. The Baptist Sunday School Board will provide information to churches twice each year on their church members' progress on diplomas. The information will include names of church members enrolled, books completed, which books are needed for completing a diploma, and provide an order form to order needed materials if desired. Where all required books have been studied the computer will automatically issue the earned diploma.

The Study Course System is *not* changing. Only the method of record keeping is different. Here are some changes you may expect:



Pike

1. Form 151 "Request for Credit" will be replaced by a new Form 725 "Enrollment/Credit Request." Destroy *all* old forms.

2. No diploma request forms are needed. Diplomas are issued automatically.

3. Course credit slips which have been issued will be replaced by a personal transcript issued every six months.

4. The Sunday School Board has no records of course credits earned by individuals in past years. Credit for courses taken since 1970 can be entered into the computer by completing the "Transfer Request" Form 730. Individual and church records can be sources of information on courses previously taken.

5. Enrollment in a diploma plan is done by use of Form 725 "Enrollment/Credit Request."

New forms are available from our department upon request. — **Freddie Pike, assistant director**



## ARKANSAS FOR JESUS

### Wanted:

Christians Who Believe That Intercessory Prayer  
is Arkansas' and America's Only Hope

On the steps of the State Capitol  
Saturday, October 30, 1982  
2:00 - 4:00 P.M.

Let's join together for this time of prayer for our Families,  
our Churches, our State and our Nation — in prayer and  
public repentance for our straying from the Word of God, and  
beseeching the Lord to restore and heal our land.

Prayer

Repentance

Worship

There will be no introductions, no names called except His.  
America is worth saving. Please join us.

Sponsored By:

II Chronicles 7:14, Inc.  
(An intercessory prayer ministry)  
Box 3872  
Fort Smith, Arkansas 72913

For More Information Telephone:

Central Arkansas - (501) 847-9051  
Fort Smith Area - (501) 452-4942  
Please Reproduce For Local Distribution.  
Local Telephone: \_\_\_\_\_

### Hughes pew cushions

Reversible or attached

Quality, comfort and beauty

**We believe we can  
save your church money**

3 weeks delivery on fabric in stock

For free estimate call collect

**Eugene Hughes, 353-6556**

Route 2, Box 159A

Gurdon, Ark. 71743



Your home during the

### Arkansas Baptist State Convention

- Five minutes to Park Hill Baptist Church (convention site)
- Single rate: \$27.88  
Double rate: \$31.88
- Family oriented motel with no lounge or bar on premises

Located at 3100 N. Main, North Little Rock, Ark.

Call 758-8110 or 1-800-241-7200  
for reservations

## Plans for SBC building advanced with agreement

NASHVILLE, Tenn. (BP) — Plans for a new building to house eight Southern Baptist Convention agencies moved ahead during the September meeting of the SBC Executive Committee with the approval, in principle, of an agreement between the agencies which would jointly occupy the building.

The Executive Committee, which will either own or be trustee of the proposed new building, authorized its long-range study committee to proceed, obtaining detailed plans, engineering studies, square footage requirements and cost estimates.

Rodney Landes, a layman from El Dorado, Ark., pointed out it was the fourth report the study committee has made to the Executive Committee in the nearly two years it has been in operation. Other members are William Fortune, Knoxville, Tenn.; Dotson

Nelson, Birmingham, Ala., and SBC President James T. Draper Jr., Euless, Texas.

Landes, who is chairman of the committee, pointed out much of the work on the agreement was done by work teams from each of the agencies, as well as the executives, who have met regularly to work out details of the joint occupancy.

Harold C. Bennett, executive secretary-treasurer of the Executive Committee, told members that the "several agencies... require housing beyond the space presently afforded. These entities believe that good

stewardship calls for them to occupy a building together."

"This calls for an agreement between them, since none of these entities has control over another. These entities have entered into such an agreement between themselves under which they would jointly occupy and maintain a building," he added.

Currently, seven of the eight agencies are housed in the SBC Building at 460 James Robertson Parkway in downtown Nashville, a 19-year-old facility.

## CP study committee defines program's basis

NASHVILLE, Tenn. (BP) — Most Baptists support the denomination's cooperative giving method, even if they don't understand exactly how it works.

Those were two of the conclusions of a two-year study of the Cooperative Program, James Pleitz, pastor of Park Cities Church in Dallas, told members of the Southern Baptist Executive Committee at its September meeting.

Pleitz, chairman of the Cooperative Program Study Committee, told the 67 members of the SBC Executive Committee that since last February the study committee has held 12 listening sessions, "from California to Ohio to North Carolina"; sent out questionnaires to 1,200 denominational leaders and had a good response after asking the 34 state Baptist papers to print a questionnaire for any interested Southern Baptist to make comments on the Cooperative Program.

"Basically we found that the vast majority of our people believe in what we're doing through the Cooperative Program," Pleitz said. "However many don't understand exactly how the program works," he said, noting also that many people believe the CP to be of an impersonal nature.

The survey indicated, the chairman said, that many of those responding wish to see the state conventions sharing more with worldwide missions causes, perhaps sending 50 percent of their incomes to the SBC Cooperative Program.

### Egypt and Israel tour

Dec. 27-Jan. 6. Experienced escort. Special features. Best price. Write today: Dr. Cecil Sutley, Ouachita Baptist University, Arkadelphia, Ark. 71923.

## CRUISE THE MEDITERRANEAN WITH *Criswell Center* JUNE 28 - JULY 7, 1983

**SEE: ATHENS, CORINTH, THE GREEK ISLANDS AND THE 7 CHURCHES OF REVELATION. WITH STUDIES ON PROPHECY IN THE MIDDLE EAST AND VISITS TO MAJOR ARCHAEOLOGICAL EXCAVATIONS IN BIBLICAL COUNTRIES**

7 DAY ISRAEL EXTENSION JULY 7-13, 1983  
14 DAY ISRAEL/SYRIA/JORDAN/EGYPT JULY 7-20, 1983

### TOUR HOSTS DRS. PAIGE & DOROTHY PATTERSON

For information on being a Tour Organizer for the Criswell Center, contact Dr. Leo Bradley, 214/742-3990.

This is your personal invitation to join us for the most comprehensive study tour of the Bible lands. We will be visiting Greece, Turkey and the Greek Islands with excursions to Israel, Syria, Jordan and Egypt.

Our accommodations are the best, Epirotiki Cruise Ship and deluxe hotels. Each day's sightseeing has been carefully planned. This is not a stereotype tour. There will be lectures and occasionally evening seminars to add to information given by the national guide.

*The Most Comprehensive Biblical Tour Ever Offered!*

Sponsored by  
**Criswell Center  
for Biblical Studies**

525 N. Ervay Street  
Dallas, TX 75201

YES, I am interested in this CCBS study tour/cruise.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

TELEPHONE: Area Code ( ) HOME \_\_\_\_\_ OFFICE \_\_\_\_\_

Mail Today: **CRISWELL CENTER  
FOR BIBLICAL STUDIES**

525 N. ERVAY STREET  
DALLAS, TEXAS 75201  
(214) 742-3990

## Baptist faction leaders to visit Israel together

NASHVILLE, Tenn. (BP) — James T. Draper Jr., president of the Southern Baptist Convention has invited 17 Southern Baptist leaders representing the full spectrum of the current SBC political scene to travel to Israel together in late November. "I don't think anyone who looks at the list of those going can deny that it is a diverse group — and I tried to make it even more diverse," Draper said. Another 17 Baptist leaders were invited but were unable to participate.

The Baptists are going on a joint study tour sponsored by the Anti-Defamation League of B'nai B'rith. "There will be seven or eight people for the ADL and our agenda will include meetings with all the top government and religious officials in Israel," Draper said.

The ADL is "interested in continuing to have dialogue with Southern Baptists and, quite frankly, they want to encourage Southern Baptist support for Israel," he explained. "From my viewpoint I would also like to continue dialogue between Southern Baptists and the Jewish community but more than that I want these men from the diverse groups within the SBC to have a chance to develop friendships and relationships."

"Too many of us only know each other through the press and have only seen each other across convention halls — this will be an opportunity to get to know each other personally."

The group will spend time with Baptist missionaries and Israeli Baptist leadership on the trip and current plans are for some of them, probably Draper and the first and second vice presidents of the convention (John Sullivan, pastor of Broadmoor Church in Shreveport, La. and Gene Garrison, pastor of First Church, Oklahoma City)

to visit with SBC missionaries in Beirut.

"Of course if present conditions continue it may not be possible for us to do that but I really feel it is important for us as Baptists to support the work our missionaries there," he said. Draper also has been in close contact with Keith Parks, president of the SBC Foreign Mission Board and the FMB will provide each of the 17 Baptists with information on mission work in the Middle East so each will be sensitive to the situation there.

"We certainly want to express our friendship and love to Israel but we also want to express our friendship and love for all the peoples of the Middle East," Draper said. During the trip Draper hopes the men will talk together because they will be together. "It's not so significant what we talk about but that we talk to each other," he explained. He doesn't think the convention necessarily needs to debate theology, "though we do need to talk about our theological differences."

The SBC has been in a visible struggle the past four years since a group surfaced vowing to rid the convention agencies and seminaries of "liberals" and proclaiming that belief in an "inerrant, infallible" Bible as the word of God was the key to doctrinal purity. Shortly thereafter a counter movement was announced to oppose the inerrantists and the annual meetings of the SBC have become increasingly political.

Those going to Israel with Draper and the two vice presidents include: Morris Chapman, pastor of First Church, Wichita Falls, Texas; Milton Cunningham, pastor of Westbury Church, Houston; Paige Patterson, president of Criswell Institute for Biblical Studies in Dallas; Seth Macon, a layman from First Church, Greensboro, N.C.; Glenn Iglehart, director of the interfaith witness

department of the SBC's Home Mission Board in Atlanta.

Welton Gaddy, pastor of Broadway Church in Fort Worth, Texas; Bailey Stone, pastor of First Church, Odessa, Texas; Kenneth Mahanes, pastor of Far Hills Church, Dayton, Ohio; Dan Martin, news editor of Baptist Press, Nashville, Tenn.; Jay Strack, pastor of Riverside Church, Ft. Myers, Fla.; Frank Minton, pastor of Red Hills Church, Tustin, Calif.; Earl Davis, pastor of First Church in Memphis, Tenn.; Bob Eden, a layman from First Church, Euless, Texas; and Joe Trull, pastor of First Church, El Paso, Texas. Dale Thorn, SBC missionary to Israel will join the group in Israel.

Among those invited who could not attend were: John Bisagno, pastor of First Church, Houston; Ken Chaffin, pastor of South Main Church, Houston; Bill Pinson, executive secretary of the Baptist General Convention of Texas, Dallas; Russell Dilday, president of Southwestern Baptist Theological Seminary, Fort Worth, Texas; Jimmy Allen, president of the Radio and Television Commission of the SBC, Fort Worth; Bill Self, pastor of Wieuca Road Church, Atlanta;

James Pleitz, pastor of Park Cities Church, Dallas; Alton McEachern, pastor of First Church, Greensboro, N.C.; Bill Hogue, pastor of Eastside Church, Tulsa, Okla.; Parks; Adrian Rogers, pastor of Bellevue Church, Memphis, Tenn.; Bill Weber, pastor of Prestonwood Church, Dallas; Bob Eklund, pastor of First Church, Hurst, Texas; Jack Graham, pastor of First Church, West Palm Beach, Fla.; George Harris, pastor of Castle Hills Church, San Antonio, Texas; Dan Vestal, pastor of First Baptist Church, Midland, Texas; and Fred Wolfe, pastor of Cottage Hills Church, Mobile, Ala.

## \$125 million budget goal, 1983-84, okayed

NASHVILLE, Tenn. (BP) — A \$125 million goal has been established for the 1983-84 Cooperative Program budget of the Southern Baptist Convention.

The goal, from which the detailed budget will be prepared, includes an operating budget of \$114,500,000, compared to the 1982-83 figure of \$96,635,000.

Included in the overall goal is a \$3,340,385 capital needs budget and a Bold Mission Thrust Challenge goal of \$7,159,615.

A detailed budget will be prepared following budget hearings in January, and will be presented at the February session of the Executive Committee. Final action will be at the 1983 annual session of the SBC in Pittsburgh.

According to material presented during the September meeting of the Executive Committee, anticipated receipts for 1983-84 are \$122 million, a 14 percent in-

crease over projected receipts for 1982-83.

During the September session, representatives of the 20 Southern Baptist Convention agencies presented preliminary budget requests, which asked for increases ranging from 12 to 92 percent.

R. Keith Parks, president of the denomination's Foreign Mission Board, which oversees work in 96 countries around the world, asked for an allocation of \$62,140,000 for 1983-84, a 29 percent increase (\$14,300,700) over the 1982-83 allocation.

William G. Tanner, president of the Home Mission Board, requested a 15.26 percent increase (\$2,900,000) for an allocation of \$21,900,000 for next year.

The largest increase was requested by the Annuity Board, which oversees retirement, annuities and insurance programs of the 13.8 million member denomination.

## Grady Cothen hospitalized for tests, minor surgery

NASHVILLE, Tenn. (BP) — Baptist Sunday School Board president Grady C. Cothen entered a Nashville hospital Sept. 26 for a series of exhaustive tests and minor corrective surgery.

Cothen, 62, entered St. Thomas hospital after experiencing continuing health problems. No evidence of any problem related to Cothen's 1980 stomach surgery for cancer was indicated.

He was expected to be released after a stay of three to five days.

Because of continuing medical problems, Cothen asked Board trustees in August for medical retirement, effective March 1, 1984. The trustees elected a seven-member presidential search committee and adopted guidelines for selecting Cothen's successor by February 1983 or as soon thereafter as possible.

## Arkansan named US-2 missionary

ATLANTA, Twyla Roach of Royal was among 41 young adults commissioned missionaries by the Southern Baptist Home Mission Board this August at Briarlake Church in Decatur, Ga.

Roach was appointed to serve as a US-2er, college graduates serving for two years in mission capacities in the U.S.

She serves with the New England Baptist Association in evangelism and is a graduate of Ouachita Baptist University in Arkadelphia.



Roach

## Former Arkansan named missionary

RICHMOND, Va. — Donna F. Rye was among 21 people named missionaries by the Southern Baptist Foreign Mission Board Sept. 14 at the board's home office in Richmond, Va.

Rye will work in Mexico, where she will be a nurse. Currently she attends Southwestern Baptist Theological Seminary, Fort Worth, Texas, and works at John Peter Smith Hospital in that city. She is a member of Southcliff Baptist Church, Fort Worth.

Born in Little Rock, Ark., Rye is the daughter of Mr. and Mrs. L. M. Rye of Westville, Okla. She considers Westville her hometown and Christie Southern Church there her home church. She also lived in New River, Ariz.



Rye

## FMB names 21 missionaries

RICHMOND, Va. (BP) — Appointment of Southern Baptists for service overseas continued at a record pace as the Southern Baptist Foreign Mission Board approved 21 new missionaries in September, bringing the year's total to 299.

Expectations of large numbers of appointments in October and December mean 1982 appointments should exceed the record of 355 set in 1981.

At the close of its Sept. 14, business session the board received word a survey team had arrived in Beirut, Lebanon, to work with missionaries in determining relief needs there. Immediate release of \$25,000

in general relief funds will pay for repairs at the Beirut Baptist School, which housed refugees and a small medical clinic during the summer's fighting. The money will also replace some furnishings and provide supplies.

John Cheyne, senior consultant for human needs ministries, and photographer Don Rutledge are in Lebanon and plan to visit refugee areas in Sidon in Southern Lebanon.

FMB President R. Keith Parks told the board relief allocations for the first eight months of this year increased 113.9 percent over the same period last year. A total of \$1,038,826 released in July and August brought total allocations to \$4,301,896, more than double the \$2,010,606 released during the first eight months of 1981.

Southern Baptists gave \$2,744,207 through Aug. 31, a 26 percent increase over gifts during the comparable period last year. Largest amounts released in the past two months went to Bangladesh and Brazil, with smaller allocations spread across the world.

A total of \$394,000 went to Bangladesh to establish goat and fish projects, dig wells, continue a village development project and fund a vocational carpentry project to teach handicapped young men a trade. Money for Brazilian relief went to a variety of projects, including \$131,372 for expansion of an agricultural training project in Ceres and \$49,000 for an irrigation dam as the first phase of a community development program in Sítio.

A \$143,000 allocation will help establish an agricultural school in the small Central American country of Belize.

## Southwestern enrollment highest ever

A record 3,854 students enrolled for the fall semester at Southwestern Baptist Theological Seminary, according to statistics released by registrar Jeter Basden.

The total is a slight increase over the fall 1981 enrollment of 3,837 in all programs on all campuses, and represents the fourth consecutive record fall enrollment and 16th of the past 17 years.

New student enrollment decreased to 822 from the fall 1981 total of 900.

Basden said the current economic climate probably had an effect on new student enrollment.

"It is becoming more difficult financially for persons to leave the security of jobs and homes to relocate, despite our nominal matriculation fees," said Basden.

Housing is tight and some students are staying in school longer, to pursue a second master's degree or an advanced degree, further limiting housing, Basden said.

Basden noted that more students are leaving established careers to enroll in seminary. About 25 percent of the students enrolled during 1981-82 were above 30 years of age, he said.

Enrollment at Southwestern's three off-campus centers was up 11.4 percent to 280 from the fall 1981 total of 248.

Basden said that new satellite programs jointly sponsored by the six Southern Baptist seminaries through the Southern Baptist Seminary External Education Department may have an effect on new student enrollments at some campuses, including Southwestern.

## Church Training Convention

**BOLD  
GROWTH**  
IN DISCIPLESHIP

"Equipping for family and ministry"

### Sessions:

- 10 a.m.-12:15 p.m.
- 2 p.m.- 4:15 p.m.
- 7 p.m.- 9:10 p.m.

**Features:** Age group conferences, media library conferences, church secretary conference and luncheon, Church Training fair, developing believers emphasis.

**For:** Pastors, staff, Church Training leaders, church secretaries, media library staff.

**Immanuel Baptist Church, Little Rock**  
**Tuesday, October 26, 1982**  
(Preschool care provided during sessions)

## Fisher urges SBC educators to battle secular darkness

BIRMINGHAM, Ala. (BP) — "When the billowing cloud of secularism causes the star of Bethlehem to glow with an ever-diminishing light, this should be for all Christians a clear call to make the light of the gospel shine through the growing darkness," Ben Fisher insists.

Fisher's H. I. Hester Lectures, "The Challenge of Secularism to Christian Higher Education," delivered to the Association of Southern Baptist Colleges and Schools earlier this summer, described his evaluation of "secularism as one of the prime challenges of our day and one which 'may' offer the Christian college a badly needed platform on which it may stand."

The former executive secretary of the Southern Baptist Education Commission (1970-1978) thinks problems the secular mindset has created for the presentation of the Christian world view can be answered by Christian colleges. The "critical issue for Southern Baptists at this juncture is the calling out of dedicated men and women with a deep sense of mission to teach in the Christian college," he said.

Appropriate general qualities for such teachers include personal commitment, professional skills and a personal concern for students, he said. In the case of a denominational school, the faculty should include "a substantial majority of teachers from the sponsoring denomination and those teachers from other Christian bodies should be employed only after it has been ascertained that they both understand and are in sympathy with the purpose of the school."

Fisher summed up several factors that have contributed to the dominate position of secular thought in today's education world. He designated Charles Darwin in biology, Sigmund Freud in psychology, Karl Marx in sociology and John Dewey in American education as the men who have had the greatest influence in Western culture in glorifying secular man and noted that all four reject God as a myth and teach that man's destiny is in his own hands.

The public school system "has become another tremendous influence negating Christian values and belief in the supernatural," he continued, "not so much from open assault (on religion) as from the insidious and persistent" ignoring of religious values from kindergarten through university. "Until after World War II the vast majority of men and women teaching in both public and private schools were professing Christians," Fisher said. But today, "the majority" have no religious preference.

"Thus we are confronted with having those teach our children whose own lifestyle and moral commitment is anti-ethical to our Christian view. I have been and continue to be a supporter of public education but what are those of us to do who do not

want our children taught by a pregnant unwed mother, a sexual deviant or one who uses drugs or by his lifestyle encourages promiscuity or belittles religion?"

The influence of television, in particular Bronowski's "Ascent of Man," Kenneth Clark's "Civilization," John Galbraith's "The Age of Uncertainty" and Carl Sagan's "Cosmos," attracted Fisher's attention because despite "very able and graphic presentation" all of the specials share the idea of "creation without a creator."

He further noted a "gradual, steady estrangement between the theologians and the average Christian sitting in the pew, who today is the bearer of many burdens." Fisher said it is true that all too often theologians find themselves talking only to each other. "How much responsibility should they shoulder for the fact there are many students and laymen — church members — who continue to manifest all the outward trappings of church loyalty but who have gnawing and secret doubts, have ceased to pray and have no real belief in eternal life," he asked.

Despite this "bleak picture indeed" he sees a "new and powerful challenge to Baptist colleges" and suggested steps educators could take "to offer students in our colleges an authentic option: that of Christian hope and a Christian world view."

"Our challenge — the real problem — is to keep young people from drifting with the secular currents and to prepare them for the white waters and the deep gorges through which they must inevitably pass: death, disappointment, tragedy, alienation, betrayal — all the trials which sooner or later await every living person," he said. "We need a year-round coordination and development of the Christian aspects of total campus life. Christian belief is not only intellectually respectable but gives a satisfying and exciting dimension to teaching."

Christian educators also have the opportunity to reconcile the extremes in religious thought, both guilty of aiding secularism by causing distress in the Christian fellowship. "The extreme left has robbed the Scripture of authority; rejected the idea of the supernatural; substituted reason for revelation; reduced Jesus to a great ethical teacher, and destroyed any hope of eternal life," he explained. "In other words God's three great miraculous deeds in history — creation, redemption and consummation — have been secularized.

"On the other hand the extreme fundamentalist has dishonored the rational mind and the imagination God has given us by his literalism, his judgmentalism, his vindictiveness and his many inconsistencies. Although he claims evangelistic spirit and may be unaware of the damage he does he has driven many young people away from

the church."

He also called for Christian educators to face the divisive issues: the nature of creation, the inspiration of the Scriptures and Christian morality. He maintained "we have fought Darwin over the wrong issue. We have debated the 'details' of how God created us while Darwin continues to repeat there is no Creator-God." Listing the provable existence of life millions and millions of years ago, "serves to strengthen, not weaken my faith in the greatness of God as Creator," he said.

As for the Scripture, Fisher said, "We have remained silent on the inspiration of the Scriptures so long until even our friends sometimes wonder what we really believe. The fact that God chose to transmit his word through earthen vessels of human mind and personality did not make it one whit less inspired or one whit less authoritative.

"At the present moment we are confronted with what apparently is a growing movement within the Southern Baptist Convention which contradicts Baptist polity and does violence to soul competency. There are those who are advocating that belief in the verbal, plenary inspiration of the Scriptures should become a test of faith. I think the time has come when we are going to stand up and be counted or remain silent and be counted out."

If Christian educators rise to the challenge and administrators and trustees succeed in "calling out the Christian teacher," Fisher is convinced "changed persons could change the world and 'only' changed persons can change the world.

"So let our goal, once again be the student," he concluded. "Let us bend our backs to God's business in Christ, wherein we seek for every student character as well as competence, wisdom as well as knowledge, humility as well as confidence, a world view and eternal hope which lies outside of human reference. Let us testify that those burdens which God does not lift, he gives us the strength to bear; and that every man is my brother and every woman my sister and every human being my responsibility."

In Pakistan, 30 percent of the population is not obtaining the minimum levels of nutrition.

Sixty-two percent of developing country residents (excluding China) live without adequate water supplies.

One-half billion people in the less developed countries (excluding China) suffer from a malnutrition so acute that they would probably be hospitalized if they lived in Europe or the United States.



## Subscriber services

The Arkansas Baptist Newsmagazine offers subscription plans at three different rates:

**Every resident family plan** gives churches a premium rate when they send the Newsmagazine to all their resident households. Resident families are calculated to be at least one fourth of the church's Sunday School enrollment. Churches who send only to members who request a subscription do not qualify for this lower rate of \$5.40 per year for each subscription.

**A group plan** (formerly called the Club Plan) allows church members to get a better than individual rate when 10 or more of them send their subscriptions together through their church. Subscribers through

### Are you moving?

Please give us two weeks advance notice. Clip this portion with your old address label, supply new address below and send to Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203.

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

the group plan pay \$6 per year.

**Individual subscriptions** may be purchased by anyone at the rate of \$6.36 per year. These subscriptions are more costly because they require individual attention to address changes and renewal notices.

**Changes of address** by individuals may be made by using the form in the middle of this column, which will appear regularly in this space.

**When inquiring** about your subscription please include the address label. Or call us at (501) 376-4791, ext. 156. Be prepared to give us your code line information.

## Baylor archaeologists discover rare writings

WACO, Texas (BP) — A team of Baylor University archaeologists has discovered in modern Israel a rare message from 26 centuries ago.

Scrawled on fragments of broken pottery, the message is one of few ever recovered from the Iron Age — 700 years before the birth of Christ.

Five pottery fragments unearthed in recent weeks during the first stages of an Iron Age fort excavation shed light on the days of the prophet Jeremiah, according to Bruce Cresson, director of Baylor's Institute of Archaeological Studies.

The Baylor group, assisted by an archaeologist from Tel Aviv University, performed the excavation under an agreement with the Israeli government.

"Hebrew scholars' eyes light up when we tell them of our find," Cresson said. The "ostraca," as the pottery fragments are called, are being studied closely to add to the little that is known about ancient Hebrew language and handwriting. They also confirm details of Old Testament culture, including such daily matters as food, sup-

plies and family names.

The first translation of the Hebrew inscription released to the public is of three Hebrew names ending with the word for "Yahweh," or God: Adonaiyahu, Zedekiyahu and Shemaryahu.

Some of the ostraca probably contain warnings of the eventual destruction of these people, Cresson speculated. At the time the writings were made, people living in the fortress — today called Horvat Uza — were under threat of invasion from the Babylonians. They also feared their neighbors, the Edomites.

A similar fort just five miles away recently yielded the only other substantial messages from this period. Several ostraca found there contained warnings about such an invasion — perhaps the same one that destroyed Horvat Uza, Cresson said.

"So little is known about this period of Hebrew culture," he said. Although early Egyptian and Mesopotamian peoples left written records, fewer than 250 inscribed pottery fragments from the Hebrew Iron Age have ever been discovered — most of them in this area.

## New report in error leaders of SBC say

NASHVILLE, Tenn. (BP) — A nationally-circulated news article, reporting the Southern Baptist Convention would co-sponsor a rally for Israeli Prime Minister Menachem Begin, is in error, SBC leaders say.

The report, circulated by United Press International, quoted Moral Majority leader Jerry Falwell as saying he had agreed to co-sponsor a rally Nov. 16, in Dallas, with the Southern Baptist Convention.

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said the Convention is not involved in the rally, although individual Southern Baptist pastors or churches might be.

SBC President James T. Draper Jr., pastor of First Church of Euless, Texas, said he had been asked "months ago" to participate in a rally of support for Israel, but will not be in town on the scheduled date, so will not participate.

Draper said also he has some difficulties with a "rally," which he says "implies support... almost like support for him (Begin)

personally. While I wish to extend friendship and prayers, I do not wish to indicate political support in any way.

"I would not object to a private meeting with him. A private meeting would imply concern, not support. A rally implies support and I can't do that," Draper added.

Draper said that "neither the president, nor the convention issued any invitation. Any rally would be on a personal, individual basis."

Nelson Keener, administrative assistant to Falwell, said the Virginia pastor "never implied to UPI that the SBC would co-sponsor the rally. He never assumed the SBC would be involved in the sponsorship as a convention."

He added Falwell was aware that the persons involved in the rally were "just a group of interested and concerned pastors..."

Paige Patterson, a spokesman for First Church of Dallas, said: "We are willing to have a rally at First Church, and to have Mr. Begin come if he wishes to accept the invitation to speak."

## Service, (Postal, that is) with a capital "S"

It's only fair that we give the postal service credit when credit is due.

One recent morning, we were surprised to find that a piece of mail addressed only "Ark. Baptist Magazine" — no city, no post office box, no zip code — had made its way from a First Baptist Church in a small Arkansas town all the way to our mail slot at the Baptist Building — a rarity in this day of computerized mail sorting.

The irony is that the post card was an attendance report, something we have not been carrying since late in 1981.

For the record, our address is P.O. Box 552, Little Rock.