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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

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January 13, 1983

Arkansas Baptist State Convention

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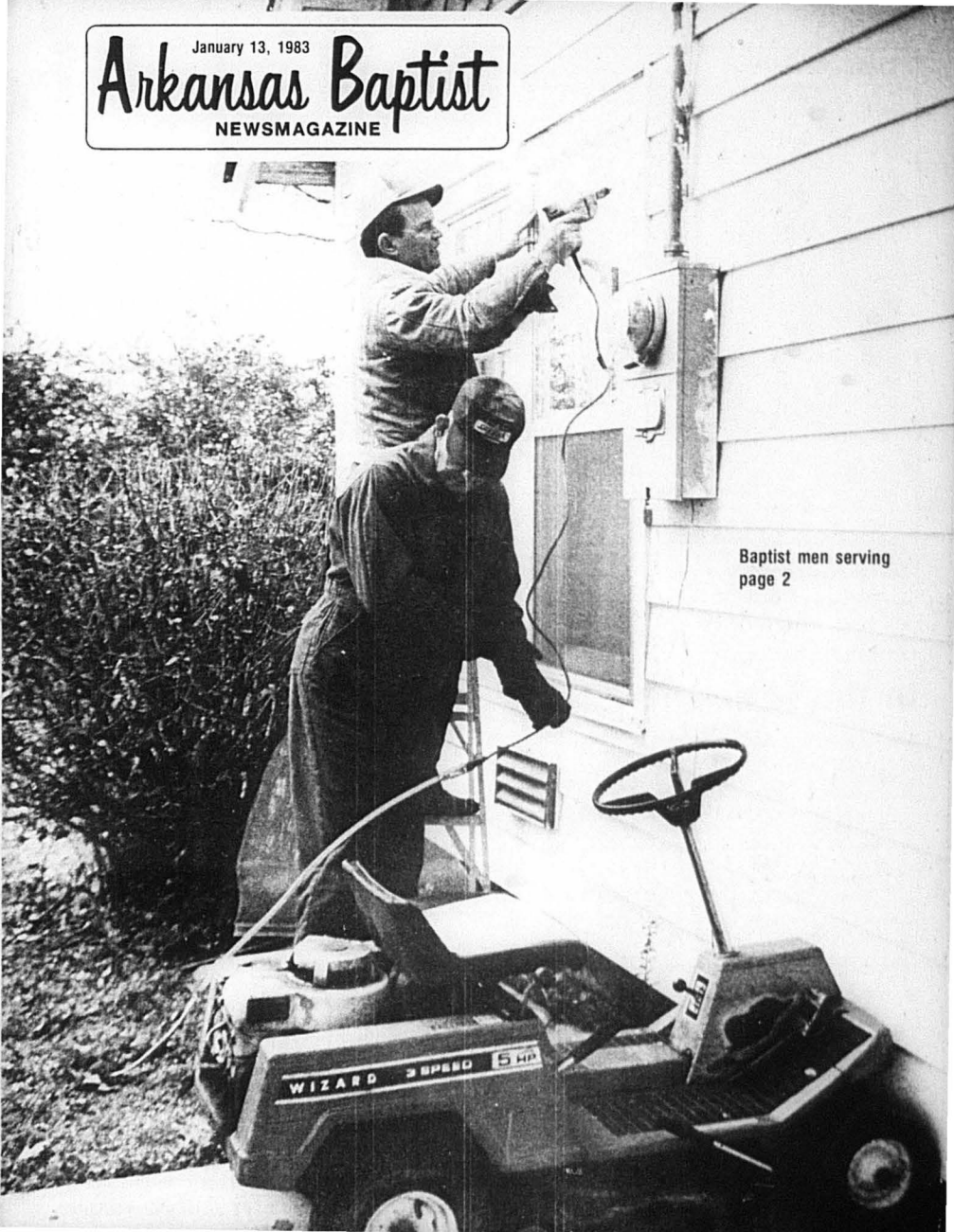


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January 13, 1983

Arkansas Baptist

NEWSMAGAZINE



Baptist men serving
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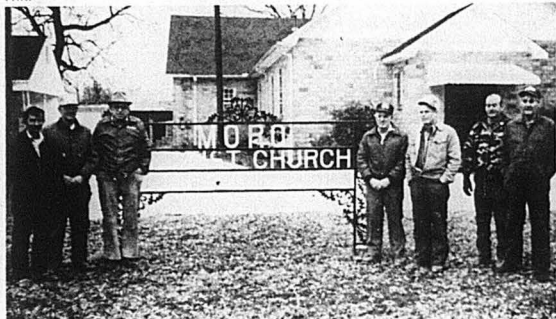
On the Cover



A major project of the Moro Church Brotherhood in 1982 was the installing of storm windows for qualified persons who live in their area. Since October, the men of the Brotherhood have installed storm windows in 38 homes.

The windows are furnished by Arkansas Power and Light Company for quali-

Among those involved in the project were: (l-r) Thomas Chisum, Kenneth Byrd, Pastor Charles Jones, Marlin Dailey, Walter Gillenuater, activity leader, Junior Hill and Fred Hill.



ABN photo by J. Everett Snow

Moro Brotherhood installs storm windows

fied individuals through their program called Project Conserve. The labor has been furnished in the Moro area by the men of the church. AP&L provides up to \$200 of windows for any qualified family. Those qualified include retired persons, low income individuals and the handicapped. When more than \$200

worth of materials are required for a home, AP&L provides low interest loans for the balance.

Pastor Charles Jones said, "This project has meant much to the fellowship of the men of our church. We are glad that we have had the opportunity to minister to families in our area."

In this issue

8-9 Reaching youth

Joy Explo '82, the annual youth evangelism conference, had two aims: to let young people have a fun worship experience together and to lead them to reach their friends back home. A companion article profiles one of the session leaders, Iris Urey.

11 Tellers named

President Draper has announced his appointment of tellers for the 1983 Southern Baptist Convention.

New intern at ABN

Kevin Jones, a student at Southwestern Baptist Theological Seminary in Fort Worth, began an internship with the Arkansas Baptist News-magazine Dec. 27.

Jones, 32, is the publication's third intern under a program designed to offer practical experience in Baptist communications. He and his wife, Rosa Lee, are currently in process leading to appointment as Southern Baptist



Jones

foreign missionaries, with a projected time of appointment in September of this year. They expect to be working in Israel as publications specialists.

Jones is a graduate of Cal State University at Hayward, Calif., and also has attended Golden Gate Seminary. He was editor of the *Itawamba Times*, a weekly newspaper at Fulton, Miss., from 1976-1981. As a seminary student, he worked as photographer and feature writer for the *Burleson Star* in Burleson, Tex.

He is the son of Doyle and Barbara Jones of Auburn, Calif. He and his wife are the parents of a son, Bradley, who is four, and a daughter, Barbara Jane, two.

WMU raises rates in 1983 on four quarterly magazines

BIRMINGHAM, Ala. (BP) — Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will raise subscription rates for its four quarterly publications beginning with the July-August-September 1983 issue.

The quarterlies and their new yearly rates are *Dimension and Aware*, \$5; *Start*, \$6, and *Share*, \$10.

Although WMU was forced to increase subscription rates for its monthly magazines last year, it has been almost two years

since the SBC quarterly raised prices for quarterlies.

Mary Hines, customer services division director for WMU, SBC, attributed the increase to postage and production costs, which in some cases have almost doubled since subscriptions were raised. Hines also said that *Start*, the quarterly for leaders of Mission Friends, will be expanded by 16 pages beginning with the October-November-December 1983 issue.

Rates for the five monthly magazines WMU publishes will remain the same.



Some live as though there were no accountability for one's actions. In every area of life there is accountability or forgiveness. This is true for the lost as well as for the saved, even for the Christian leader.

The apostle Paul emphasized accountability as he said, "Be not deceived; God is not mocked: for whatsoever a man soweth, he shall also reap" (Gal. 6:7). Since the lost person will show destruction, the only possibility of his escape is through Christ. But, thankfully, God can and does forgive men for their sins. It is only through forgiveness that any of us can find right standing with God.

Although God forgives sins, he does not eliminate the consequence of sin. If a man sins against his body, sooner or later he must pay in ruined health, even if he is forgiven. If a man sins against his loved ones, hearts will be broken even if he is forgiven.

The Greeks believed that, when a person did wrong, the Nemesis, the Greek goddess of vengeance, was on his trail and that she would eventually catch up. Fortunately, in Christ we have one who provides forgiveness, because he has borne the eternal penalty of our sins. The scales must always be balanced. Christ has taken the penalty and offers to care for our debt.

The scripture teaches that there is always the blending of accountability, restoration and forgiveness. When a Christian wrongs another Christian, Christ has laid down a clear pattern for dealing with the situation (Matt. 18:15-18). First, when a person feels that he has been wronged, he must put his complaint into words. The worst thing anyone can do is to brood about an event. Such brooding is fatal. It will destroy a person.

Christ said if someone has wronged us we are to go to him personally. A letter can be misunderstood. Face to face communication is always best. In such a meeting, the best possible opportunity for reconciliation can take place.

If a private meeting fails, we are to take some wise person (or persons) with us. The purpose of the "witness" is not to establish that a person has sinned but to help in the process of restoration.

Finally, if this fails it is to be taken to the church. Christ's hope was for an atmosphere of Christian love where reconciliation can be made. If a person is still unwilling to make reconcilia-

tion, he is to be considered as "a heathen man and a publican." Even this final action is intended to produce reconciliation. But in order that the fellowship of the church not be harmed by one who refuses reconciliation, the individual must be held accountable for his actions.

In Baptist church and denominational life, accountability is expected and necessary. On the local church level the pastor and the church staff are accountable to the congregation. A church is to recognize that a pastor is its spiritual leader. But a pastor or staff member is accountable for his actions. A church should be slow to take action against its leader. But in the case of immorality or a definite doctrinal heresy, the congregation must take action.

Our denominational life is structured so that everyone is accountable. In order to understand the denominational accountability it is necessary to review our structures briefly. A church normally voluntarily cooperates with an association, a state Convention and the Southern Baptist Convention. None of these entities are to exercise authority over another.

Each of the various entities of Baptist life is autonomous in its own area of responsibility. This means, for example, that the state Convention can not tell an association what it is to do, nor can an association compel a church to do a particular thing. We can suggest to each other, but none can exercise authority over another.

Accountability comes to each denominational entity through messengers elected by local churches to attend associational meetings, state conventions and the Southern Baptist Convention. In order to carry out business between annual sessions, the various entities elect boards and trustees. These elected board members are accountable to the messengers of their respective association or convention for their actions.

Employees of a given agency, institution or commission are responsible to the board and ultimately to the messengers of that association or convention they are serving. The same principle used on the local church level should be applied on a denominational level. That is, action should be taken only when there is immorality or a serious departure from Baptist doctrines.

Accountability is a part of life. We are all accountable for our actions. Accountability is to be mingled with forgiveness. But apart from forgiveness we reap what we sow.

Arkansas Baptist NEWSMAGAZINE

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

VOLUME 82

NUMBER 2

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

Erwin L. McDonald, Litt. D. Editor Emeritus

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

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

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Tolerance lacking

I am concerned by the lack of tolerance that is evident in Southern Baptist life today. It is indeed sad that we Baptists who speak so loudly of the "priesthood of the believer" and "soul liberty" seem to be denying it at every turn. Recent events in Arkansas concerning Dale Moody are examples of this.

When Jerry Hogan asked for dismissal of any teacher advocating the possibility of apostasy and Jimmy Milliken suggested that anyone holding such beliefs should "... join some other church," they were overlooking one important point ... that among my loyal Southern Baptists, myself included, agree with Dr. Moody.

When Professor Milliken hints that you can't be a Baptist and believe in apostasy, I suggest that he doesn't know his history, not to mention his Bible, very well. He should consult Lumpkin's *Baptist Confessions of Faith*. There he will find several confessions that affirm the possibility of apostasy. Among them are the "Standard Confession of 1660" and "A Treatise on the Faith of the Free Will Baptists, 1834 and 1948". Groups such as the General Baptists and Freewill Baptists have always affirmed the possibility of apostasy.

Although I have not read any of Milliken's writings personally, I did once see a book catalog refer to him as a "Calvinistic Baptist". If this is the case, then if we are going to petition the trustees of Southern Seminary to fire Moody for believing something that the majority of Southern Baptists don't believe ... apostasy ... then we should also petition the trustees of Mid-America Seminary to remove Milliken for his views on limited atonement.

I am not suggesting that Moody, Milliken or anyone else should be fired. I only suggest that as Baptists who profess to believe in liberty of conscience that we recognize that liberty extends to those with whom we disagree as well as to those with whom we agree. — **Thomas W. Newman, Brooksville, Ky.**

Supports David Miller

I believe that the vast majority of Southern Baptist lay people believe the Bible to be the holy, inspired word of God. David Miller has taken his stand and did a tremendous job at the Pastor's Conference this year. It is a sad commentary that belief in the Bible as the word of God would ever be questioned.

"If Southern Baptists remain a people of 'the Book', we have to know 'what Book' and that we can believe every word 'that Book', the Bible, is absolutely true. — **John O. McMullen, Black Rock**

The Moody mess

All professors are required to agree in writing with the doctrinal statement (Abstract of Principles) before teaching at Southern Baptist Theological Seminary. If any article of this doctrinal statement is unbiblical and contains error, why did Dale Moody, or any other professor, past or present, dare sign it? Why would any knowledgeable Christian (and especially a seminary professor) ever, under any circumstances, sign any document if it contains error? Is job security and monetary gain more important than personal character and professional integrity to one or more of our seminary professors?

Kentucky Baptist editor Daley has stated that "Few colleagues will likely defend professor Moody nor step forward to confess any difficulties they might have with the abstract." If fear or greed has not conquered them, why would not all of Moody's colleagues defend him and step forward to state any difficulties they might have with the doctrinal statement?

Another of editor Daley's statements disturbs me: "Moody claims Honeycutt (the current seminary president) could and should have sidestepped the issue as former president Duke McCall did on several occasions." What a terrible commentary this sentence is on the character of Moody and McCall! Apart from sin, why would Moody want Honeycutt to roll over and play dead or pretend the problem of ethical integrity does not exist? And why, apart from sin, would McCall have "sidestepped the issue ... on several occasions?" Money, security, position and prestige must mean a lot more than they are supposed to be the controversial professor and the past president of our oldest seminary! And any colleague of Moody's that would not step forward and confess any difficulties he might have with the school's doctrinal statement (if he had any) must also lack character, courage, integrity and honesty! The basic issue is an ethical one! It is a matter of honor and trust!

I resent Kentucky's editor writing: "Arkansas Baptists devoted their convention to the destruction" of Dale Moody! Untrue! Editor Daley owes us a sincere apology!

Thank you, President Honeycutt, for trying to perform your official duties, unpleasant as they may be at times! — **Charles Rossion, Gravette, Ark.**

Right to know God

In the Nov. 18 issue of ABN there was an article about the revival in the schools of Zimbabwe. I felt led to speak on the article and placed it on my desk for reference. Somehow, though, I forgot.

In the Dec. 16 issue of ABN, Don Moore referred to the article again. A. E. Maines of Decatur also had a delightful letter that expressed my feelings almost exactly. Yet, I would like to add one more thing — I am getting tired and ashamed of our leaders who glorify, almost to the point of nausea, "the preaching of salvation to the poor lost heathen" while we in the SBC have schizophrenia and paranoia about doing the same thing in America!

I feel that if salvation is important enough to be preached in the schools of Marxist-ruled Zimbabwe, it is at least (probably more) as important to preach it in Little Rock, Mountain Home, and Chicago.

I feel that our leaders who write such articles need to "put up" or "shut up". In fact, I am fast reaching the point where I am very tired of every "wierdo group" in America having rights while we Christians must take down the manger scene, remove the Bibles, stop prayer, remove the flag, while continuing to pay abusive taxes to support abortion, Catcher in the Rye-type literature in the schools, and such new, "enlightening" courses as "alternate lifestyles."

I want American children to have as much right to contemplate God as they do the African bush native. From this day forward I shall vote, march, write, preach, and pray with this in mind. **Nuff said. — Bob Mathis, Mountain Home, Ark.**

Religion in schools

O.K., I give in. Let's change the laws and let religions hold services for our youngsters in school. Wouldn't it be nice? You could pass out pamphlets and educate the children on the Southern Baptist faith. Why, maybe you could even win a few youngsters over to your way of thinking.

But wait a minute, if the law allows you this freedom, it would have to allow all religions this freedom. The schools would be invaded by Hare Krishnas, "Moonies", Buddhists, and "Jim Jones" cults of all kinds. Each would have a legal shot at your children, and would probably use questionable means to try to confuse the children into conversion.

Why turn our schools into a battleground of world religion? Why not leave the matter of religion to the parents, who certainly would not try to confuse their children into a religious preference?

If this situation is created in our schools, who would suffer more, Southern Baptists or the children? Both equally, I'm sure. — **Name Withheld, Magnolia**

Education questions

I thoroughly enjoyed the letter from A. E. Maines, Decatur. It is refreshing to hear from another Southern Baptist who doesn't "roll with the flow."

I would like to carry the subject one step farther though. If Southern Baptists oppose school prayer and tax credits for parents who send their children to private schools. How can children be given a Christian education as commanded by the Bible? Only the more wealthy families can afford to send their children to a private school without the advantage of a tax credit. Just thought I would ask too. — **Steven Hambrick, Des Arc, Ark.**

Is it too late?

In the January, 1983, issue of "Pulpit Helps", Rousas John Rushdoony wrote a message to America entitled "America, Wake Up!"

The emphasis given in his message was that America no longer has religious freedom. Instead she has only religious toleration. In writing, he shared many instances where religious freedom has been and is continuing to be lost in America today. He quotes an example from Senator Hollings, (D) South Carolina, referring to churches and church schools: "Tax exemption is a privilege, not a right."

Apparently this same attitude, "privilege, not a right", prevailed in the United States Supreme Court on December 13, 1982. The Court ruled that the governments of city, county or state could no longer forbid an establishment, that has as its sole purpose the sale and serving of alcoholic beverages, from locating within any heretofore required distance from a church.

The argument of the Court was that it was a "Violation of the separation of Church and State".

This decision by our Supreme Court is just another nail in the coffin of America's religious freedom. With this nail driven solidly down, they have only two more to drive. The next one will be taxation and the final one will be, as is in Russia today, complete control.

America, wake up! Or is it too late? — **Paul Parker, Vilonia**

ABN letters policy

Letters to the editor expressing opinion are invited. Letters should be typed double spaced and must be clearly marked "For publication". All letters must be signed original copies, although the name of the writer may be withheld at writer's request and discretion of the editor. Letters are limited to 350 words and must not defame the character of persons.



The Southern accent

D. Jack Nicholas/President, SBC

The cruel myth persists

For many decades now each generation of man has been told that he is animal only, that he has no God, and needs no God. He has been advised that he is the product of natural evolution and can find fulfillment and happiness by throwing off the frustrating prohibitions of traditional morality and giving himself with abandon to the enjoyment of the natural appetites with which he is endowed.

That is the gospel which is preached by contemporary psychology and it has been effectively popularized in both the professional journals and pornographic magazines. Despite the mounting overwhelming evidence exposing it to be error, the cruel myth persists.

For several decades man, following that myth, has gratified his natural appetites with wanton abandon but has not found the promised contentment. He has instead found guilt, depression, pain, alienation, emptiness and meaninglessness.

Those who give themselves most fully to the myth are its most pathetic victims. This

is seen not only in the old skidrow derelicts but also in the young adults who are burned out emotionally, washed up socially and broken down physically before they reach their 30th birthday. In the words of Dr. Douegee: "... the last half century has brought us an ever increasing stream of human dislocation and misery."

Tournier sheds light on this problem with the following insight:

"The typical sickness of our epoch is neurosis. The cause of it is that our materialistic and amoral civilization no longer answers the deepest needs of the soul.

A person is neurotic when he has repressed something without having really eliminated it. Modern man thinks he has eliminated the world of values, ... the world of moral consciousness; but he has only repressed it and is suffering from it."

The cruel myth continues to persist ... and to destroy.

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



"Look to the Mission Field: Kenya" was the subject of Sue Pendergraft's recent talk with First Church, Hope. She used slides to illustrate her assignment as a missionary journeyman for the Foreign Mission Board for two years which ended last July. She displayed many items for which she had bartered in the marketplace in Nairobi, Kenya, where she lived. In January she resumed her studies for a master's degree in counseling at the University of Arkansas, Fayetteville, where she hopes to use her experience as a journeyman to work with foreign students enrolled at the university.

Photo by Mary Nell Turner

You'll be glad to know . . .

... Of a vital element in great growing churches. It does not require a budget item, staff or additional buildings. One church in Lakeland, Fla., tried it for the past 10 years and went from 11 people in it to over 10,000. Nine years ago, a group went to New Orleans and started a church that today is running 8,000 in attendance. In California, 19 people met to start a church 11 years ago. Today they are having 8,000 in attendance. Other churches have been growing so rapidly that Southern Baptists just barely had two churches in the top ten largest Sunday Schools this year.

A well traveled church leader told me recently that in almost every large metropolitan area in America, you would find at least one non-denominational, charismatic church that is booming. We could draw the conclusion that if we all become non-denominational we will boom! Or, if we become charismatic we will boom! We all are great copiers of the mechanics of other people. I know a number of churches that meet the criteria that are dying.

The truth is that God inhabits the praises of his people. (Psalm 22:3) When he finds a truly regenerate people who will concentrate on him and his promises, he moves in. "Forgetting ourselves and magnifying the Lord," as the chorus says, creates a disposition of mind and heart where God's presence prevails. We have dwelt so much on past conflicts and pastoral shortcomings that most worship services have little hope of being filled with praise. God is greater than our problems, differences, and limitations. Get to praising him and see if your church does not take on an exciting new direction. Real heartfelt praise is the missing ingredient in many churches.

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

Hospital expansion planned in India

BANGALORE, India — Projected expansion at the Baptist Hospital in Bangalore, India, would increase the present 80-bed capacity by 12 to 16 beds. An increased patient load prompted the decision to renovate unused space for patient use. The dental department also will expand from one to three chairs.



Moore

Mr. and Mrs. Dennis A. Derby, missionaries to the Indian Ocean Islands, have arrived in France for language study (address: 3, rue Gustave Flaubert, 37300 Joue-les-Tours, France). He is a native of South Gate, Calif. The former Susanne Dacus, she was born in Jonesboro, Ark., and considers LaVerne, Calif., her hometown. They were appointed by the Foreign Mission Board in 1982.

Deborah Moore, missionary to Liberia, has arrived on the field to begin her first term of service (address: P.O. Box 1416, Monrovia, Liberia). She is a native of Hope, Ark., and was appointed by the Foreign Mission Board in 1982.

Mr. and Mrs. Stan O. Parris Jr., missionaries to Venezuela, have arrived in Costa Rica for language study (address: Instituto de Lengua Espanola, Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). He is a native of Hope, Ark. The former Charlotte Wilson of Arkansas, she was born in Dumas and considers Little Rock her hometown. They were appointed by the Foreign Mission Board in July 1982.

Mr. and Mrs. Mark A. Sutton, missionaries to France, have completed furlough and returned to the field (address: 5 rue F. Villon, 69150 Decines, France). He is a native of Hot Springs, Ark. The former Susan Hill of Louisiana, she was born in Shreveport and considers Mansfield her hometown. They were appointed by the Foreign Mission Board in 1975.

Mr. and Mrs. Lee R. Walker Jr., missionaries to Chile, have arrived in Costa Rica for language study (address: Instituto de Lengua Espanola, Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). A native of Arkansas, he was born in Texarkana and considers Little Rock his hometown. The former Phyllis Orr of Louisiana, she was born in Monroe and considers New Orleans her hometown. They were appointed by the Foreign Mission Board in 1982.

Mr. and Mrs. Russell D. Fox, missionary associates to Honduras, have arrived in Costa Rica for language study (address: Instituto de Lengua Espanola, Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). He was born in Holdenville, Okla., and considers Little Rock, Ark., his hometown. She is the former Victoria Hagan of Stuttgart, Ark. They were employed by the Foreign Mission Board in July 1982.

Mr. and Mrs. Robert A. Cartwright, missionaries to Upper Volta, have arrived in France for language study (address: 7, placis Champlain, 37000 Tours, France). He was born in Henderson, Texas, and considers Bella Vista, Ark., her hometown. The former Kay Goodwin, she was born in Marlow, Okla., and considers Bella Vista,

Ark., her hometown. They were appointed by the Foreign Mission Board in July 1982.

Mr. and Mrs. Claud R. Bumpus, missionaries to Brazil, have arrived in the States for furlough (address: Rt. 5, Box 288-A, El Dorado, Ark. 71730). They are natives of Arkansas. He was born in Sherrill and grew up in Almyra. She is the former Frances Beindorf of Simpson. They were appointed by the Foreign Mission Board in 1953.

Irene Branum, missionary to China and Korea since 1946, retired from active missionary service Dec. 1. She served as a nurse in Kweilin, China, until communist control of China caused her to leave in 1950. She transferred to Korea in 1952 and served as a nurse at Wallace Memorial Baptist Hospital. She was born in Leslie, Ark., and also lived near Bunceion, Mo. She may be addressed at Box 943, Arkadelphia, Ark.

Mr. and Mrs. Jimmy L. Barrentine, missionaries to Paraguay since 1975, resigned from missionary service effective Dec. 7. They were stationed in Encarnacion, Paraguay, where he served as a general evangelist and she was a church and home worker. They are natives of Mississippi. He was born in Magee and lived in Pascagoula and Crystal Springs, the hometown of his wife, the former Joan Turnage. They may be addressed at 1101 Mena St., Mena, Ark. 71953.

Mr. and Mrs. Aaron M. Remington, missionaries to Portugal, are the parents of Jason Howard, born Nov. 12. They may be addressed at Ave dos Bombeiros Voluntarios, Lote 121, 3 Esq. (Alges), 1495 Lisbon, Portugal. Born in Prairie Grove, Ark., he lived in Lubbock, Texas, Morrow and near Little Rock, Ark., and Ukiah, Calif., while growing up. She is the former Mary Unger of Elk Creek, Mo. They were appointed by the Foreign Mission Board in 1977.

Mrs. Virginia W. Oliver, missionary to Brazil, has arrived in the States for furlough (address: c/o Rebecca Poole, 613 Fitchet St., Goldsboro, N.C. 27530). The former Virginia Winters, she was born in Leslie, Ark., and also lived in Alabama and Mississippi while growing up. She and her late husband were appointed by the Foreign Mission Board in 1950.

Men's Day 23rd

Sunday, Jan. 23, is the climax of a year long celebration of 75 years of men's mission work in the Southern Baptist Convention. From a small beginning in 1907, the work has grown into nearly a quarter million Baptist men involved in missions. Thousands of churches across the Southern Baptist Convention will participate in the celebration.

by Millie Gill/ABN staff writer

Kenny Daniel

has joined the staff of Mayflower First Church as minister of music and youth, going there from the Barnett Memorial Church in Little Rock. He is studying music at the University of Arkansas at Little Rock. He and his wife, Yvette, were married Dec. 18, 1982.

James Burleson

will lead the music at one of the three 1983 summer Sunday School leadership conferences at Ridgecrest Baptist Conference Center, according to Harry Piland, director of the Southern Baptist Convention Sunday

School Board. Burleson, minister of music at Geyer Springs First Church in Little Rock, will direct music the week of July 23-29.

Larry L. Wood

was one of the December 1982 graduates of Mid-America Seminary at Memphis. Wood, pastor of the Garden Homes Church in Little Rock, received the master of divinity degree.

D. C. McAtee

is serving as interim pastor of the Barton Church.

Elizabeth Harbuck

died at age 52 Jan. 4 in her El Dorado home. She was the wife of Don Harbuck, pastor of the El Dorado First Church, and the daughter of Wilma Roxie Middleton Lasiter of Shreveport, La., and the late Albert Adolphus. Other survivors include three sons, Brad Harbuck of Conway; Craig Harbuck of Newport News, Va., and George Harbuck of St. Louis, Mo.; a daughter, Cheryl Harbuck, a student at Baylor University; and two sisters. Services were held Jan. 7 at 10:30 a.m. at the El Dorado First Church. Graveside services were at 3 p.m. at the Forrest Park Cemetery in Shreveport. Memorials may be made to the El Dorado First Church Christian Life Center.



Food and fellowship

Virginia Kirk and Jane Purtle

Winter cooking

Cold January and February weather has quite an influence on people who like to cook. For me, the sight of snowflakes through the windowpane or the sound of sleet peppering against the house causes me to think of a warm fire on the hearth and a good pot of soup simmering on the stove. Of course, cookies, an apple pie or chocolate cake enter the picture too. But the recipes and thoughts for this column will have to be restricted to two good recipes for simple soups.

Several articles have appeared in magazines and newspapers lately lauding hot soup as a source of therapeutic comfort for someone suffering from a cold. So you might take the opportunity to share your supper with a relative or friend who doesn't feel well by taking him or her a jar of good soup.

This hearty corn soup is similar to a chowder. It is nourishing and filling and actually tastes better the second day. Be careful in reheating as it burns easily.

Corn soup

5-6 slices bacon	½ teaspoon salt
1 medium onion, chopped	2 cups milk
2 cups peeled and diced potatoes	2 tablespoons flour
2 cups chicken broth (can be prepared from bouillon cubes)	1 can creamed style corn

Fry the bacon until crisp, crumble and set aside. Saute onion in ¼ cup bacon drippings. Transfer onions and drippings to a sauce pan and add potatoes, chicken broth and salt. Cook until potatoes are done. Add ½ cup milk mixed with flour and cook until slightly thickened. Add 1½ cups milk and corn and heat. Do not boil. Serve sprinkled with crumbled bacon. Serves 6.

This potato soup is a tradition in our family. My mother served it when one of us had an ailment such as a toothache, a cold or an earache. However, it is always well received by my family or friends, well or sick. It is not a soup to be served the second day, so expand or cut back the recipe for only one meal.

Potato soup

4-5 slices bacon	1 medium onion, sliced
3 cups water	milk
4 medium potatoes, peeled and sliced	salt

Fry the bacon until crisp. Drain, crumble and set aside. Cook potatoes and onions in salted water. When they are tender, drain and beat with a mixer until smooth (or use blender for extra smooth consistency). Add milk to make a thick soup. Do not get too thin. Mix in 3 tablespoons of bacon drippings. Heat the mixture, but do not boil. Serve sprinkled with bacon. Serves 4-5.

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.

Pruett earns doctorate

Dean Pruett of Maumelle, christian social ministries consultant with the Missions Department, recently received a doctor of ministry degree from the University of Dubuque (Iowa) Theological Seminary. Pruett has a bachelor of arts degree from East Texas Baptist College at Marshall and a master of religious education and master of divinity degrees from Midwestern Baptist Theological Seminary, Kansas City, Mo. His doctoral thesis was on "A Beginner's Course for Pastors in Family Counseling."



Pruett

briefly

South Highland Church

began a six-week film series Jan. 9. The Keith Miller *New Wine* film series will be shown at 5 p.m. Sunday for the five succeeding weeks.

Fayetteville First Church

recently ordained Larry Maples to the ministry. Maples, a native of Georgia and a former member of the Fayetteville church, is pastor of the Colesburg Church in Kentucky.

Solgochachia Church

has given a one percent increase to gifts for both Conway-Perry Association and the Arkansas-Indiana Linkup.

Weiner First Church

has presented 625 pounds of rice to the Arkansas Baptist Home for Children at Monticello.

Joy Explo succeeds two ways

by Kevin Jones

Almost everyone in the estimated 900 person crowd was singing, clapping their hands and smiling. They didn't know it, but they were accomplishing the first of the goals the state evangelism department had for Joy Explo '82, the 1982 Youth Evangelism Conference.

"We have two objectives for this conference," said Wes Kent, pre-college associate in the department. "We want to get Baptist kids from around the state together to have a real worship experience and to have a good time doing it. Getting together like this lets them see they are not alone or isolated — that there are a lot of young people who want to share their faith."

Having a worship experience at the conference itself (held in Little Rock on Dec. 27-28 and in West Memphis on Dec. 29-30) is only the first of the goals Kent has in mind for Arkansas youth. "We want them to go home from this and witness," he said. "If the conference is a success, it will motivate the youth to share their faith with their friends."

The local church will be the place where the newly motivated youth will be trained to share their faith. To accomplish that part of the goal, Kent has helped set up WOW (Win Our World) groups of high school and junior high students in several churches throughout the state. One of the most successful is that headed by Skip Wofford, youth and music minister at Booneville First. "He's trained 50 young people and they've turned the school system upside down in witnessing," Kent said.

The group meets on Wednesday evening at the church. Of the approximately 50 who attend on any given night, about a fourth are friends, both saved and unsaved, who have been attracted by the program.

"The success of program can be seen in the continued attendance," Wofford said. "If kids don't keep getting something out of it, they won't keep coming."

The WOW program has given the Booneville youth confidence in speaking freely about their faith and has equipped them to do it effectively. "They are more excited about visitation and witnessing than any other group in our church," Wofford said. "And the WOW program has armed them; they don't hesitate like some adults do."

In a WOW group, they get practice giving their testimony quickly, even within 60 seconds. "We show them that giving their testimony doesn't have to be a long, drawn out thing, but just a quick response to the question of what Jesus means to them," Wofford said. Additionally, they learn how to quickly locate the scriptures dealing with salvation.

The Booneville youth group is moving on from the WOW program, which began a year ago, to the Disciple Youth program, which Wofford says goes into greater depth. "It was the WOW group that got them motivated in evangelism," Wofford said. "We will go back to it when we have a new, younger group. It's great for giving them confidence and training in sharing their faith."

Conservative estimates placed attendance at both sessions at more than 1,600. There were 10 salvation decisions, nine made for full-time service, 14 for rededication and two other decisions made at the sessions.



Persons involved in leading the conference included: Mike Canady, a general evangelist from Malawi who served as Bible teacher in Little Rock; Mike Huckabee, pastor of Immanuel Church in Pine Bluff, and Stephen Hatfield, pastor of First Church, Grandview, Tex., who preached; Mike and Faye Speck, ministers of youth and music, respectively, of Windsor Park Church in Fort Smith, who gave a musical performance; Gerald Taylor, pastor of Life Line Church in Little Rock, who taught the Bible at the West Memphis session, and Iris Urey, Mission Service Corps volunteer, who presented her testimony.



Some of the hundreds of students who attended the Joy Explo youth evangelism conference clap and sing along with one of the music leaders. Larry Maddox, pastor of Second Church, Little Rock, does a chalk picture of a manger scene.

She wants church to love



Iris Urey is easy to pick out in a crowd. Besides being well over six feet tall, her fre-

quent and uninhibited laughter rises above the hubbub of ordinary conversation like a fresh wind through the trees.

In addition, she is likely to be the one talking about the Lord. As those who attended Joy Explo '82 know, with Iris, the emphasis in Bold Mission is on the word bold.

"The biggest miracle I know is my salvation," she said. A former drug user and night club owner, she gave her testimony to hundreds of youth at the Little Rock session of the youth evangelism conference.

"I want these kids to know that any one of them could become as bad a sinner as I was," she said. "I didn't want to be a crook when I was a kid. I just got there one sin at a time. Every time I would sink a little lower, I would think I wouldn't go any lower. But I did.

"I want them to know that sin is sweet for a season, but the end results are not worth it — it doesn't produce a lasting joy. I want them to see the price they will have to pay and to learn from my life."

Iris also wants them to witness. "Most Baptists are not as bold as they ought to

be," said the Home Mission Board Mission Service Corps volunteer.

Iris was a tough, street-wise woman when she was saved seven years ago. Though she says she loves those people and finds opportunity to witness to them frequently, her current ministry is more to the church.

"I have a burden for revival," she said. "I want Christians to love the unlovely. That's what I was. But I discovered that Baptists usually don't reach out to people unless they look or act or smell like they do. The church is often not loving people besides themselves. When I would bring people in off the streets, there was no place for them in the church. So I saw that the church was where I needed to work."

Toward that end, she is on the staff of the Prayer for Spiritual Awakening department of the Home Mission Board. "We try to help people get right with the Lord, to wake up and love people, and to pray," she said simply.

In her freedom, in her boldness and in her obvious commitment to her Lord, Iris Urey is an example of the message and the life she is talking about.

Seven receive degrees from seminaries

Seven Arkansans were among the mid-year graduates at Southern Baptist seminaries recently.

Among those getting degrees were three from New Orleans Seminary: Norman Bo Castleman, James Randall O'Brian and Susan Marie Crosby. Castleman and Crosby received the master of religious education degree, while O'Brian received a doctoral degree.

Castleman is the son of Mrs. H. A. Castleman of Lewisville. He is married to the former Denise Thompson Crosby is the daughter of Mr. and Mrs. Willis M. Crosby of Little Rock.

Receiving degrees from Southern Seminary were Michael Durward Sharp of Smackover and Debra Ann McCustion of Newport. Sharp was awarded a master of church music degree, while McCustion received a master of divinity degree.

Edward Lamar Smith of Crossett was awarded a master of divinity degree from Golden Gate Seminary.

Peggy Jo Easter Burt, the daughter of Mr. and Mrs. David Easter of Arkadelphia, was another Arkansan who received a degree from Southwestern Seminary. She earned a master of religious education degree at the school.

Crosby



Sharp



McCustion



Castleman



Burt



O'Brian

Christian Writers Workshop slated

ARKADELPHIA — A Christian Writers Workshop will be held Feb. 4-5 at Ouachita Baptist University.

The workshop will bring together people wishing to sharpen their writing skills, but the specific application will be to focus on the expression of Christian perspective in the realms of literature, drama and non-fiction.

Those participating will attend meetings for a total of 12 hours which will be broken down into a two-day schedule. Friday evening from 7-10 will include an introduction to the workshop, assignments for Saturday and a lecture, "Christian Thought: The Modern Literary World."

Saturday morning from 9-12 will include peer-group evaluation of assignments and a lecture entitled "Publishing Poetry." That afternoon from 1-4 the lecture "The Art of Manuscript" will be presented, private sessions with the director will be given and directed writings will be handed in. Saturday evening from 7-10 the lecture "Finding a Publisher" will be presented and a final evaluation of material will be made.

Participants would become members of the Continuing Education Unit at Ouachita and would have access to the Data Processing Center for all future programs.

For more information concerning the workshop, contact Morris at (501) 246-4531, ext. 533, or write, Ouachita, P.O. Box 760, Arkadelphia, 71923.

Clinesmith named editor

ARKADELPHIA — Sonja Clinesmith of Hartman, a junior communications major at Ouachita Baptist University, has been selected to be the new editor of the campus newspaper, the *Signal*, effective at the beginning of the 1983 spring semester.



Clinesmith

Clinesmith succeeds Jeff Root, a senior, who will be practice teaching in the spring term of school.

For the past two semesters, she has served as managing editor of the campus newspaper.

At Ouachita, Clinesmith is president of the Pi Kappa Zeta women's social club, a member of the Ouachita Student Foundation, and a Honors Program participant.

She is a 1980 graduate of Hartman High School and the daughter of Mr. and Mrs. Stanley Clinesmith of Rt. 1, Hartman.

October-November CP gifts up \$1.5 million

NASHVILLE, Tenn. (BP) — Southern Baptist gave \$15,357,398 to national and worldwide mission and education efforts in October and November — an increase of almost \$1.5 million over the same two months last year.

November, the second month of the Southern Baptist Convention fiscal year, produced gifts of \$7,385,139 to the Cooperative Program, the unified giving plan of the SBC, for an increase of \$5.13 percent.

That left the Cooperative Program \$1,495,123 (10.79 percent) ahead of the figures for October-November of 1981.

Individual figures from the 34 state conventions are not meaningful since there are still 10 months left in the fiscal year, but nine conventions show an increase of 30 percent or more in their contributions from a year ago.

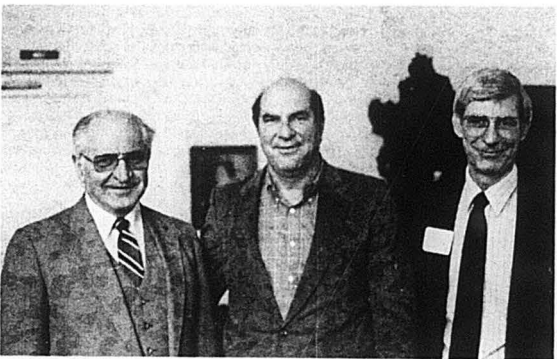
Northern Plains (made up of Wyoming, Montana, North Dakota and South Dakota) has contributed \$40,560 after sending in \$7,524 in October-November 1981, (and just \$57,796 the entire year). Colorado's first two months total \$52,151 compared to \$27,051 last year.

Three states have made major dollar increases over last year.

Texas is up \$488,700, Florida has increased \$242,910 and Oklahoma is ahead of last year \$178,172. Nine conventions are behind last year's giving rate.



Central Church in North Little Rock recently held an open house in conjunction with the completion of an expansion of educational space. Building committee members (front, from left) Richard Scharfenberg, Becky Vaden, Bill Ewton, (back) Minister of Education Greg Jackson, Arvie Sirmans, Roy Baker and Pastor Ron Ford are pictured in one of five classrooms in the new wing containing also a media center and a large activity room. The 48,000-square-foot expansion was completed debt free for \$145,000 and will provide room for a maximum of 250 adults and youth. The 75-year-old congregation's main building is two years old. Average Sunday School attendance is 330, up a third from two years ago. Building committee members not pictured were chairman B. D. Vaden and Ly Moore.



The Board of Trustees of Arkansas Baptist Family and Child Care Services, in their December meeting, elected as officers for 1983: Rodney Landes (center), El Dorado, president; John Ross (right), Little Rock, vice president, and Raymond Reed (left), Warren, secretary-treasurer. They represent a wide perspective of business and professional skills. Landes is a member of First Church, El Dorado; Ross is a member of Geyer Springs First Church, and Reed is director of missions for Bartholomew Association.

Aid information available toll-free

An interfaith group is serving as an information clearing house for victims of the December storms and has set up a toll-free telephone number for victims or those who want to offer help. Referrals will be made for persons whose needs have not been met

in other relief programs.

Those needing information should call 1-800-482-1366.

The sponsor is Arkansas Interfaith Disaster Relief Committee.

High court overturns liquor license law

by Stan Hasty

WASHINGTON (BP) — The U.S. Supreme Court ruled here Dec. 13 that the Commonwealth of Massachusetts violated the Constitution's ban on an establishment of religion by enacting a law giving churches veto power over licensing of bars and taverns in their immediate vicinity.

At the same time, Chief Justice Warren E. Burger, writing for the 8-1 majority, made plain that the ruling affects Massachusetts alone and does not overturn laws in 27 other states banning drinking establishments near churches, schools and hospitals.

The critical difference, Burger said, is that the Massachusetts legislature in 1970 passed a law giving churches the right to block bars and taverns within a 500-foot radius of their premises by the simple act of objecting in writing. That law, he said, had the primary effect of advancing religion and created the danger of "political fragmentation and divisiveness along religious lines."

Controversy over the Massachusetts law arose in 1977 when Grendel's Den, a restaurant located on Harvard Square in Cambridge, applied for a liquor license.

But the Holy Cross Armenian Catholic

Parish, situated 10 feet from Grendel's, objected. Subsequently, the Cambridge License Commission rejected Grendel's application, an action upheld on appeal by the Massachusetts Alcoholic Beverages Control Commission.

Grendel's then sued both the local and state commissions in federal district court, claiming that the 1970 law violated the First Amendment's prohibition of an establishment of religion.

That court agreed with the restaurant but was overruled by the First Circuit Court of Appeals. Later the First Circuit reversed itself, thereby upholding the district court's decision.

In his opinion agreeing with the lower courts, Burger conceded that "plainly schools and churches have a valid interest in being insulated from certain kinds of commercial establishments, including those dispensing liquor."

But the Massachusetts law, he continued, went well beyond the traditional scheme of allowing zoning boards to deny liquor licenses in that it "delegates to private, nongovernmental entities power to veto certain liquor applications." Under

such circumstances, he said, "the deference normally due a legislative zoning judgement is not merited."

Burger also cited the high court's three-pronged test used since 1971 to decide church-state conflicts. That year, in *Lemon vs. Kurtzman*, the court held that a law must have a secular legislative purpose, must have the effect of neither advancing nor inhibiting religion and must not foster excessive government entanglement with religion.

While granting the secular purpose of the Massachusetts law, Burger ruled it failed the other two tests. By "conferring upon churches a veto power over governmental licensing authority," he said the law unconstitutionally advances religion.

On the question of church-state entanglement, Burger held the Massachusetts law "enmeshes churches in the exercise of substantial governmental powers contrary to our consistent interpretation of the Establishment Clause." Such jointly exercised power he concluded, "creates the danger of 'political fragmentation and divisiveness along religious lines.'"

The court's lone dissenter in the case, Justice William H. Rehnquist, labeled the case "silly" and accused the majority of ruling that "a quite sensible Massachusetts liquor zoning law is apparently some sort of sinister religious attack on secular government."

Calling the majority's church-state analysis "heavy First Amendment artillery," Rehnquist declared "the state can constitutionally protect churches from liquor for the same reasons it can protect them from fire." (81-878, *Larkin vs. Grendel's Den, Inc.*)

Tellers Committee named for 1983 SBC

NASHVILLE, Tenn. (BP) — The Tellers Committee for the 1983 Southern Baptist Convention in Pittsburgh has been announced by SBC President James T. Draper Jr. and Registration Secretary Lee Porter of Nashville.

Draper, pastor of First Church of Eules, Texas, previously had announced that James H. Landes, retiring executive director-treasurer of the Baptist General Convention of Texas, would be chairman of the tellers, who are charged with tabulation of all votes taken during the convention.

Bylaw 10, Section 4 of the SBC Constitution requires that the "president, in consultation with the registration secretary, shall appoint the tellers."

Named to the committee are three state executive directors, George E. Bagley of Alabama, Ellis Bush of Pennsylvania-South Jersey, and Roy Owen of the Northern Plains.

Also to serve on the tellers body are Frank R. Campbell, pastor of First Church Statesville, N.C., and president of the Baptist State Convention of North Carolina; James F. Yates, pastor of First Church of Yazoo City, Miss., and president of the Mississippi Baptist Convention; R. Kirby Godsey, president of Mercer University in Macon, Ga.

Duke K. McCall, chancellor of Southern Baptist Theological Seminary in Louisville, Ky.; Dorothy E. Sample, president of the Woman's Missionary Union, auxiliary to the

SBC, of Flint, Mich.; James L. Sullivan, retired president of the Baptist Sunday School Board in Nashville, and former president of the SBC; Mrs. Clayton Teague, president of the District of Columbia Baptist Convention WMU; and John J. Hurt, editor emeritus of the Baptist Standard, newjournal of Texas Baptists, in Dallas.

Draper called the Tellers Committee an "extremely important committee. Even in the midst of questions about the casting of ballots, no one has ever doubted the integrity of the tabulation of the ballots. It is important that we maintain the highest degree of integrity."

He said he had consulted with Porter about the persons to serve on the Tellers Committee, and informed the two vice presidents — John Sullivan, pastor of Broadmoor Church of Shreveport, La., first vice president, and Gene Garrison, pastor of First Church of Oklahoma City — about the appointments.

Garrison said he "feels very good" about the appointments to the Tellers Committee. "They all seem to be solid in denominational support," he said.

Draper told Baptist Press he probably will not be able to announce the other key committees — resolutions, credentials and committee on committees — on Jan. 1 as he earlier had promised. He said, however, that he plans to meet with Garrison and Sullivan soon and hopes to be able to make the appointments early in January.

Historical documents offered for study

NASHVILLE, Tenn. (BP) — The Historical Commission of the Southern Baptist Convention in conjunction with the Baptist Missionary Society of England has made Baptist missionary journals, correspondence, minutes and records dating back to 1792 available for study.

The two cooperating organizations have microphotographed documents covering more than a hundred years (1792-1914) of mission movement.

The modern mission movement, which set the stage for Southern Baptists Bold Mission Thrust, began with the Baptist Missionary Society in 1792.

Southern Baptist seminaries in Louisville, Ky., Fort Worth, Texas, New Orleans, Mill Valley, Calif., and Wake Forest, N.C., have purchased microfilm prints of the Baptist Missionary Society archives.

Your state convention at work

Church Training

Training opportunity for youth and adult leaders

Youth/Adult Workshops will be conducted in 15 areas of our state Jan. 17-20. The workshops are planned especially for leaders and members of youth and adult Church Training groups, along with pastors, church staff members and associational leaders. Those who attend will receive help in planning for an effective training program for youth and adults with special emphasis on this year's curriculum dealing with equipping for family and ministry.

Youth leaders and members will also focus on the DiscipleLife Celebration and DiscipleYouth as additional strategies for training youth in discipleship. Adults will consider additional ways to use Equipping Center modules to reach and train adults.



Holley

These two workshops will be conducted simultaneously in each of the 15 locations from 7-9 p.m. The locations were listed in last week's issue of the *Arkansas Baptist Newsmagazine* and on posters mailed recently to churches. Plan to attend the one nearest you or the one on the date most convenient for you.

Leaders of the youth workshops include Ed Smith of Richardson, Texas; Luell Smith from the Sunday School Board; Betty Wilfong, Special Youth Worker from Immanuel Church in Little Rock; Wanda Pearce, Special Youth Worker from First Church, Malvern; and Bill Falkner, youth associate in the State Church Training Department.

Adult workshop leaders include Larry Garner, Wert Campbell and Bill Latham from the Sunday School Board; Gerald Jackson, adult associate in the State Church Training Department, and Robert Holley, state Church Training director. — **Robert Holley**

Evangelism

Lifestyle Evangelism: what is that?

The theme of the 1983 Evangelism Conference focuses on lifestyle evangelism. It is "Developing Believers in Lifestyle Evangelism." Each of the five sessions of the Jan. 24-25 conference will focus on a facet of lifestyle evangelism. Geyer Springs First Church will be hosting the meeting.

The Monday afternoon session, beginning at 1:30, will feature "Conversion to a Witnessing Lifestyle." Oscar Golden of Calvary Church, Benton, will be one of seven persons addressing this topic.

The Monday evening session (6:30 p.m.) will emphasize "Characteristics of a Witnessing Lifestyle." Arkan-



Kent

sas Razorback Brad Taylor will be giving a personal testimony.

The sessions Tuesday will address the following subjects: "Channels for a Witnessing Lifestyle," "Commitment to a Witnessing Lifestyle" and "Continuing a Witnessing Lifestyle."

Bill Oakley, pastor of First Church, Piggott, will be speaking about evangelistic preaching Tuesday afternoon. Also Tuesday afternoon, Mike Petty, a student and pastor at Casa Church, will be giving his testimony.

During the Tuesday session, Joe Atchison, pastor at South Side Church, Pine Bluff, will be giving his testimony. He will have some help to offer in the area of a continuing witnessing lifestyle. He is host pastor of the CWT Seminar in March 1983.

A total of 17 personalities will be on the program. — **Wes Kent, pre-college director**

Student Department

Special celebration leads to reflection

I suppose that there is a time in each BSU director's ministry that is extra special. Last night was one of those times for me.

Our international students had their Christmas party at my house. It may be that just being around internationals was wonderful, because it reminded me of last year when I was the international celebrating Christmas in a country other than my own. Truly, it brought back memories of last Christmas Eve in Taiwan. (I went to a Christmas pageant at our store-front chapel. Many people stopped in just to see what was going on, heard the message of Christ for the first time and became Christians as a result.)

Hearing so many languages in my home was beautiful. But the most special was singing "Silent Night" in Spanish, Japanese,



Anderson

Mandarin, Korean, Yoruba, English and a dialect from Zimbabwe, as well as feeble attempts in German and French.

I shared the Christmas story with them, emphasizing that it was not enough for Christ to be born in history, but that he must be born into the hearts of each one of us.

Last night was one of those times that left me with the feeling that there's no job I'd rather have, there's no place I'd rather be, there's no apartment I'd rather live in, there's no body I'd rather have over at this time.

Strangely, though, I am finding it easier to reach out to internationals than those here in my own apartment complex.

So today while it is cold and rainy outside, I sit with the warmth of a blazing fire and the warm colors of Christmas tree lights and contemplate what God would have me do. May I never fail to act on the opportunities God gives me. — **Linda Anderson**

Anderson is serving as interim BSU director at Ouachita. She spent last year in Taiwan as a teacher.

Baptist elected president of SACW

MARION, Ala. (BP) — The academic dean of Judson College, William D. Murray, is the newly-elected president of the Southern Association of Colleges for Women.

Murray, dean of Judson College since

1972, was previously chairman of the Division of Education and Psychology at Samford University, 1943-64, and dean of Louisiana College.

Twenty-seven colleges compose the

SACW. Baptist schools include Westhampton College of the University of Richmond in Virginia, Judson in Alabama, Tift in Georgia, Meredith in North Carolina and Blue Mountain in Mississippi.

Theological foundations for Christian citizenship

Baptists especially are people of the Bible. We affirm the Bible as our "supreme rule of faith and practice," that is, of doctrine and ethics. To interpret the Bible correctly, we must keep one foot in the ancient world and the other in our own time. In doing so we cannot afford to ignore the intervening centuries. It is important to probe the Old Testament, the New Testament, and Christian history since the apostolic age if we are to understand our role as Christians in the civic order today.

First the Old Testament:

1. Israel was a people in covenant with the Lord (Yahweh) before it was a nation in a governmental or political sense, as John D. W. Watts has pointed out. See Gen. 12:1-3; Exodus 19:3-6.

2. The Exodus was the first struggle recorded in Scripture in which the people of God stood over against an oppressive political order, as Edward R. Dalgligh has noted.

Editor's note: This is the first of three articles on Christian citizenship by James Leo Garrett Jr., professor of theology at Southwestern Baptist Theological Seminary.

3. The law (Torah) was given to Israel before Israel had a king (Saul), and there was a league of tribes before Israel had its king, according to C. Ernest Wright.

4. Unlike most of her neighbors, Israel did not deify its kings.

5. Israel and Judah had good kings (for example, Uzziah, Josiah) and evil kings (for example, Jeroboam II, Manasseh), and the prophets, especially of the eighth century B.C., directed criticism against the civil rulers in the name of the Lord. See Nathan against David (2 Sam. 12).

6. The prophets with their faith in Yahweh as the only God of all the earth protested social injustice and called for

righteousness in society.

7. The Lord was said in the Psalms and the prophets to be sovereign over both the covenant people and all the nations.

8. From the time of their Babylonian captivity, the Jews learned that loyalty to the Lord (Yahweh) was not always consistent with, indeed could be contrary to, obedience to civil rulers. See Shadrach, Meshach, and Abednego (Dan. 3).

9. Judah had a divinely-given mission to the nations but, despite the embracing of proselytes and god-fearers, did not adequately fulfill it.

10. The prophets looked forward to the coming of a messianic king (Isa. 9), and the apocalypists to "one like a son of man," to whom would be given a universal and everlasting kingdom (Dan. 7).

The second article in this series, on New Testament examples of citizenship, will be in the Jan. 20 issue of the Newsmagazine.

Brotherhood begins two year program study

by Mike Davis

MEMPHIS, Tenn. (BP) — The coming of the "information age," a possible split of the Southern Baptist Convention and further complexities in attracting volunteers were some of the predictions offered Dec. 13-16 to a select panel trying to project the direction of Brotherhood work to the year 2000.

IMPACT 2000, made up of state Brotherhood leaders and Brotherhood staff members, began a two-year study with a marathon input session in Memphis featuring authorities in culture, education, missions, religion, ethics, volunteerism and religious and missions education.

Nolan Estes, director of graduate studies in education, University of Texas, predicted microcomputers will be the most important trend facing America in the next 10 years. The coming of microcomputers — the information age — promises to change the entire social and economic fabric of our society, he contends.

Estes, a Baptist layman and former Royal Ambassador director, credited the Royal Ambassador program with giving him many of the values which he carried into manhood, but suggested that work with boys must keep pace with the microcomputer explosion which is taking place in education and other areas of American life.

"You might even project making microcomputers available with your missions magazine," he suggested, adding that in Houston, by 1985, students will do 50 percent of their homework with microcomputers.

Estes explained the Brotherhood Commission and other SBC agencies must be

aware of the magnitude of the change which is being brought about by the transition from the print media to electronic media.

"Churches have to provide the leadership if we are going to control the new technology instead of being controlled by it," Estes told the panel, adding the Brotherhood Commission, especially in the Royal Ambassador program, could help youth clarify their values and help young people cope with change.

Foy Valentine, executive director of the SBC Christian Life Commission noted a moral breakdown in America. "Without recovery of spiritual ideals, moral value, honesty, integrity, character, the worth of persons," he told the panel, "our country will not have much of an agenda." Valentine suggested Brotherhood leaders consider the crisis in family life a priority in their deliberations.

Bill O'Brien, executive vice president of the Foreign Mission Board, outlined some trends in missions with which the FMB will deal, including developing an urban strategy for world evangelization.

"World population patterns will move from rural to urban in this decade and the most successful groups will be those who design and utilize urban strategy to meet the new urban masses," O'Brien said.

The most critical need Southern Baptists face in their foreign missions program during the '80s, according to O'Brien, is in the developing of church and denominational leadership beginning at the grass roots level.

Church historian Bill Leonard of Southern Baptist Theological Seminary told the group any consideration of the next 10 or 20 years should include the discussion of a possible split in the Southern Baptist Convention.

Leonard did not predict a split but noted if the convention stayed on its present course of controversy a split could be possible. "As ideologists on the right gain increasing control of the convention agencies and seek to impose varying degrees of theological uniformity."

He listed three ways the convention could respond to the current controversy. One would be a split. Another could be for denominational leaders to try traditional methods of uniting the convention with "nebulous slogans and watchwords, refusing to confront the reality of a denominational identity and impending split."

A third response, Leonard offered, would be to seek a new denominationalism which allows for a classic unity in diversity which is characteristic of Southern Baptists. Leonard added the convention's local autonomy and concern for missions might be keys to avoiding a split.

Charles Petty, aide to the governor of North Carolina in the area of volunteerism, praised the Brotherhood Commission for the men and boys work it has provided. Petty, a Royal Ambassador volunteer in the First Baptist Church in Raleigh, thanked the commission for what it had contributed to the lives of men and boys but warned that the commission and other agencies who rely on volunteers must become more sophisticated in recruiting volunteers.

International

Teaching about priorities

by Jere D. Mitchell, First Church of Fayetteville

Luke 12:13-21, 35-40

Central truth: It is more important to be ready for Jesus' return than to accumulate material things.

The highest priority in the life of a Christian should be the kingdom of God.

It should be our highest priority because it was Jesus' priority. There was not anything more important to Jesus than doing the will of the Father. That is shown by his coming to earth. It is also evident as he died on the cross for our sins. As his followers, we want to be like him; and, that means paying attention to what he teaches us by word and deed. We must not only pay attention, but we must also do what we learn from him.

He has told us that to hear his words and not do them is foolishness.

The kingdom should also be our highest priority because it is the only thing that is eternal. This life is fleeting. We have no guarantee how long we will live. Many people spent many years accumulating material things so that they can get to a point in life where they can really "live." Many people have almost made it; many have made it for just a short time; and still others have made it and decided it was not as great as they thought it was going to be.

However long it may be, it cannot begin to compare with forever. "One life, will soon be past; only what's done for Christ will last."

The kingdom should be the Christian's first priority because it assures our future with the Father. The person who plans only for this life, whether it is money, power, prestige, position, pleasure or whatever, will be sick when they realize they have missed it all.

On the other hand, the person who has "sought first the kingdom" will be prepared when the Master comes.

The person who has the kingdom first in his life is living forever. The person who does not is dying.

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

Life and Work

Practice what you preach

by Nodell Dennis, First Church of Trumann

Basic passages: Matthew 5:20; 23:1-7, 11, 23, 27-28

Focal passages: Matthew 5:20; 23:4-5, 23, 27-28

Central truth: The believer's actions should speak louder than his words.

The righteousness of the scribes and pharisees was self-righteousness. There was no need for this in Jesus' day as in our day. However, there was a need for the kind of righteousness Paul spoke about, a righteousness derived not from the Law, but through faith in Jesus Christ (Phil. 3:19). This kind of righteousness exceeds the righteousness of the pharisaical religious leaders and hypocrites of any day and is the way to the kingdom of heaven. We need this kind of righteousness that we might practice what we preach.

1. Don't parade piety. The religious leaders of Jesus' day were guilty of acting to be seen of men. Phylacteries were leather cases worn upon the forehead and left arm containing certain Old Testament passages written on strips of vellum. Some made these cases unduly large to call attention to their piety. They also lengthened the fringes on the four corners of their outer garments. This was according to custom. Jesus' protest was not against custom; he was against ostentation in religion. Be a witness for Christ. No one has to call attention to his religion if he really wants it known.

2. Live to serve. When one vies for attention and recognition he is sinning in at least two ways. He is seeking to claim what belongs to God and his Christ, alone, and he is denying the basic principle that service is the measure for greatness. That true greatness as measured by service is a recurrent teaching of the New Testament.

3. Don't major on minors. The tithe is right, but God doesn't recognize the tithe that is given from an unmerciful, uncaring heart. That is what the pharisees were doing.

4. Shun hypocrisy. It was considered degrading to touch a tomb, so the tombs were whitewashed a month before Passover. This made them visible so they could be avoided by the devout Jew. These tombs were a picture of the hypocrisy of Jesus' day. Legalism can become a cloak under which is hidden an unredeemed heart.

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Bible Book

Justified by faith

by Jack Bledsoe, First Church of Des Arc

Basic passage: Romans 3:21-4:14

Focal passages: Romans 3:21-26, 28; 4:1-5, 10, 13-14

Central truth: Right standing before God is achieved through faith in Christ's redemptive act, not through man's efforts.

Having dealt with the fact that man, whether Jew or Gentile, is a guilty sinner before God, Paul moves to display how God bridges the gap of separation caused by that sin of unbelief. He insists that all men are sinners, incapable of measuring up to the standards that God demands for right standing before him. God's standard is revealed in Jesus Christ.

He uses a forensic, or legal term, justification, and this word describes the process by which God removes the curse of sin (spiritual death) from a guilty sinner. In essence, he makes the person just as if he had never sinned, and declares him righteous.

Repentance and faith are the only requirements to receive this act of justification. Saving faith involves two things on the part of the sinner. They include (1) an intellectual conviction that Jesus Christ is the Son of God and (2) a volitional surrender of the will to Jesus Christ as master. Repentance involves turning from dependence upon self to dependence upon him.

Paul uses Abraham as an outstanding example of how a person is justified through his faith in God. He suggests that Abraham put no value in the works of his own flesh to produce righteousness (right standing before God), but cast himself totally upon God's promise to bless him and make of him a great nation. The rite of circumcision was the sign that gave evidence of his volitional commitment to God.

The Bible teaches us that without faith no one can please God. Indeed, no one can begin to measure up to God's standard of righteousness revealed in Jesus Christ, until by that person's faith, God makes him over, just as if he had never sinned. Justification by faith.

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BSSB search committee reports progress, harmony

NASHVILLE, Tenn. (BP) — Two members of the Sunday School Board presidential search committee reported their work is progressing harmoniously without pressures from any special interest group.

"Our work is progressing well, but no decision has been made yet," Raymond Langlois told board employees in their weekly chapel service Dec. 10. He said 70 persons had been nominated for the position and every one is being considered.

Langlois, pastor of Judson Church, and John Daley, pastor of Brook Hollow Church,

Hotel rooms filled for Pittsburgh SBC

NASHVILLE, Tenn. (BP) — All of the rooms assigned to the Southern Baptist Convention for the 1983 annual meeting in Pittsburgh have been filled, convention manager Tim Hedquist says.

Hedquist said the Pittsburgh Convention and Visitors' Bureau is "looking for other hotels and dormitory facilities for messengers," but added that persons who do not already have room reservations should await subsequent announcements of room availability.

Approximately 6,500 rooms were allocated to the SBC. Of them, 40 percent were included in the block reservations. The drawing for priority assignment of the blocks was made in July, leaving 3,800 rooms available for individual messengers.

"On the first day for individual requests — Oct. 1 — we received 3,000 requests. On the second day — Oct. 2 — we received more than we could fill," Hedquist said. "The convention bureau is now looking for other facilities to house messengers."

He added that the majority of the first day requests asked for rooms in the five downtown hotels. "Many did not get their first choices and about 800 did not get any of their first five choices. We assigned them to the next closest hotels."

Hedquist said one of the reasons individual rooms are so scarce is that "block reservations have cut drastically into the allocation of rooms. A recommendation will be made at the

1983 meeting to eliminate all block reservations, except for the Convention and for the Woman's Missionary Union. All other reservations "made through the city housing bureau will be made on an individual basis."

The convention manager commented that "many persons who made requests for blocks of rooms also made individual requests ... and plan to take the best of the two. Perhaps some rooms will be released March 1, when block room reservations must be made or released."

Hedquist added four other factors have contributed to the scarcity of rooms in Pittsburgh. First, he said, the closest hotel to the convention center has been turned into an apartment complex since Pittsburgh was selected in 1978; second is that a hotel two blocks from the convention center has been torn down.

The third factor, he said, is that many hotels in Pittsburgh are remodeling, causing a loss of about 250 rooms in the downtown area.

"A fourth factor is that a hotel we were told was scheduled to be built when we selected the site is still scheduled to be built," he added.

Hedquist added the room request statistics do not indicate a record number of messengers and said he expects only about 14,000 to 15,000 messengers for the 1983 SBC, down from previous years. However, he said, the arena can accommodate more than 17,000, if necessary.

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House passes resolution on religious persecution

by Larry Chesser

WASHINGTON (BP) — A sense of Congress resolution condemning "all forms of religious persecution and discrimination whenever and wherever they occur" has passed the U.S. House of Representatives.

The resolution is the result of nine hearings held by the House Subcommittee on Human Rights and International Organizations according to Rep. Don L. Bonker, D-Wash., chairman of the subcommittee and sponsor of the measure.

"From all available evidence presented to the subcommittee there can be no doubt that the free exercise of religion is limited in most parts of the world," Bonker said.

Citing a list of international religious persecution and discrimination problems, Bonker said, "The sad truth is that few countries of the world enjoy the religious freedom that is so treasured in the United States, a freedom that is rooted in the history and traditions of our country and sanc-

tified by the Bill of Rights."
"One thing is certain," Bonker added, "religious persecution will never be checked unless someone takes the time to monitor and expose what is going on and governments are held accountable."

The resolution states that Congress condemns and opposes "religious persecution and discrimination wherever practiced, encouraged or tolerated by national governments." It further calls for the President and other U.S. officials to seek the establishment of a working group on the elimination of religious discrimination and persecution at the 39th session of the United Nations Commission on Human Rights.

Though the Senate took no action on the resolution, a spokesman for the Senate Foreign Relations Committee said consideration of a resolution addressing freedom of religious expression is expected early in the next Congress.

asked to speak to employees to share information about the search process.

Daley, chairman of the trustee executive committee and an ex-officio member of the search committee, said the group is "working in a marvelous harmony and trust with one another as we seek a new Sunday School Board president, perhaps the most strategic position in the denomination. We feel God has chosen us for this task because of this harmony and trust."

Langlois said he expects the committee to make a recommendation to Sunday School Board trustees at the semiannual meeting here in February.