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### January 16, 1986

Arkansas Baptist State Convention

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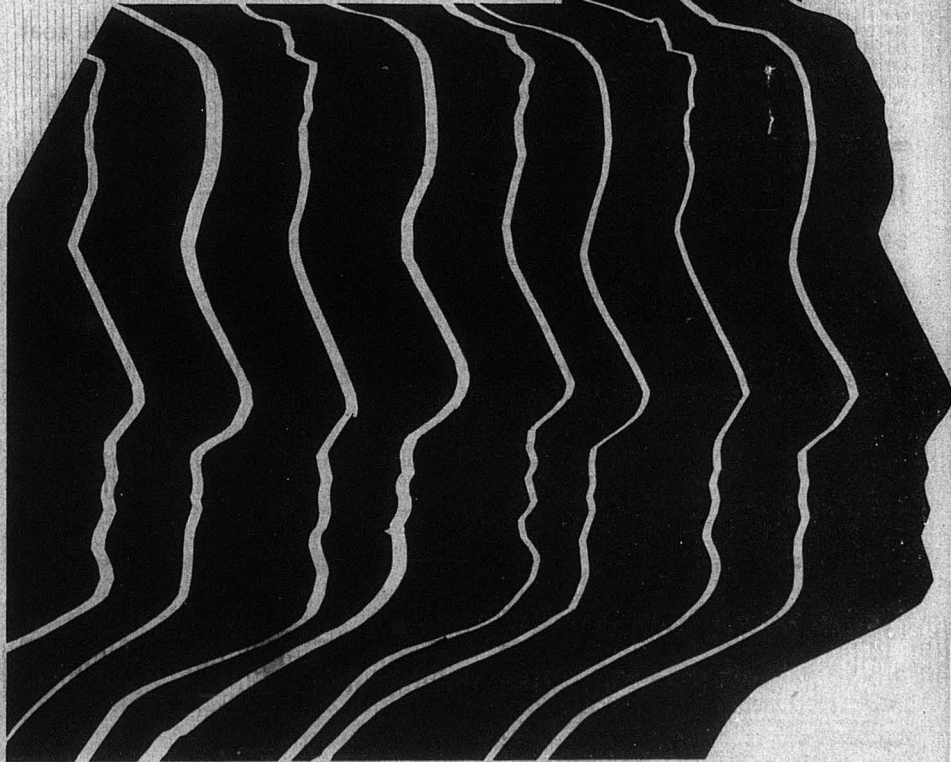
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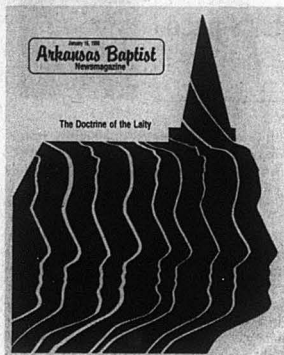
# Arkansas Baptist Newsmagazine

SOUTHERN BAPTIST HISTORICAL  
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Historical Commission, SBC  
Nashville, Tennessee

The Doctrine of the Laity



## On the cover



Southern Baptists will focus on the Doctrine of the Laity during Doctrine Study Week, April 21-25, 1986. A preview of the text, "The Doctrine of the Laity," will be offered between the sessions of the state Evangelism Conference, Jan. 27-28, at Immanuel Church, Little Rock.

## In this issue

### 8-9 sharing our worship

A local church's broadcast of its worship experiences meets community needs far better than its "electronic church" counterparts, says Brian Harbour, pastor of Immanuel Church, Little Rock.

### 10-11 reunions and hope

A Southern Baptist missionary in Colombia has been able to help reunite families separated by a devastating volcano eruption and subsequent mudslide. The disaster has opened new opportunities for the missionaries to bring a message of hope to victims trying to rebuild their lives.

## Tune in to WMU Week via BTN satellite

BIRMINGHAM, Ala — Arkansas Baptist women will have the opportunity to attend part of WMU Week at Ridgcrest Baptist Conference Center this summer without traveling a mile.

By simply tuning a satellite dish to the Baptist Telecommunication Network (BTN) July 1 at 7 p.m., WMU members will be able to participate in the live VISION 88 Teleconference.

The BTN signal will not be scrambled for this teleconference, so that anyone with a satellite dish may participate. Viewers should set coordinates for Spacenet I, channel 21.

A first for either of the Southern Baptist Conference centers, this national teleconference will be an effort to inform WMU members about VISION 88, the national enlistment plan.

VISION 88 is the WMU plan to bring national membership up to two million women, girls and preschoolers by 1988, the

organization's centennial year. WMU currently has approximately 1,2 million members nationwide.

The teleconference will have a game show type format in which viewers will act as "contestants," solving the "puzzle" of what VISION 88 is intended to accomplish and how they can become involved.

WMU has chosen to use a teleconference approach to VISION 88 education because viewers have the unique opportunity to actually participate in the show. It is also the most ideal way to reach many WMU members, in small towns as well as large cities, at one time.

At least one central viewing site is planned for every state convention. Women in Arkansas may view the VISION 88 Teleconference at Park Hill Church, North Little Rock. Associational WMU directors can provide more specific information.

## Offering receipts double Perryville church's goal

First Church, Perryville, recently set a worthy example for other Arkansas Baptists during their drive for the Lottie Moon Christmas Offering for foreign missions, according to Pat Glasscock, Arkansas Baptist Woman's Missionary Union associate.

The congregation, which averaged 175 in Sunday School during 1985, initially set a Lottie Moon goal of \$5,000, despite the fact several families had been affected by a paper mill strike in nearby Morrilton.

But, as of Jan. 5, 1986, more than \$10,000 had been received, Glasscock said.

Pastor Horace Gray said he encouraged his congregation to give sacrificially to the mission offering. He also explained the first Sunday evening service in December was

used for a foreign missions emphasis and offering promotion. Kenneth Robertson, missionary to Senegal, told the congregation about specific needs the Lottie Moon offering had met on his field of ministry.

Woman's Missionary Union organizations were given short promotional spots during December worship services. An offering visual kept progress toward the goal before the congregation. Such techniques, combined with a strong missions education program and pastoral support, are the keys to reaching a special mission offering goal, Glasscock said.

Arkansas Baptists gave a record two million dollars to the 1984 Lottie Moon Christmas Offering, Glasscock noted.

## Fayetteville BSU receives \$23,000 gift

A former president of the University of Arkansas Baptist Student Union at Fayetteville recently gave the BSU \$23,000 to be invested with the Arkansas Baptist Foundation. The anonymous donor also served as state BSU president during his college career.

While the Arkansas Baptist State Convention pays salaries for all BSU workers, program money is provided by local associations, nearby churches and alumni, explained Tom Logue, ABSC Student Department director.

Logue said a recent study by his department revealed the University of Arkansas

BSU had a program budget that amounted to \$1.39 per student, the lowest ratio in the state. By contrast, several other campuses have more than \$7 per student for program.

University of Arkansas BSU alumni have begun a campaign to raise more program funds, Logue said. With a \$250,000 five-year goal, \$63,105 has been raised and additional pledges amount to \$51,720. The campaign is being chaired by Dale Jones of Houston, Texas, and Jim Malock of Little Rock.

The \$23,000 gift is the largest personal gift ever received by a local Arkansas BSU organization, Logue said.

## Coming next week!

# Helpline

for the local church

## The dignity of man

## The editor's page

J. Everett Sneed



Today we live in a topsy-turvy world in which many believe themselves to be of far greater worth than others. Some even consider their own person as being of very little value. Such philosophy leads to unbelievable tragedy, hatred and murder. Terrorists have even reached the point that they will gladly lay down their lives in order to take the lives of those they hate. The Bible, however, teaches the value, worth and dignity of every individual. The dignity of every man is of immeasurable importance.

Where is our authority for believing that the principle of the dignity of man is of transcendent importance? The Bible, itself, gives ample evidence of God's evaluation of the dignity of every individual. It sets forth several principles regarding the dignity of man.

The first principle we need to recognize is the importance of the individual to God. God felt man was so valuable he sent his son to die, that sinful man might have eternal life. No one dies willingly, voluntarily for a cause in which he does not believe or for those whom he does not regard as worthy. Jesus died for us because he was the great believer in man. He also died for us because he believes in the worth of man.

When an individual recognizes his importance to God, there is a compulsion to develop his best self for God's purposes. To do this, it is necessary to live with God and effect a real comradeship and partnership with Jesus. Christ's sacrifice assures the importance of the individual. Our Lord died to save us to something, not just from something. Jesus had the ability to see capacities where no one else could.

Psychologists tell us that love can only be expressed by those who have experienced it. Thus, the love of God and the love of self are essential, if we are to show love to others. The person who despises himself is likely to feel the same emotion toward others.

Jesus said, "Thou shalt love thy neighbor as thyself" (Matt. 22:39). Jesus' statement regarding the love of self and others assumes that it is normal for a person to love himself. Our love of self does not mean that we are to love our faults or our sins. God expects everyone of his children to seek the power and guidance of the Holy Spirit in becoming more like Jesus every day. But a person who esteems himself of little value will do little to improve himself. Since God declares our worth, we should be challenged to follow him more closely.

Everyone possesses an immortal soul. What should this mean to each of us? It should lead us to the sure knowledge that we

must keep in touch with God through prayer at all times. Prayer is the means of lining up our individual lives with the purpose of God for us and for those whom we may help. We will multiply our natural gifts by finding God in Christ.

The second principle grows directly from the first. Because of man's dignity and worth to God, he has a tremendous, inescapable responsibility for and to himself. Since every individual being is so precious to God, he ought to respect and reverence himself. He ought to attend to his own higher duties and interests in a manner that corresponds to his value. It is not a self-conceit that says, "Because God prizes me, I prize myself." When we compare the best of our lives with the perfection of God, we see our imperfection. But when we see the value placed on us by God, we dare not do those things that are cheap, shoddy or of a low moral nature.

Every individual desires to receive the praise of his peers. It is never easy to move into circles where behavior is different from one's own. It is never easy to protest injustice in the face of powerful opposition. It is always moving to read of individuals who have stood steadfastly for those things in which they believe at great personal cost to themselves.

To each Christian, then, comes the responsibility to stand for the principles of right for ourselves because we are important to God. It is only through God's strength that an individual can stand against peer pressure in today's world.

As we consider the dignity of every man, finally, there is our responsibility for others. Just as we respect and reverence others, because of God in us, so we must treasure others. Jesus encouraged no one to think of himself as God's favorite. He saw the work of despised men and brought out undiscovered values.

Jesus said, "Whosoever shall save his life shall lose it; and whosoever shall lose his life for my sake shall find it" (Matt. 16:25). Christ is saying we must lose our own self-interest. If we sin against our fellows, we sin against God who prizes them. As Christians, we must see all men as of immense worth and dignity to God.

When we come to Jesus, the Christ who saved us to something, what does it mean? It means coming to a mission and developing a missionary concept of life. As we recognize the worth of every individual, we must have an adventurous thinking, achieving and serving mode of life. Each individual's dignity demands that his main purpose for all of his life is the discovery and the following of God's purpose for him whom God regards as of wonderful, immeasurable dignity.

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meeting the information needs of Arkansas Baptists

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## One layman's opinion

Daniel R. Grant

### The enigma of very personal religion

What does it mean to say "religion is a very personal thing"? This has always seemed to be one of those apple-pie non-controversial statements, at least until recently. It was used by an irate citizen, however, in support of his contention that a state employee (Arkansas Razorback Coach Ken Hatfield) should not quote the Bible regularly on his television show. The gist of his letter to the editor in one of the state newspapers was that this constitutes a violation of separation of church and state, and that religion is "a very delicate and personal thing" that should be kept out of one's public or vocational life. He added, "as an employee of state government, Coach Hatfield should keep his mouth shut and not violate the Constitution any further."

My pastor, Lynn Worthen, reacted to the reaction by saying that all too often when a person begins to talk about how "per-

sonal" one's religious faith is, it means that person's religious faith is so very personal that it is impossible for anyone else to know whether he actually has any religious faith.

After exploring some seemingly contradictory Scripture on this subject, I must come down on the side of my pastor. On the one hand, I am well aware of the Bible teaching concerning pharisaical praying on the public street corner, to be seen of men, as opposed to the very personal prayer in one's closet. Jesus certainly came down hard against hypocrisy and "playing to the gallery" in the name of religion. He praised the humble private giving of the widow's mite. But the Bible is also very clear about not hiding your light "under a bushel," refusing to bow down to Baal and publicly confessing with your mouth the change that Christ has made in your life.

Admittedly, the constitutional issue is a dif-

ficult one, often pitting two conflicting rights against each other: (1) my right not to have the government use my tax money to promote some religious faith other than my own, and (2) my right to engage in the free exercise of my religious faith, including free speech in public as well as in private.

Only God can judge whether Bible-quoting coaches (politicians, professional entertainers or even preachers, for that matter) are quoting Scripture publicly as a natural free exercise of their "very personal religion." It is a sad day indeed when the government decides to step in and make that judgment. It is even more sad when "very personal religion" is either so weak or so compartmentalized that it has little or no public expression.

Daniel R. Grant is president of Ouachita Baptist University.

### New writer begins lesson commentaries

C. Michael Anders, pastor of First Church, Sherwood, begins this week writing commentaries on the Life and Work series Sunday School Lessons in "Lessons for living."

Anders, a native of Crossett, is a graduate of the University of Arkansas at Little Rock and The Southern Baptist Theological Seminary, Louisville, Ky. He has served in staff positions with churches in Farmington, North Little Rock, Louisville (Ky.), Pine Bluff, El Dorado and Clarendon prior to his coming to Sherwood in 1983.

He has been active in associational leadership positions Harmony, Liberty, Arkansas Valley and North Pulaski Associations and has served on the ABSC Executive Board and Convention Nominating Committee.

Anders and his wife, the former Sarah Patterson of McLoud, Okla., have one son, Andrew Michael.



Anders



### Woman's viewpoint

Mary Ida Tidsworth

#### A time to pray

A passage about Christian conduct found in 1 Thessalonians 5 gives the time to pray: "without ceasing." The weathervane of a Christian should always point toward joy, prayer and thanks to God.

Then why did many of us include "daily quiet time" on our list of resolutions for the new year? We have learned that a general attitude of prayer does not do the job. A daily appointment with God is needed.

We are committed as Southern Baptists to sharing the gospel with everyone in this century. Good News, America revival time is set for this spring. Korean Christians get up before dawn to pray daily. Christian faith is sweeping across their land.

Arkansas women need to do some unusual praying. After living in a state with fewer Christians, I am thrilled to meet many, many Arkansas women who really want their lives to count for Christ. What would God do if all of us did "unusual praying" for revival in Arkansas and America?

A set time for prayer make easier for me during times I was working outside the home. For one job, I rode the city bus and

arrived 30 minutes early. An alcove under the stairs housed my prayer time. When I began riding in a carpool, it was necessary to get up earlier to pray.

The most difficult time in my life to have a set time was when our children were young. Suzanna Wesley prayed with a house full of children. She simply put her apron up over her head and prayed.

Those of us who are privileged to arrange our own daily schedule at home also need a set time to pray. Otherwise, choices and demands of the day may eat up our prayer time.

We may see a revival across our land if Arkansas women keep daily appointments with God in 1986. It is time for "unusual praying" for renewal and revival.

Mary Ida Tidsworth is a member of Calvary Church, Little Rock, where she serves as WMU director. She has taught in elementary schools and written materials for the Baptist Sunday School Board and Woman's Missionary Union.

Don Moore

## You'll be glad to know...

...Doing things together works! That isn't the only way to get things done, but it is usually the best way. A good illustration of this is the way college and university students work together to raise money for mission projects.

Baptist Student Union, or BSU as we most often refer to it, informs and encourages students to be involved in missions work around the world. Now, who would think that "poor," "lowly" students could do anything financially significant for missions. "Together," during the past school year, they contributed \$1,216,847 to mission projects. Isn't that something? I wonder how much was given by students who were doing their own thing instead of working "together."

...We are trying to streamline our ministry. The once-a-month edition of the *Arkansas Baptist Newsmagazine* carrying the information on Executive Board ministries should give each church leader a simple and quick resource reference to the many things we do to help our churches. We believe we can reduce the number of mail-outs if each of us will use the special eight-page section regularly. It will only help if you use it.

As Dr. Sneed suggested in the Jan. 2 edition, please contact them if more than one copy is being received in a home or office. Adding new church leaders to the mailing list will likely result in some duplication. An example of this could occur if the Smiths receive a copy addressed to Mr. and Mrs. Albert Smith, and at the same time receive one addressed to Mrs. Fanny Smith.

...God blesses goals and plans. In a prayer meeting on New Year's Day, a thrilling testimony was shared. The pastor requested it. It was modestly given. The man, saved in his fifties, had set a goal in January 1985 to try to win at least one person to Christ each month of the year. He had seen 13 come to Christ in 1985. He readily gave the praise to God and credited CWT (Continuous Witness Training) with equipping him to do this.

What are your goals and plans for reaching the lost? Could it be that the decline in baptisms is because we are not planning and equipping to reach the lost? Could 1986 be your year of harvest? You can commit to do it! You can train to do it! You can do it!

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



## Food and fellowship

Virginia Kirk and Jane Purtle

### Celebrating the old and the new

Yesterday, favorite foods were jam cake, bread pudding, chicken and dumplings. Today, microwave brownies, broccoli quiche and granola are popular. The times are a-changing.

Fashions in foods change with the times. Many new products, foods and recipes make this an exciting time in the history of American cuisine.

How about celebrating this diversity with your family, in a church group such as Acteens/mothers or at a senior citizens luncheon? Ask one half of the group to bring "oldies" and the other half to bring some dishes from the last decade. For example, the mothers can introduce their daughters to sweet potato pudding and salmon croquettes, and the daughters can prepare quiche and nachos. Everyone will want to share recipes. Also plan to share stories about the old and new foods.

Our recipes celebrate the old and the new.

#### Apple dumplings

- 5 medium cooking apples, cored, pared and chopped
- sugar, cinnamon, nutmeg and butter
- 1½ cups flour
- 1 teaspoon baking powder
- ½ teaspoon salt
- ½ cup shortening
- ½ cup milk

For crust, mix flour, baking powder, salt. Cut in shortening. Add milk and mix with fork until moistened. Turn out on floured board and divide into 6 pieces. Roll each piece into a round 5 inches in diameter. Place a generous portion of apple on each round. Add sugar, cinnamon and nutmeg to taste. Dot with butter. Moisten edges of circle and shape to form a ball, sealing edges well. Place in a greased baking dish, and put in oven preheated to 375 degrees. Cook for 10 minutes.

While apples are cooking, prepare sauce. Mix 1½ cups water, 1 cup sugar, ¼ teaspoon nutmeg, ¼ teaspoon cinnamon, ¼ teaspoon salt and 1 tablespoon margarine. Heat to boiling.

Pour sauce over apples and return to oven. Cook for approximately 30 minutes or until apples are tender. Baste occasionally.

#### Super nachos

- |                                 |                                      |
|---------------------------------|--------------------------------------|
| 1 onion, chopped                | ½ tsp. cumin                         |
| 2 tbsp. cooking oil             | ¼ tsp. oregano                       |
| 2 large tomatoes, chopped       | 16 oz. can refried beans             |
| 4 oz. can green chiles, chopped | 4 oz. Velveeta cheese, cut in chunks |
| ½ tsp. salt                     | 8 oz. cheddar cheese, shredded       |
| ¼ tsp. garlic powder            | tortilla chips                       |
| 2 tsp. chili powder             | jalapeno peppers, sliced             |

Saute onion in oil until tender. Add tomatoes, chiles and seasonings. Cook until tender (10-15 minutes). Stir in beans and Velveeta cheese. Cook until smooth. Allow mixture to cool.

To assemble nachos, place whole chips in single layer in flat baking dish. Top each with a spoonful of bean mixture. Sprinkle with cheddar cheese and top with slice of jalapeno pepper. Broil 6 inches from heat for 2-3 minutes.

Virginia Kirk, professor emerita at Arkansas College, is a member of Batesville First Church. Jane Purtle teaches at Lon Morris College in Jacksonville, Texas. They have enjoyed cooking together for several years.



by Millie Gill / ABN staff writer

## briefly

**Fayetteville Immanuel Church** ordained Carl Stephens, Larry Shackford, Scott Culver and Garth Rotramel to the deacon ministry Jan. 12.

**Lepanto Calvary Church** recently celebrated payment of its indebtedness with a noteburning service. This service closed a three-day revival.

**Batesville Calvary Church** Brotherhood and Woman's Missionary Union provided toys, clothing and food for 27 community residents during the 1985 Christmas holiday season.

**Hot Springs Central Church**, as an outreach witness effort, provided free coffee and hot chocolate for 367 people and distributed 157 copies of the Gospel of John at the annual Hot Springs Christmas parade.

**Central Association** has completed a feasibility study in the Salem area on new church needs. Plans are to open a mission there in 1986 since the study revealed 1,509 unchurched people.

**Cass Mission** launched a special outreach ministry to men of Cass Job Corp Center in 1985 that has resulted in 20 baptisms. Pastor Ron Clark reported that 15 to 20 of the 265 center residents participate each week in Bible study and worship. Mulberry First Church, where Danny Veteto serves as pastor, is mission sponsor.

**Mountain View First Church** has voted to sponsor a mission near the Ozark Folk Center on Highway 9 north of town. Pastor Richard Overman has led in the purchase of six acres of property with Independence Association and the Arkansas Baptist State Convention Missions Department assisting with funding.

**Garland County Association** has purchased five acres of property near Diamondhead, southeast of Hot Springs for a new mission site. Director of Missions Gene Ellis led in the property purchase.

**Mountain Home East Side Church** has voted to sponsor a mission on Highway 101 south of town, according to pastor Byron Allen. The Arkansas Baptist State Convention and White River Association have assisted with funding for six acres of land in an area that has opened as a

result of a new bridge across Norfork Lake.

**Piggott First Church** ordained Alan Parks, minister of music and youth, to the preaching ministry Jan. 12. The pastor and other ordained men of Piggott Emmanuel Church participated in the ordination service, which was led by First Church Pastor Clyde P. Spurgin.

**Wynne Church** ordained Bill Barton, Jeff Gregory and Quinton Hornsby to the deacon ministry Jan. 5. John Maddox, pastor, served as moderator.

**Spreading Church** in Fort Smith ordained Ted Hoffman to the deacon ministry Dec. 19. Pastor Ron Williamson served as moderator.

**New Hope Church**, located in Black River Association near Smithville, members have contributed \$300.55 to the Lottie Moon Christmas Offering as a result of a \$100 challenge goal to members by interim pastor Alvin A. Harms and Mrs. Harms. Members contributed \$25 in 1984.

**Little Rock Calvary Church** ordained Charles Martin and Roby Robertson to the deacon ministry Jan. 5. Pastor Clyde Glazener was moderator.

**Mountain Home First Church** members were challenged Jan. 12 by pastor Roy A. Fowler to broaden their outreach ministries to the Mountain Home community. The challenge was delivered in the morning worship hour with members returning at 5:45 p.m. to form special ministries groups.

## people

**Gerald Taylor** will begin serving Jan. 19 as pastor of Trinity Church in El Dorado, going there from Life Line Church in Little Rock. Taylor, who has served as a Southern Baptist minister for 35 years, currently serves as vice-president of Arkansas Baptist State Convention Executive Board. He has served churches in Stamps, Sherwood, Monticello and Pine Bluff. He is a graduate of Ouachita Baptist University and Midwestern Baptist Theological Seminary. He and his wife, Catherine, are parents of four adult children.

**Edward Sudbery** is serving as pastor of Chicot Road Church in Mabelvale. A native of Arkansas, he attended Ouachita

Baptist University and Central Bible College and Seminary in Springfield, Mo. He is married to the former Nita Callaway. They have three sons.

**William Claude Watt** received the master of divinity degree from Mid-America Baptist Theological Seminary Dec. 18. He is pastor of Togo Church in Parkin.

**Thomas Henry Strode** received the master of divinity degree from Mid-America Baptist Theological Seminary Dec. 18. He is the son of Tom Strode and Juanita Strode of Little Rock. He serves as staff journalist at Bellevue Church in Memphis.

**Clifford Lee Clark**, son of Mr. and Mrs. Kelsey E. Scarborough of Ashdown, received the associate of divinity degree from Mid-America Baptist Theological Seminary Dec. 18.

**Charlie Winters** has joined the staff of Jonesboro North Main Church as youth pastor and director of evangelism. He previously served as pastor of Greenfield Church.

**Allen Quinn** is serving as pastor of Waldenburg Church. He was a member of Harrisburg Calvary Church.

**Opal Allison** of Walnut Ridge died Jan. 3 at age 69. She was a member of Walnut Ridge Calvary Church. Survivors include two sons, James Paul Allison of Hampton, Va., and Clarence Alvin Allison, Southern Baptist minister in Johannesburg, South Africa; four daughters, Jimmie Carol Watson of Hoxie, Jill Ann Barber of Stuttgart, Mary Lee Deme of Walnut Ridge and Wanda Jean Jones of Anchorage, Alaska; a brother; a sister; 18 grandchildren and 10 great-grandchildren.

**Nicholas Hartness** began serving Dec. 22 as pastor of Kingston First Church, going there from Horseshoe Bend Church. He and his wife, Margaret, have three children.

**Ken Stogsdill** will join the staff of East Side Church in Fort Smith Feb. 2 as minister of music and media. A native of North Little Rock, he is a graduate of Oklahoma Baptist University and Southwestern Baptist Theological Seminary. Stogsdill has served churches in Arkansas, Oklahoma, Texas and Tennessee. He is married to the former Barbara Sue Hodges, also a graduate of Oklahoma Baptist University. They have two sons, Eric Manning and David Payne.

## Ten good things that happened in 1985

by Foy Valentine

“Whatever things are of good report...think on these things.” These strong words are not from Pollyanna but from Paul. Though imprisoned and beaten, shipwrecked, snakebit and compelled to fight with beasts at Ephesus, the indomitable Apostle nevertheless kept his chin up. It would be all too easy to look back on 1985 and remember it for senseless terrorism, soaring debt, tragic airplane crashes, devastating earthquakes and lame-duck politics. The truth is though that 1985 had another side, brighter and better. A flashback is in order.

1. Humanity's heartbeat continued. Actually, it was quite strong and steady. I sensed it most compellingly in the fascinating faces of China's children which my wife and I saw in April and May. There are marvelous memories of the Great Wall, the Ming Tombs, the clay soldiers of Xian, the children, the promise of life that goes on for the whole human race.

2. War was averted. Moreover, representatives of the two strongest nations on earth met to talk about peace, proving once again how much better it is for old men to shout at one another and claim victory than for

young men to shoot at one another and embrace death.

3. Justice was not ridden out of town on a rail. In fact, justice, which assumes a standard and is committed to right-way-ness, actually fared comparatively well.

4. Liberty took on fresh color. For Americans, the refurbishing of the Statue of Liberty was a symbol kindling anew in our national consciousness the bright flame of freedom's holy light, America's most precious national treasure.

5. Moral values mended a bit. There were several straws in the wind. Living in adultery apparently fell into some disrepute; both the rate and the ratio of abortions were down a little; the growth of cigarette consumption tapered off some; gambling, the life-blood of organized crime, lost some well-financed initiatives; and society seemed to take a little more seriously its responsibility for educating its young.

6. Apartheid took some heavy body blows. The moral sentiment of mankind continued to crystallize inexorably against the evils of racism, not only in the tortured soul of South Africa but also in much of the rest of the world.

7. Extremism got short shrift. Although it sometimes reared its ugly head at home and abroad, it was generally compelled to duck for cover.

8. Economic collapse was avoided. The economy's rocking raft got a lot of good people's feet wet; but the contraption didn't sink.

9. Hunger's cries were heard. The moral challenge of hunger continued to be met with compassion and substantial amounts of practical aid.

10. Family life continued to be civilization's last best guardian of faith, hope and love. The family's resilience was demonstrated when our youngest, now 27 and a practicing lawyer, brought home at Christmas time her fine young husband-to-be, an engagement ring and plans for a wedding in May.

So, Spiro Agnew's nattering nabobs of negativism have to stand aside. I'm thinking on the good things of 1985.

Foy Valentine is executive director of the SBC Christian Life Commission. This article is reprinted with permission from USA Today.

(FMB) photo by Willard Goforth



**A church is born**—Baptists in Trinidad celebrated the recent “birth” of a church on the West Indies island. The “maternity ward” was a home overlooking the Maraval Valley, where 65 peo-

ple gathered for the first service of Maraval Mission, sponsored by the Patna Church. The service was led by Southern Baptist missionary Clarence Jackson (seated at right of pulpit).



Superior to 'electronic' church

## Local church television programming an asset to outreach

by J. Everett Sneed

"The first goal of any radio or television ministry should be to get the gospel message out to people who will not ordinarily go to church," declared Brian Harbour, pastor of Immanuel Church, Little Rock.

Dr. Harbour also observed that in every church there are a considerable number of people who are unable to come attend services. Many of these have health problems or other situations that make them homebound, and a message of comfort and encouragement is of great importance.

Another function of television ministry is to reach the unchurched and to enlist newcomers. Harbour said, "Often there are individuals who would not come to church or allow you to visit them in their homes, whose attention can be caught by television, so that they will hear the gospel message and respond to its invitation."

Harbour feels churches like Immanuel can utilize the television ministry to aid in the enlistment of newcomers to the city. Regional-type churches need to utilize every

method possible to enlist newcomers and the unchurched. Harbour feels television, along with other ministries, assists greatly in the outreach process.

Finally, Harbour feels television can assist a church in meeting the special needs of individuals. Recently Harbour preached a message on suicide, and a number of people responded by calling the church. These were people who would not normally attend church. The Immanuel staff is following up those who called in an attempt to meet their spiritual, physical and emotional needs.

Harbour feels the television ministry of a local church is superior to that of the electronic-type congregation. He said the budget is very different, because a local church television program is paid for by the members and no appeal is made to those in the listening audience to support the television ministry. He said, "When a local church has a television ministry, it is simply a sharing of its worship experience. The electronic church makes a professional production of

its program. This requires big bucks.

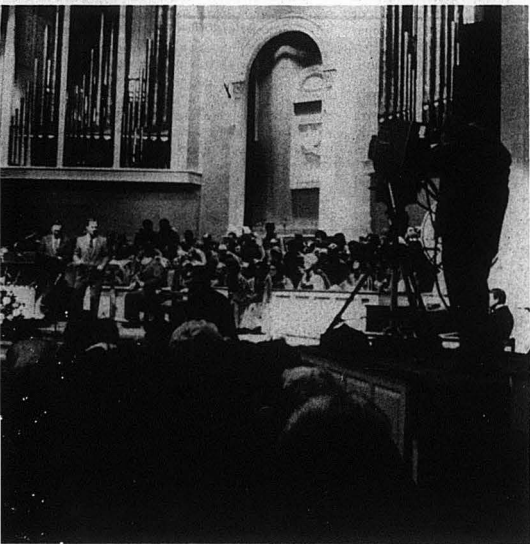
"Our program is done by volunteers, not by hired professionals," Harbour continued.

Harbour feels that follow-up is perhaps the most important contrast between the local church television program and the electronic church. "We are accessible to those who hear us. You can't, for example, call Jimmy Swaggart and have him to make a home visit. My staff and I are ready to respond to any who call in after seeing one of our services."

Harbour feels more churches in Arkansas should consider television, radio and cable. He pointed out that in many areas cable television is available to churches at a relatively low cost. Harbour said, "My outreach philosophy is the same as that of the apostle Paul as he said 'I have become all things to all men that by all means I might win some.' If we fail to use every opportunity, we are failing the Master."

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine.

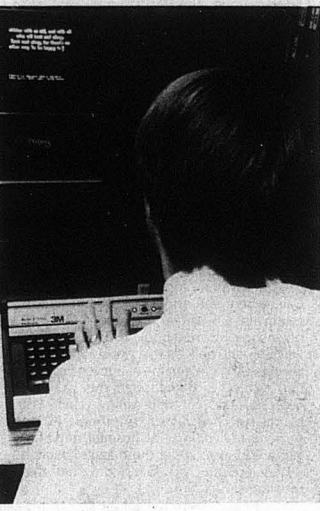
ABN photos / Millie Gill



Richard Blalock handles a television camera on the sanctuary floor during a recent worship service at Immanuel Church, Little Rock.



Crew members (from left) Richard Blalock, Jim Rhodes, Jim Peeler and Ernie Bailey III discuss assignments during the last moments before airtime at Little Rock Immanuel.



(Above, top) Ernie Bailey III types the words to a hymn on a character generator which will display the verses for viewers during the worship service.

## Surveys show public divided over parochial aid

WASHINGTON (BP)—Recent public opinion surveys by George Gallup demonstrate the American people are split nearly evenly over the advisability of legislation to provide government aid to parochial schools.

In separate polls conducted last year but only recently released through Gallup's Princeton Religion Research Center, Americans indicated they are deeply divided over the idea of a constitutional amendment to permit such aid and a Reagan administration proposal for school vouchers to assist parents who send their children to parochial schools.

Responding to a survey question asking, "Would you favor or oppose an amendment to the Constitution that would permit government financial aid to parochial schools?", 45 percent of those interviewed said they would favor such a proposal, with

47 percent opposed. Eight percent gave no opinion.

Another Gallup poll question, noting voucher systems are used in some other countries, found 45 percent of those questioned favor the idea, with 40 percent opposed. Fifteen percent indicated no opinion.

According to Gallup, the results of the poll on vouchers, gleaned from in-person interviews with 1,528 adults, could include a sampling error of up to three percent in either direction. Answers to the query on a constitutional amendment authorizing parochial aid, drawn from telephone interviews with 1,009 adults, include a possible four percent sampling error.

Although voucher proposals are pending in Congress, no constitutional amendment to provide aid to sectarian schools has been introduced.

## Falwell announces organization change

WASHINGTON (BP)—Jerry Falwell has announced formation of a new organization in an attempt to broaden the agenda as well as the fund-raising potential of the conservative, political-religious Moral Majority.

Falwell explained the newly-chartered Liberty Federation will support a number of issues such as President Reagan's Strategic Defense Initiative, financial aid for Nicaraguan rebels—or contras—and anti-communist efforts in Taiwan, South Korea, the Philippines and South Africa. The organization, of which Moral Majority will be a subsidiary, will continue to address such "strictly moral" issues as abortion and pornography.

During a Jan. 3 press conference, Falwell recalled the chartering of the Moral Majority in June 1979 "by a small group of Americans who were deeply concerned over the social, moral and political dilemmas into which this country had wandered during the past two decades."

"In the course of the past seven years, we have found ourselves drawn into issues and conflicts which were not anticipated in 1979," he continued. "Many persons have

felt that the Moral Majority name and charter are not broad enough to cover many of these domestic and international issues."

In addition, Falwell stated he anticipates the organization's budget to increase from \$7 million to \$12 million during 1986. The additional \$5 million in support is expected to come from new constituents, he added.

The Liberty Federation's first official activity will be a "national summit" for the organization's 50 state chairmen and 500 other national leaders to be held Jan. 23-24 in Washington. Vice-President George Bush, who Falwell says he will support in the 1988 presidential race, is to deliver the major address.

Other general sessions and workshops will focus on the 1986 senatorial races; education, registration and mobilization of one million new voters during 1986 and recruitment of new grassroots support for the organization.

Falwell added the organization also will challenge members to run for political office at local, state and national levels. The organization's goal is to have 200 of its members run for office, he said.

## Preschool, children's leaders set music seminar

NASHVILLE—Music leaders who coordinate the work of preschool and children's choir will meet Feb. 25-28 for sessions in organization and administration.

Scheduled at the Sunday School Board's Church Program Training Center, ministers of music, children's choir coordinators and other leaders will study enlisting and training teachers, enrolling children, calendar planning and performance preparation. Participants will exchange successful techniques through an "Idea Fair."

Faculty will include Betty Woodward of Oklahoma Baptist University, Shawnee; Robert Herring of Ingleside Church, Macon,

Ga.; Madeline Bridges of Grievewood Church, Nashville, Tenn.; and Joe Richardson, personnel counselor for the Sunday School Board. Conference coordinators are Martha Kirkland and Ron Jackson of the board's church music department.

Sessions will begin Feb. 25 at 1 p.m. and will conclude at noon on Feb. 28. A registration fee of \$50, which includes all materials and a banquet, may be sent to Church Program Training Center, P.O. Box 24001, Nashville, Tenn. 37203. A spouse or associate who registers at the same time and shares conference materials may register for \$25.

## Missionary facilitates volcano victims' reunions

by Art Toalston

IBAGUE, Colombia (BP)—For nearly two weeks, Deison Valderrama, age five, coped with loneliness and pain.

No relatives came to visit at the hospital where he was taken after mud and debris destroyed the town of Armero, Colombia. Strangers—doctors, nurses and Southern Baptist missionaries— comforted him after his injured left foot was amputated because of gangrene.

Mary Nell Giles' gift of a toy truck nudged a smile from the boy, who mistakenly was identified as Edison Ortiz or Edisson Ortis. Unknowingly, the missionary was in the process of engineering a far greater gift.

Giles' one plea to "everybody that I thought had any pull" during several days of visiting at the state hospital in Ibague: get pictures of the injured and presumably orphaned children on TV. She was convinced this publicity would help reunite them with any relatives who survived the mudslide that killed up to 40,000 people after volcano Nevado del Ruiz erupted Nov. 13.

If the children can be reunited with family members, Giles reasoned, "they'll get well twice as quickly."

Her suggestion was heeded. Deison's mother, Rosa, happened to see her son's picture on TV and rushed to the hospital. Moreover, as one nurse at the six-story hospital put it, "mucho" (many) family reunions took place.

Giles learned of Deison's good news when she returned to the hospital Nov. 26. She went to meet his mother and was astounded.

"I was staring into the face of a young mother I had been consoling the previous week. We were in a state of shock for a few seconds. Finally we both came to and just stood there hugging each other."

Giles and her husband, James, and fellow missionary Ellis Leagans had taken a small stove, pots and pans and dishes to an apartment where the woman and 25 relatives were staying. The woman had told of losing her husband and three of four children. Another woman there had lost her husband and all three children.

The missionaries left a Bible, with the address of First Church of Ibague, at the apartment. The following Sunday, Deison's grandmother and aunt made professions of faith. After the reunion with Deison, other relatives also were in church.

In subsequent visits with Armero victims, Mrs. Giles has written names of missing family members in a notebook. She started the practice after missionaries encountered a young man roaming the hospital in Ibague, showing a picture of his wife and two sons to everyone he met. They transported the man to other hospitals and shelters in the area, but learned nothing about his family's whereabouts. "As far as we know, he didn't find them," Mrs. Giles said.

However, she has participated in two other providential reunions.

She visited a crying, heartbroken 13-year-old in the hospital who had just been told by a woman from Armero, "Don't look for your mother anymore. I saw her die." The

youth also had lost his father, two younger brothers and two younger sisters.

The same day, Dec. 5, Mrs. Giles visited a shelter housing 400 Armero victims and said to the first people she met, "I feel so sorry today. Somebody came in and told this boy not to look for his mother anymore, and he was so upset."

When she told them his name was Miguel Soto, they couldn't believe it. They were Soto's grandparents, an uncle and a teen-age cousin. She immediately took them to the hospital for a reunion.

A bout with flu forced Mrs. Giles back to Cali, where she and her husband live in southwest Colombia. She spent Dec. 13 organizing her notebook and, just before finishing, she noticed that two survivors had given her the same name of a seven-year-old missing brother. Both thought they were the only survivors in their family. Their last names matched: Martha Espinosa, 16, an Armero survivor in a Cali hospital, and Margarita Espinosa, 20, at the Ibague hospital.

By telephone, Mrs. Giles confirmed that they are sisters.

Martha was happy to hear the good news, but asked, "What about my mother, Marina (an 11-year-old sister) and John (a seven-year-old brother)?"

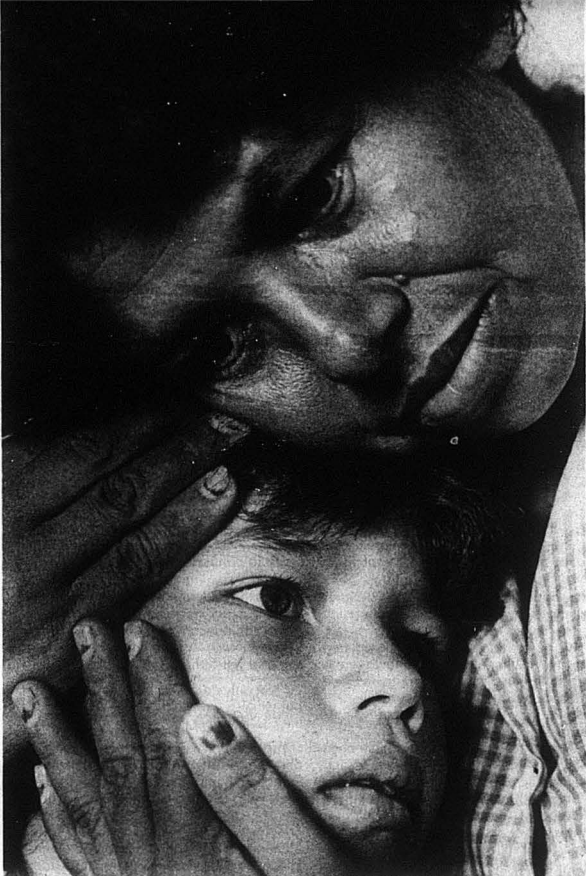
"I couldn't say, 'Well, I guess they're dead,'" Mrs. Giles recounted. "All I said is, 'We're going to keep looking for them.'"

**Art Toalston is a writer for the Foreign Mission Board.**

(BP) photo by Joanna Pinneo



Southern Baptist missionary Mary Nell Giles (right) gave five-year-old Deison Valderrama a toy and, several days later, a reunion with his mother, Rosa. Staffers at the hospital at Ibague, Colombia, had assumed the boy's family was killed after the eruption of the volcano Nevado del Ruiz.



(BP) photo by Joanna Pinneo

Rosa Valderrama comforts her daughter, Anna, 10, after telling Southern Baptist missionaries she lost her husband and three other children in the Colombian mudslide that claimed up to 40,000 lives. Within a week, however, missionary Mary Nell Giles had facilitated a reunion with Rosa's five-year-old son, Deison. Still missing are two teenage daughters.

## 'Center of Hope' opens to help Armero's survivors

IBAGUE, Colombia (BP)—Baptists are opening a "Center of Hope" for survivors of Colombia's killer mudslide.

"The need is so great and . . . the doors are really open," noted James Giles, disaster relief coordinator for the Southern Baptist mission in Colombia.

Openness to the Center of Hope isn't just an outgrowth of the tragedy, but stems also from on-the-scene emergency work by Baptists from Colombia and the United States, Giles said.

Three home missionaries have been appointed by the Colombian Baptist Convention to work at the center in Ibague and the surrounding area.

Rafael and Mary Blanco will be starting mission congregations in two nearby towns, Lerida and Guayabal. To take the assignment, Blanco is interrupting his last year at the International Baptist Theological Seminary in Cali, Colombia.

Lidia Kelly, a new graduate from the seminary, will be the social worker at the center, which will be in a large rented house in Ibague, the area where most of the mudslide survivors are relocating.

Sewing, nutrition and children's health will be among the classes offered at the center. Giles also anticipates efforts to match prospective employers with volcano survivors needing work.

Another home missions couple may be appointed to work among 600 people in three shelters in the town of Chinchina.

"One of our greatest ministries is in listening and offering spiritual help," Giles said. "What they really need is the long-term therapy of being able to work through the loss of loved ones and all their possessions."

Still needed is a prosthetist to work with survivors who lost arms or legs after infectious mud caused gangrene.

"We will probably be able to help as many people as one prosthetist could take care of over a period of a year or two," Giles said.

Interested volunteers should contact the Foreign Mission Board in Richmond, Va.

Two other volunteers are scheduled to work with patients at the state hospital in Ibague: anesthesiologist Raymond Peoples, a member of First Church, Hot Springs, Ark., who worked at the Baptist Hospital in Eku, Nigeria, during 1982; and plastic surgeon Ronald Stewart, a member of Ardmore Church, Winston-Salem, N.C.

To date, the Foreign Mission Board has spent about \$100,000 in disaster relief funds for emergency efforts in Colombia, according to Bryan Brasington, the board's director for western South America.

About half the money has been used to buy medicines and other emergency supplies. The other half has been used in hunger relief.

## foreign missions briefs

### Hughey book published

BARCELONA, Spain—A history of Spanish Baptists and their struggle for religious freedom, written by the late J.D. Hughey, has been translated into Spanish and published by the Spanish Baptist Union. Hughey, who spent 17 years as director of mission work in Europe and four years as fraternal representative to Spanish Baptists, died in 1984 at the age of 70. The title of the book, translated from Spanish, is *Baptists in Spain: A Search for Responsible Freedom*.

### First woman pastor named

BARCELONA, Spain—The Spanish Baptist Union's first woman pastoral missionary has been appointed to serve a mission on the island of Ibiza. Maria Amparo Montague received a diploma in theology from the Spanish Baptist Seminary in Alcobendas. The union's president noted that, while Montague is the first woman pastor among Spanish Baptists, women have served as deacons. Spanish Baptists do not ordain, in the traditional sense, any of their pastors.

# Fort Campbell chaplains struggle with own grief

by Sherri Anthony Brown

(BP) photo by Richard Shock

FORT CAMPBELL, Ky. (BP)—After visiting the nearby 71 families grieving for their lost children, spouses and parents, the nine Southern Baptist Army chaplains at Ft. Campbell, Ky., confronted their own grief.

"I'm so tired," admitted Southern Baptist chaplain Lt. Tom Preston. "I don't feel there's much emotion left in me."

Preston, a native of Chattanooga, Tenn., along with the 32 chaplains assigned to Ft. Campbell, spent the week after the crash visiting families, planning and conducting memorial services for each unit.

A chartered Arrow Air DC-8 plane crashed in Newfoundland Dec. 12, killing 248 Fort Campbell soldiers who were returning from a six month peacekeeping mission on the Sinai Peninsula.

"We (chaplains) spent the first morning with the families. We prayed, held their hands and gave out Kleenex's. At that time, I didn't have time to deal with my feelings," said Preston.

Preston visited a family with an 18-month-old girl. For weeks, she had been told her daddy was coming home. When Preston walked in the room, her face lit up and she cried, "Daddy! Daddy!" "She grabbed my neck and hugged me," Preston said. "And she wouldn't let go. When it was time to leave I had to pull her off."

Going to his own home wasn't easy for Preston. "My wife met me at the door. We held each other, and I cried."

"Even my own daughter has been affected," said Preston, explaining that during her bedtime prayers, she prayed, "God; please help the children who have lost their daddies."

The 32 chaplains also have had to work through the grief of losing a fellow chaplain in the crash. Major Troy Carter, a Pentecostal Church of God minister, had been scheduled to return a week before the crash; but switched places with his assistant, a younger soldier who needed to spend more time with his family.

"I've had to begin to come to grips with



Capt. John Wilkes, Southern Baptist chaplain, visits with a family member of one of the 248 soldiers killed in the Arrow Air plane crash. After visiting 71 families in four days, the chaplains at Fort Campbell, Ky., began to confront their own grief.

my own mortality," said Preston. "It hasn't challenged my faith, but I've had to reach deeper for it."

"I've also had to decide how committed I am to my calling. Because I know there is a possibility of this happening to me," he continued. "But when someone says, 'I don't know what I'd do without you,' it affirms my call."

"All of us recognize, 'It could have been me,'" said Southern Baptist chaplain Capt. Douglas Carver of Rome, Ga. "When I see children without fathers, I wonder how it would be if it had been me."

It was Carver's child who made him realize he must deal with the reality of life, even during the tragedy of death. "I didn't feel like decorating our Christmas tree after all this," admitted Carver, "so we put it off."

But his nine-year-old daughter refused to

give up the tradition of a Christmas tree. She hung a paper tree she made—with ornaments and popcorn balls taped to it—on her bedroom wall. "We've got to have a tree," she told her father.

"Not only do we have to deal with death, but we also have to deal with the reality of life," said Carver.

The division chaplain responsible for coordinating the ministry of the 32 chaplains, Southern Baptist chaplain Col. John Allen, West Palm Beach, Fla., said he is proud of the way the chaplains ministered to the grieving families, and to each other. "Southern Baptists should be proud of these chaplains who represent them," he added.

Sherri Anthony Brown is editorial assistant for the Atlanta bureau of Baptist Press.

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- Thursday, Feb. 13, 7-9 p.m.  
El Dorado, West Side Church



## Asian Baptists seek projects for their own missionaries

HONG KONG (BP)—Baptist leaders from five Asian nations and Hong Kong are jointly seeking evangelism projects for their own foreign missionaries.

The leaders—representing Baptists in South Korea, Japan, Taiwan, Hong Kong, Singapore and the Philippines—met in Hong Kong in mid-December. They elected Korean pastor Han Ki Man chairman and promised to work for support for foreign missions from their national conventions.

The leaders also agreed to submit specific proposals for cross-cultural evangelism and church-starting projects.

Han Ki Man, pastor of Yoido Church in Seoul, South Korea, "set the direction for the group. . . . He made an impassioned plea for joint cooperation in evangelism, pastoral training, church planting and discipleship," said Jimmy Maroney, evangelism and church growth consultant for the Southern Baptist Foreign Mission Board. Maroney represented Southern Baptists at the meeting.

The eight Asian leaders moved ahead with a strategy discussion begun last June in Ridgecrest, N.C. They met there with Baptists from 15 other countries who already send or plan to send missionaries abroad. The global evangelization consultation at Ridgecrest, proposed by Foreign Mission Board President R. Keith Parks, encouraged the Baptist leaders to begin sharing information on their existing and potential foreign mission work.

The Asians decided at Ridgecrest to explore ways to coordinate their mission efforts. In Hong Kong, all eight came together again and formally organized as a regional group.

Most of the Baptist groups represented have sent mission workers of some type abroad, but on a small scale and often for short periods of time. The leaders examined the problems Asian missionaries face, such as lack of available training and financial support. Many missionaries depend entirely on individual church support where convention mission programs are weak or nonexistent. And most of them work abroad only with people who speak their own language.

The leaders discussed the potential for cooperation in missionary work among their conventions and how to develop a strategy for truly cross-cultural missions in Asia and beyond. A number of possible mission fields within their own region were mentioned, along with nations such as India, Sri Lanka, Brazil and several communist countries in Asia.

The regional group doesn't necessarily intend to become a missionary-sending body, at least not any time soon.

"I think they look at themselves right now as initiators and promoters of projects, trying to get their conventions to recognize the need," Maroney said. "They're trying to find out what they're capable of doing."

When the group meets again in April in Seoul, each representative will propose a cross-cultural evangelism or church-starting project identified by his own national convention. The group will select one or two projects with a good chance for success and consider how each can be funded and supplied with trained mission personnel. The selected proposals will then go back to the conventions for final approval and action.

The group is recommending the first several projects be completed within a year of approval. If they succeed, longer-term projects will be attempted, possibly involving career-type missionaries.

The Asian leaders also are asking Southern Baptists for a permanent representative to their group. During the Seoul meeting they want detailed suggestions from the Foreign Mission Board on how their conventions can begin their own foreign mission departments or boards.

Foreign Mission Board staffers took a deliberately low profile at last summer's Ridgecrest consultation to allow maximum interaction and avoid Southern Baptist "domination" of the meeting. In Hong Kong the Asian leaders expressed appreciation for that approach. But they repeatedly said they want active Foreign Mission Board participation and support, especially in the areas of missionary strategy and training.

Maroney said a "strong, solid base" was established in Hong Kong, though it may be years before the effort actually produces career missionaries fully supported by the conventions.



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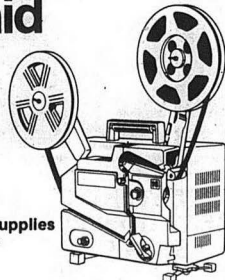
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## Missionary couples leave Burundi after visa denial

BUJUMBURA, Burundi (BP)—Two SBC missionary families will not be working in Burundi unless visa policies are changed.

Dale and Nelda Gann and Dwight and Brenda Jackson have left Burundi and are transferring to Tanzania. The Ganns will work in Lindi; the Jacksons in Dar es Salaam.

Both couples have been working in Burundi as evangelists, but current Burundi visa requirements make it difficult for evangelists to remain unless they have additional skills.

The Ganns are the Southern Baptist pioneer missionaries in the African nation, having entered the country in 1979. The Jacksons have served one term and recently returned to Burundi after a year's furlough.

Fred and Sami Sorrells, who came on furlough from Burundi in August, are applying for visas now in order to return early to their work in Kirundo. They had been scheduled to return in July or August.

Sorrells is an agricultural missionary and has broad contacts in the Kirundo Province. They hope to return to Burundi by March if they are granted visas.

The fourth Baptist missionary family, Paul


and Carol Boone and their three children, are scheduled to return to Burundi in the summer of 1986 after a year's furlough. Since the Boones are medical doctors, their visas may be granted with less difficulty. They have been working at the hospital in Musesa.

The Ganns worked in Bujumbura, the capital city; and the Jacksons worked in

Rubura, a rural area. The status of Katrina Knox, a nurse headed for a Rubura clinic, now in language study in Paris, is uncertain.

It is not unusual for nations to require missionaries to be skilled in other than evangelistic work. The Foreign Mission Board has encountered such regulations many times, FMB officials say.

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## International

### Concern for others

by Nan Ashcraft, Hurricane Lake Church, Benton

Basic passage: Matthew 25:31-46

Focal passage: Matthew 25:31-46

**Central truth:** When we minister to the varied needs of poor and unfortunate people, we minister to Jesus Christ.

In these four sessions, we have been studying the nature of God's kingdom and how Christians are to live within it. Jesus stated the basic principle when he gave the love commandments. He said these come first. To love God with the total being, and to love neighbor as self will result in spontaneity in ministry to those needy ones without regard to cultural or racial background.

The Pharisees, with their conspicuous piety, have been exposed by Jesus as hypocrites. They were zealous in outward religion, but their hearts were cold. They were without concern for others.

In today's setting, a king is on his glorious throne with the nations of the world gathered before him. It is the final day. Judgment is being declared. This declaration is according to deeds done in the name of Jesus the stranger, the hungry, the thirsty, the sick and the prisoner.

The righteous who were given the right-hand place of honor are those who through personal choice came under the rule of God. They had ears that heard responsibly the call to decision when there was opportunity.

The cursed were assigned to the left. They, too, had opportunity; and, as the Pharisees, they had turned dull ears to the good news of the kingdom of God. They were condemned to eternal punishment, not because of flagrant sin but because of what they had failed to do. Jesus' explanation of the judgment demonstrates that spontaneous responses to human needs come out of a personal relationship to Jesus Christ.

Class rolls and prospect lists provide opportunity for showing concern for needy others. This study illustrates that guilt is in failure to act when opportunities to show love and concern abound. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me (v.40).

World hunger is a reality. All should be motivated to Christian concern and generous sharing.

This lesson teaching is based on the International Bible Lesson for Christian Teachers, Uniform Series. Copyright International Council of Education. Used by permission.

## Life and Work

### Live by love's standard

by C. Michael Anders, First Church, Sherwood

Basic passage: Matthew 5:1-48

Focal passage: Matthew 5:17-20,43-48

**Central truth:** Jesus calls his followers to live with God's love as their ethical standard.

Life is in a constant state of change. The only thing that stays the same is change. For the Christian, life should always be changing according to God's direction.

The first focal passage shows that Christ fulfilled the demand and the hope of the Old Testament. He did not come to abolish the obedience required in the old covenant. He came to transcend it. The Jewish faith emphasized an outward obedience; Jesus required an inward obedience which expressed itself in outward actions.

Jesus will neither allow us to relax the commandments nor to rationalize them. Just because we have liberty in Christ, that does not mean that we are free to disobey any of God's commandments. We are to obey God, not in order to earn our salvation, but because of our gratitude for the free gift of salvation. We cannot rationalize away our need for obedience by comparing ourselves to the scribes and Pharisees. Their righteousness was merely outward; Jesus requires more of us because we are to also have that inner obedience.

In the second focal passage, we see the requirement of obedience specifically applied in the area of love. Jesus never presented a mushy view of cheap love. Rather, he demanded a costly kind of love. Others may love only the lovely or only those who will return that love. But Jesus commands Christians to love the unlovely. He even says for us to love our enemies. He clearly expected Christians to set the example in this area.

The radical command of Jesus will lead the Christian to carefully examine himself to see if his love measures up. Sometimes we try to defend ourselves by saying we do better than someone else. However, Jesus does not allow us the luxury of comparing our righteousness with that of others.

We must seek to apply Jesus' ethic of love to our concern for enemies far away and close to home. Have you sincerely prayed for the Russian people? Do you have strained relationships with someone nearby? Perhaps God is leading you to be reconciled in the spirit of his love.

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## Bible Book

### Guidelines for leaders

by Jim Byrum, Toltec Church, Scott

Basic passage: 1 Timothy 3:1-16

Focal passage: 1 Timothy 3:1-16

**Central truth:** Pastors and deacons have a high calling from God and should be men of high character.

What makes a good pastor? What are his qualifications? Paul lists 15 of them in 1 Timothy 3:2-7. The pastor must be above reproach. There must not be misconduct for which he could be blamed. He must be the husband of one wife, literally "a one-woman man." Many interpretations abound for this verse. Some things are certain: polygamy and promiscuity are forbidden, and faithfulness to the marriage bond must be maintained.

The pastor must be temperate (well-balanced), self-controlled, respectable and hospitable. He must possess these qualities himself if he is to teach them to others. He must also be able to teach.

Paul then lists four negative things concerning the pastor. He must not be addicted to wine. Some understand this to be that he is to be a "tee-totaler." He must be neither violent nor quarrelsome but gentle and kind, and he must be free from the love of money.

The pastor must manage his family well, he cannot be a recent convert, and he must have a good reputation with those outside the church.

The deacon also must have special qualifications. The name "deacon" is significant. It means "servant," "one who runs to help." This servant spirit is a gift from God. He must be a man of dignity, worthy of respect and sincere. He must not be double-tongued, addicted to wine (not a heavy drinker) or greedy of dishonest gain.

These deacons must be men of spiritual depth. They must hold the mystery of the faith with a clear conscience, their actions being consistent with their profession of faith. Like the pastors, they must be "one-woman men" and good managers of their children and households.

The deacons' wives must likewise be dignified, temperate and faithful in all things, never stooping to malicious gossip.

God has a good reward for those who serve him faithfully.

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## HPU trustees elect Newbury on split vote

BROWNWOOD, Texas (BP)—Howard Payne University trustees accepted a minority report from their search committee and elected Don Newbury, 48, as the new president of the university.

He will assume the presidency immediately, succeeding Ralph Phelps who will be chancellor until his retirement in May.

Newbury has been president of Western Texas College in Snyder for the last five years. He previously was director of community relations for Tarrant County Junior College in Fort Worth, Texas, for 14 years and also was on the faculty of Sul Ross University and Howard Payne University, where he taught journalism immediately following his graduation in 1961.

He is a native of Brown County, Texas, and earned a bachelor's degree from Howard Payne in 1961, a master's from the University of Texas in journalism and a doctor of philosophy degree in higher education administration at North Texas State University in 1973.

He is married to the former Brenda Pack of Alpine, Texas. They have three daughters: Julie, 15, Jana, 12 and Jeanie, 10 and are members of First Church, Snyder, where Newbury is a deacon and teaches college age young adults.

Leon Aduddell, pastor of Allen Heights Church, Allen, and chairman of the HPU trustees, said Newbury was elected by a split vote of the trustees. He declined to elaborate, but other trustees gave details.

The search committee, headed by Jimmy

Towers, pastor of Crossroads Church, San Antonio, was prepared to recommend Charles Chaney, president of Southwest Baptist University of Bolivar, Mo., also a Howard Payne graduate, but Chaney, in a Dec. 11 letter to Towers, withdrew his name from consideration.

Others on the search committee were Gene Porter, Brownwood; Doyle Sumrall, DeSoto; Stan Cromwell, Midland, and Mrs. J.C. Thurmond, Fort Worth, Texas.

Porter, supported by Sumrall, according to Mrs. Thurmond, the board secretary, presented the motion to elect Newbury. The vote was 17 to 15 for Newbury with one abstention and 11 absent.

Newbury was upbeat about the future in a phone interview.

"Howard Payne has been very much a part of my life," he said. "I have an excitement for education and an even greater excitement for Christian education. I feel this is the time that I am meant to serve, and I want to do whatever I can to continue the university's visibility, to work through churches and schools to attract students; to enlist alumni from throughout the nation, so many of whom realize the university has a rich heritage and a bright future.

"I have supported the university my entire life," he said, "and intend to give it my full energies."

According to the Southern Baptist Education Commission, HPU had an enrollment of 851 in the fall 1985 semester, a decline of 10.8 percent from the fall 1984 figure.

## White named president at Gardner-Webb College

BOILING SPRINGS, N.C. (BP)—M. Christopher White has been named the 10th president of Gardner-Webb College effective July 1, 1986.

White, currently vice-president for academic and student affairs at nearby Elon College in Elon College, N.C., will succeed Craven Williams who resigned last summer to become president of a Raleigh-based land development and property management company.

The 42-year-old White is a graduate of Mercer University, Macon, Ga., and The

Southern Baptist Theological Seminary, Louisville, Ky. He earned his doctorate in biblical studies at Emory University in Atlanta.

White joined Elon College in 1972 as a religion professor and later was chairman of the religion department and dean of academic affairs before being named a vice-president in 1983.

The Georgia native is an ordained Southern Baptist minister and has held pastorates in Georgia, Kentucky and North Carolina.

## Long-time Texas pastor Herbert Howard dies

DALLAS (BP)—Herbert R. Howard, 68, who led Park Cities Church, Dallas, to become one of Southern Baptists' largest, most prestigious congregations during 29 years as pastor, died in Dallas Dec. 31, following a massive heart attack.

After retiring from Park Cities in 1976, Howard was a counselor for Masters and Johnston institute in St. Louis. He returned to Dallas to establish a marriage counseling service and taught a men's Bible class at the Park Cities church.

Howard was on the Christian Life Commission of the Southern Baptist Convention and the Baptist General Convention of Texas, and on other Baptist agencies. He led the Park Cities church to grow from about 1,000 members to more than 5,000.

He was a native of Troy, Ala., and earned the bachelor of arts degree from Samford University, Birmingham, Ala., in 1938 before receiving his master of theology and doctor of theology degrees from The Southern Baptist Theological Seminary in Louisville, Ky.

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