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Arkansas Baptist Newsmagazine

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November 1, 1984

Arkansas Baptist State Convention

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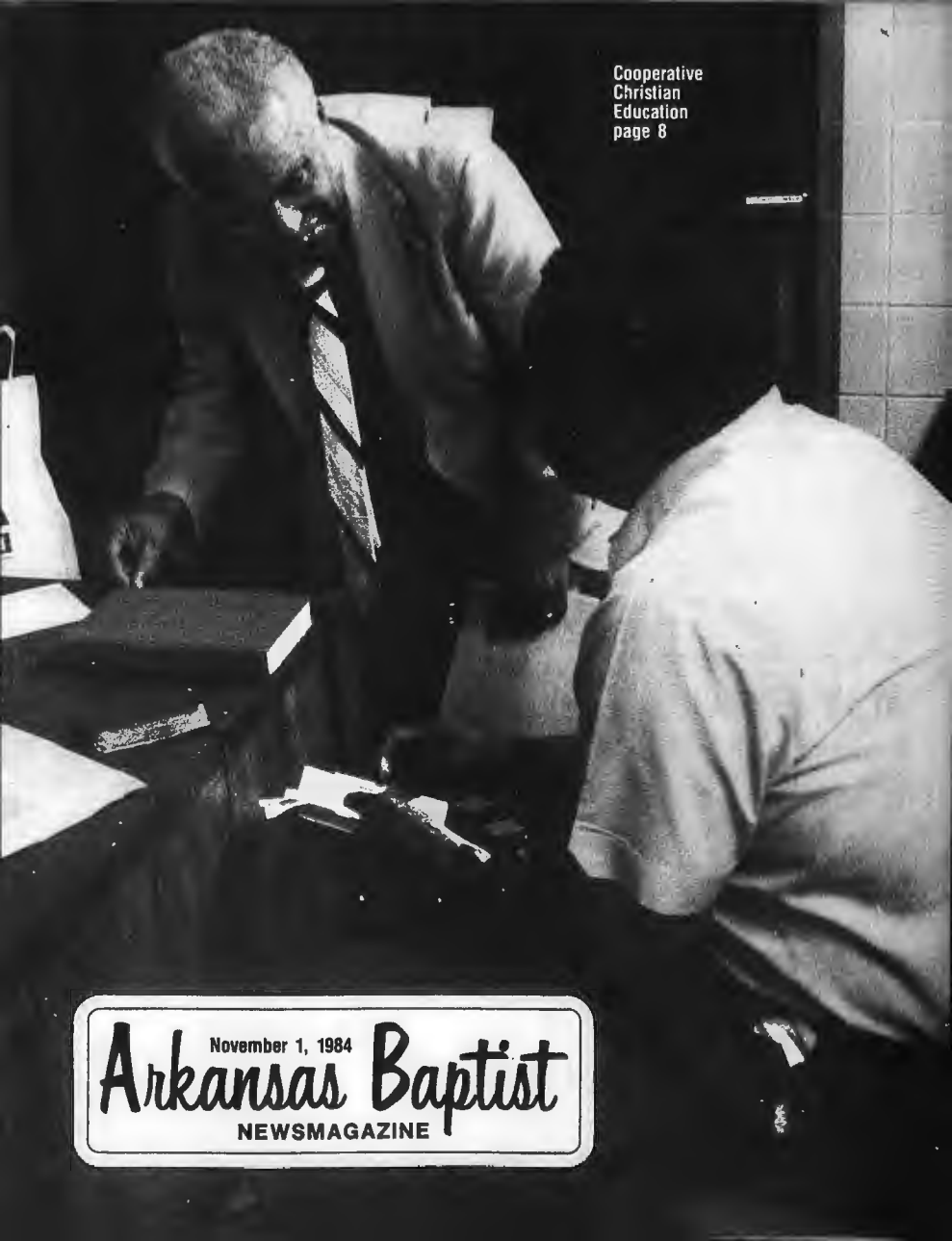
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Cooperative
Christian
Education
page 8

November 1, 1984

Arkansas Baptist

NEWSMAGAZINE

On the cover



ADN Photo / Mike Gill

As dean of the Pine Bluff extension center of Arkansas Baptist College, John Watson, standing, has been responsible for guiding many National Baptist ministers and lay leaders through a four-year course in adult Christian education. This program, as well as clinics and studies at other places around the state, is a cooperative effort between black and white Baptists.

Cauthen suffers mild stroke; said recovering well

MILL VALLEY, Calif. (BP)—Baker James Cauthen, executive director emeritus of the Southern Baptist Foreign Mission Board, suffered a mild stroke Oct. 22 in Mill Valley, Calif., where he was serving as visiting professor of missions at Golden Gate Baptist Theological Seminary.

Cauthen was reported in good condition in Marin General Hospital in Green Brae, Calif.

"He suffered a mild stroke and has a mild weakness on his left side," said Ken Eakins, associate dean of Golden Gate seminary.

"He had a very good night following the stroke, and attending physicians indicate damage is minimal."

Eakins, also a medical doctor, said Cauthen was "in good spirits."

Cauthen, 74, was teaching two classes at the seminary. He retired December 1979, after 26 years as executive director-treasurer of the Foreign Mission Board. (Because of the stroke, Cauthen will be unable to fulfill his obligations at the closing session of the Arkansas Baptist State Convention annual meeting in Fort Smith Nov. 7).

Largest Cooperative Program year short of budget

NASHVILLE, Tenn. (BP)—Gifts to the national Cooperative Program of the Southern Baptist Convention increased by more than \$6.5 million during 1983-84. The 6.39 percent hike over 1982-83 was more than double the national inflation rate of approximately 3 percent.

However, receipts of \$108,835,732 did not meet the 1983-84 basic budget of \$114.5 million which is divided among 19 agencies and seminaries of the convention. No funds were available for the capital needs (\$3,340,385) and challenge (\$7,159,615) parts of the budget.

The capital needs projects will be carried over to the 1984-85 budget. That will increase that budget to \$133,340,385, including a basic operating budget of \$118 million.

Voluntary contributions from the 37 Southern Baptist state conventions continued the trend of recent years as the conventions from the southern states provided most of the money while newer state con-

ventions across the North and West were the percentage increase leaders over the previous years.

Alabama and Mississippi were the only states in the top 10 in both dollar giving and percentage increase. Alabama was fifth in giving (\$7,379,168) and 10th in increase (8.20). Mississippi ranked ninth in giving (\$5,557,832) and seventh in increase (9.83 percent).

Of the 37 state conventions, 30 contributed more to the national Cooperative Program this year than last, four declined and three were formed in 1983-84.

Texas was the leading dollar contributor (\$19,191,992) and Hawaii was the percentage increase leader (32.15).

Arkansas ranked fourteenth in dollar contributions (\$3,949,122) and eleventh in percentage increase (7.91).

Among those giving less in 1983-84 than in 1982-83 were: Alaska (-2.64); New York (-5.48); District of Columbia (-7.59); Utah (-16.37) and Northern Plains (-44.88).

In this issue

9 'meet me in Fort Smith'

A flurry of activities always accompanies the annual meeting of Arkansas Baptists. This year's convention in Fort Smith will be no exception. An up-dated list of convention-related meetings may be found on page 9.

10 vote of confidence

Trustees of Southwestern Baptist Theological Seminary have voted their confidence in seminary President Russell Dillard Jr.'s leadership by tabling a motion that would have silenced him on matters of denominational politics.

New SBC building nearing completion

NASHVILLE, Tenn. (BP)—A mid-January move-in date has been scheduled for the eight Southern Baptist organizations which will occupy a new building in Nashville.

The seven-story, 170,000 square-foot structure was approved by messengers to the 1983 Southern Baptist Convention in Pittsburgh. Groundbreaking was in September 1983.

Reginald M. McDonough, associate executive secretary of the SBC Executive Committee, sees the building "as a symbol of the growth Southern Baptists are experiencing through the convention's program of witness and ministry, Bold Mission Thrust."

The "serious overcrowding" in meeting rooms, storage space and parking that has occurred as a by-product of the rapid growth of the Southern Baptist Convention since the present building was constructed in 1963 will be eliminated in the new building. McDonough pointed out, which will allow the organizations to more efficiently carry out the program assignments given them by messengers to the SBC meetings.

"But the greatest thing, I believe, will be

the much better working relationship made possible by so many agencies being physically close together and being able to hold so many meetings at the building," he continued. The new building is beside the administrative building of the Baptist Sunday School Board and the Historical Commission, currently housed in the BSSB, will move into the new building.

While each organization will receive much-needed space, McDonough said the Historical Commission, the Stewardship Commission and the Seminary External Education Division of the six Southern Baptist seminaries would benefit most dramatically by new facilities because of their greater needs.

Organizations making the move in January include: the Christian Life Commission, the Education Commission, the Executive Committee, the Seminary External Education Division, the Southern Baptist Commission on the American Theological Seminary, the Southern Baptist Foundation and the Stewardship Commission.

The Executive Committee's tragic failure

The editor's page

J. Everett Sneed



The Executive Committee of the Southern Baptist Convention made a most unwise decision in its semi-annual meeting in Nashville, Sept. 18. It refused to join in a lawsuit challenging the legality of the United States appointing an ambassador to the Vatican.

The decision of the Executive Committee ignores the implicit action of a strongly-worded resolution, overwhelmingly passed at last June's annual meeting of the Southern Baptist Convention. In addition, it refused to respond to a motion calling for legal action. The messengers were given the clear impression that the Executive Committee would handle the matter for them in a suitable manner.

The Executive Committee has deferred action until its next meeting in February. The reason given was that joining the lawsuit might appear to be politically motivated. Though this may be true, failure to take action on the issue smacks of the rankest kind of political motivation. Eight United States Presidents in recent years have considered elevating the Vatican counsel to the rank of ambassador. Four were Democrats, and four were Republican; so it can not be labeled as a cause promoted more by one party than the other. Southern Baptists have stood solidly from the beginning with the most forceful and convincing arguments against the United States having an ambassador at the Vatican. Most other denominations have regarded Southern Baptists as the leader of this opposition.

Southern Baptists said very little when the appointment of an ambassador to the Vatican was rushed through the Congress earlier this year. Now, American Baptists and several other denominations have brought suit to test the legality of the appointment. Will Southern Baptists join with them in the lawsuit? Possibly, at a later time. Obviously, the Executive Committee doesn't want to offend anyone or put the issue of separation of church and state ahead of political motives.

Because the judicial system moves slowly, the case may not be heard before next February. On the other hand, this could be made the exception and rushed before the High Court. Even if the court has not ruled on the matter and we muster the courage in February to take a stand and join in the suit, our position will be seriously weakened.

The sending of an ambassador to the Vatican is a clear indication that our nation has reached a low ebb in understanding the importance of separation of church and state. The Vatican is not a nation, nor a government, but the seat of authority for the Roman Catholic Church. The Pope's residence, Saint Peter's Church, and

various residences and administrative offices are located there, occupying 108 acres in the city of Rome.

The United States had an ambassador to the Vatican from 1848 to 1867, an error which was eventually corrected. In the 150 years since, our nation had never had full diplomatic relations with the Vatican, until now.

The First Amendment to the Constitution of the United States guarantees freedom of religion as it states, "Congress shall make no law respecting an establishment of religion." Having full diplomatic relations with the Vatican is an obvious move toward providing preferential treatment to one denomination over all the others. The United States does not need an ambassador for Southern Baptists or any other denomination.

This is not an anti-Catholic statement, but a defense of separation of church and state. Most of all, it deplores the tragic lack of courage and/or the political maneuvering of our Executive Committee. Separation of church and state was not easily established in our country.

The establishment of the concept of separation of church and state in the United States represented a bold experiment on the part of our founding fathers, unparalleled in human history. It distinguished the United States from even the most democratic countries of Western Europe. The European visitors to America found this to be the most striking difference between the Old World and the New.

Separation of church and state means that the state is independent of ecclesiastical control and the church is independent of political control. The First Amendment requires that God and country are neither to be identified with one another, nor to be made equal. The First Amendment embodies the theological concept of a free state in which the church is dependent upon God for its authority and the accomplishment of its mission.

We have always appreciated the excellent work of the SBC Executive Committee. We have commended them on several occasions. Yet, this decision is nothing less than a tragic failure.

The separation of church and state is absolutely essential to the well-being of our country and to our freedom to worship God according to the dictates of our own conscience. The placement of an ambassador in the Vatican weakens the fabric of both.

If the separation of church and state is to continue in our country, we must all work to provide the same freedom for others that we want for ourselves. It, also, means that we will do everything in our power to keep special-interest religious groups from receiving preferential treatment at the expense of others.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 83 NUMBER 42

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The Southern accent

Mike Smith

What's the real difference?

Each year, students compare the college costs at state institutions to those at Baptist colleges. A casually interested student understands the value of an education in a Christian environment and desires to be a part of that lifestyle. Often, however, that student thinks the cost is not worth the difference. But the serious inquirer soon discovers that the difference in actual student cost at Baptist colleges is not as high as it appears. There are a few factors that cause this to be true.

According to *Time* magazine (Sept. 24, 1984), the total cost of educating a student is about the same regardless of the type of institution. This article indicates state-supported colleges "rely primarily on the revenues of state taxpayers" to assist in operational costs. Baptist colleges do not receive these funds and are forced to either raise money from corporations, foundations and individual donors or pass a portion of

the cost on to the student as tuition.

Second, the availability of financial aid at Baptist institutions brings the cost comparison even closer. The amount of financial aid a student receives depends on his or her financial need as calculated by a financial needs analysis service. Ouachita Baptist University and Southern Baptist College, like all colleges in Arkansas, use the ACT Family Financial Statement to determine financial need and family contribution. Financial need is the difference between the institution costs and the amount the student and the student's family can contribute.

Therefore, the family contribution (which is derived from family financial information) does not change, whether the student attends a private or public institution. This means that the student will be eligible to receive more financial aid at a Baptist school than the state supported school, which narrows the cost difference between the two

types of institutions.

Another factor involved in cost comparison is the fact that several groups and individuals donate funds for scholarships directly to the Baptist institutions or to the Baptist Foundation in their state. These scholarships are made available to students meeting the criteria established by the donor.

Applying early for financial aid, providing the necessary documents and maintaining correspondence with the college or university will help assure students of receiving the best financial aid package available.

When comparing the two types of institutions, the serious student will realize the real difference is not in student cost but in the educational experiences one receives while attending a Baptist college.

Mike Smith is financial aid director for Southern Baptist College.



One layman's opinion

Daniel R. Grant

A recent prayer in Buchenwald

Much of the joy of traveling comes in the anticipation. This was true of my summer trip to East and West Germany, with one exception. I was not looking forward to visiting the Nazi concentration camp at Buchenwald in East Germany. My problem was simply that I had been so bombarded in recent years by in-depth television stories of the persecution of the Jews in concentration camps such as Buchenwald, that I really began to worry about becoming insensitive to the World War II "Holocaust," simply by hearing about it so much.

Nevertheless, Buchenwald was on our tour, and we did visit it shortly after entering communist East Germany. I expected to be shocked at seeing where 56,000 of the millions of the beatings, hangings, cremations, shootings and gassings took place. My expectation was fully confirmed.

Before the visit; I also expected to be fed a "hard sell" communist propaganda line that would distort the history of America's role in liberating Buchenwald. This expectation was also confirmed by a communist

guide who had been a prisoner in Buchenwald at the age of 21. He blamed the American army under General Patton for failure to arrive in time to save thousands of prisoners. He conveniently failed to add that General Patton was delayed by the Russian insistence that we hold back and enter Berlin at the same time.

What I did not expect at Buchenwald was a very moving religious experience, centered around the cell of Reverend Paul Schneider. He was an evangelical Christian pastor who refused to subordinate his church to Adolf Hitler and the Nazi government. He was thrown into Buchenwald in 1938 and later died there. Our tour leader, Gerhard Claas, general secretary of the Baptist World Alliance, placed flowers in Paul Schneider's cell and then suggested that we gather around the cell and have prayer together.

Our prayer time there, with so many horrible mementos of torture and death for resisting tyranny, turned into a remarkable Christian worship service. Dr. Claas led us

in a time of confession (for our own failure to stand up and work for the things we believe in); of thanksgiving (for people like Rev. Schneider, who was among the very few evangelical Christian leaders—Martin Niemoeller was another—who had the courage to stand up against the overwhelming power of the Nazi government); and of rededication (to work courageously and intelligently for religious freedom today that includes the right to proclaim the Christian good news in a world that seems hopelessly lost). Someone began singing Martin Luther's "A Mighty Fortress Is Our God," and few were dry-eyed as everyone joined in.

To experience Christian revival on a mountaintop or in a church building is not an unexpected thing. To experience revival in one of the cell blocks of Buchenwald was unexpected joy. I have crossed the Atlantic and returned home, but I have not yet come down from the mountaintop.

Daniel R. Grant is president of Ouachita Baptist University.

Don Moore

You'll be glad to know...

...Ministerial scholarships will include local church support! One of the great joys of a pastor and people is seeing young people they have nurtured in the faith called of the Lord into the ministry. Why shouldn't they take pride in having prepared and influenced the servant of the Lord?

We have all entered into this happy experience and have tried to help them with their educational preparation. Because of the rising cost of Christian education and the increasing numbers of those entering the ministry, it is now apparent the same level of support cannot be continued unless the student's home church becomes directly involved. By action of the Executive Board, Aug. 23, 1984, the students will qualify for the \$250 convention scholarship when they receive a \$100 scholarship from their church.

I cannot imagine a church not wanting to invest \$100 in the "preacher boys" per semester. I can imagine a church not knowing or thinking to do it, or a student being too timid to ask. Therefore, let me urge all who read these words to make a note to see to this before your students return for their spring semester in January. There will still be time for most of you to include it in the 1985 budget. Let's not fail our students.

...No Southern Baptist can tell another what he should do at the polls. We are all answerable before God for knowing and doing right. Two big moral issues face us Nov. 6. The Unborn Child Amendment, #65, if passed, and the Casino Gambling Amendment #66, if defeated, will be consistent with Southern Baptists' longstanding position against gambling and abortion. I can encourage you to exercise your Christian duty and go to the polls and cast a vote you feel is consistent with scriptural teachings.

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



Moore

Blasphemous comic?

This date I have written the editor of the Arkansas Democrat criticizing their cartoon strip "Hagar" which appeared on their Sunday, Oct. 7, comic page. The last frame of the comic strip used God's name in a blasphemous and demeaning manner (See Ex. 20:7).

I would appreciate knowing whether or not any of your readers that also subscribe to the Arkansas Democrat were offended as my husband and myself were at using God's name in such a humanistic and secular way. I have also asked the editor to consider canceling this comic strip citing the above reasons. I would also seem to me if professing born-again Christians would watch their language in this regard, perhaps lost people would see that they stand apart from the world. —Beverly Strain, Greenbrier

An open letter to Porter Routh

My late father, who was for many years executive secretary of the Brotherhood Commission, always spoke very highly of you, and I greatly respect your devotion to our great convention. Having read of your suggestion to SBC President Charles Stanley that he choose to fill appointments of the Committee on Committees with the presidents of the various state conventions and state WMU presidents, let me submit a reasonable objection to this concept which comes immediately to mind.

I for one have enough faith in Dr. Stanley to believe at face value his statement that he is not "a tool of a political machine" nor is he to be judged guilty of a "clumsy effort to manipulate a crowd". A change from the present method of selecting individuals for these and other appointments ought not to be necessary to demonstrate this.

Presumably, a reason for this suggestion is

to result in having a Committee on Committees more favorable to one spectrum of Southern Baptist thinking ("moderate" or "liberal") than the last several have been (supposedly "conservative" or "ultraconservative") in orientation.

Some Southern Baptists have complained that efforts with respect to election of convention presidents in the last half-dozen years have been excessively political and divisive. If this is true, and if the emphasis on electing a president who is conservative on theological and social issues has been so important to such a majority of the convention, I am afraid that any temporary "gain" by a "less conservative" Committee on Committees would soon be negated by a newer and worse problem, as the same grass roots majority, still seeing a need to influence selection of agency and seminary trustees, would shift their efforts to the state convention election level. If a once a year convention-wide election has been a cause for divisiveness, how much more so if the same debate is carried into dozen of elections of state convention presidents and WMU presidents? I am afraid the "cure" would be worse than the "disease". —George Schroeder, Little Rock

Voters confused

In a recent survey in our county, we noticed that most of the voters interviewed were confused about the voting of the Unborn Child Amendment #65. Most of those interviewed were voting against Amendment #65, believing they were voting against abortion and the state funding expenses of performing or inducing an abortion.

The voters need to be informed that if they are taking a stand against abortion in promoting the health, safety and welfare of every unborn child from conception to birth, that the voter needs to vote for the Unborn Child Amendment #65. —Bob Dailey, Lepanto

Missionary notes

Mr. and Mrs. Russell L. Locke, missionaries to Nigeria, have arrived in the States for furlough (address: 202 N. Wilson, Bolivar, MO 65613). He was born in San Diego, Calif., and also lived in Polk County, Mo., while growing up. The former Veda Williams, she was born in Shirley, Ark., and also lived in Alton, Mo. They were appointed by the Foreign Mission Board in 1955.

Mr. and Mrs. Charles A. Tope, missionaries to Kenya, have arrived in the States for furlough (address: 3144 NW Expressway, Apt 380, Oklahoma City, OK 73112). He was born in Catron, Mo., and grew up in Parkin,

Ark. The former LaVerne Wamecke, she was born in St. Louis, Mo., and grew up in Sikeston, Mo. They were appointed by the Foreign Mission Board in 1959, resigned in 1970, reapointed in 1971, resigned in 1975 and reapointed in 1981.

Mr. and Mrs. J. Conley Williams, missionaries to Uganda, may be addressed at P.O. Box 1310, Jinja, Uganda. They are natives of Arkansas. He was born in Greene County and considers Springdale his hometown. The former Kaye Lamb, she was born in Paragould and considers Springdale her hometown. They were appointed by the Foreign Mission Board in 1982.

GOOD NEWS AMERICA



March 16 -
April 6, 1988

GOOD LOVES YOU

by Millie Gill / ABN staff writer

people

Nell Brinkley was honored Oct. 13 by the Horatio Church in recognition of 47

years of service to the church. A musical program and the presentation of a cake and flowers were part of the recognition. She was also given a certificate of appreciation by Horatio pastor Ray Sease Oct. 14 in worship services.



Brinkley

Martin Thielen has resigned as pastor of Augusta First Church to become pastor of the West Helena Church.

Johnny Lemmons is serving as pastor of the Clear Lake Church, moving there from the Concord Church.

M. D. Davis died Oct. 18 in Osceola at age 88. He was a retired Southern Baptist minister, having served churches in Arkansas, Kentucky and Missouri in his 60 years of ministry. He was a member of Eastside Church in Osceola and a veteran of World War I. Survivors include a son, six daughters, 19 grandchildren and one great-grandchild.

Vernon Lies has resigned as associate pastor at the College Avenue Church in Fayetteville.

Mike Routon has resigned as pastor of the Pine Grove Church at Pocahontas to serve as pastor of a Mississippi church.

Mark Fawcett has joined the staff of Ward First Church as music and youth director, coming from the Lexa Church.

Emma Boyce Urrey of Camden died Oct. 18 at the age of 79. She was a member of Camden First Church and was a past president of Old Southern Garden Club. Survivors include a son, Thomas C. Urrey of Fort Worth, Texas; three daughters, Doris Gibson and Nell Mulligan, both of Camden, and Clara Lou Freeland of Arlington, Texas; two sisters; seven grandchildren and three great-grandchildren.

Fred M. Bridges has become manager of the Baptist Book Store in Miami, Fla., moving there from the Little Rock Baptist Book Store. He had served as a minister of music for churches in Arkansas and Texas.

William Francis McBeth has received the American Society of Composers, Authors and Publishers Award for 1984-85. McBeth, professor of music at Ouachita Baptist University, has received this award for 19 consecutive years.

Buddy Sutton of Little Rock has been elected chairman of the 166-member Development Council at Ouachita Baptist University for the 1984-85 academic year. **Ed Snider** of Arkadelphia was elected as vice-chairman and **Alice Hogue** of Benton was chosen as secretary.

Bill H. Lewis will begin serving Nov. 19 as director of missions for Harmony Association. He is now serving as pastor of Bryant First Southern Church. Lewis has served as first vice-president of the Arkansas Baptist State Convention and moderator for the Pulaski Association. He is a graduate of Southern Baptist College, Ouachita Baptist University, Southwestern Baptist Theological Seminary and holds an honorary D.D. degree from Immanuel Bible Institute in Georgia. Lewis and his wife, Deweylene, and their son, Chad, will move to Pine Bluff in early 1985.

briefly

Fayetteville First Church closed a three-day revival Oct. 28 led by Roy Fish, professor of evangelism at Southwestern Baptist Theological Seminary, and Don Fellers, minister of music at Central Church in Magnolia.

Lakeside Church in Daisy held a service Oct. 14 to ordain their pastor, Harold Davis. Ray Sease was moderator and James Cannon was speaker.

Hope First Church ordained Steve Buelow and Dale Goins as deacons on Oct. 8.

Trinity Church in Malvern held services Oct. 7 to ordain William Mitchell, Jesse Rucker and Garry Elrod as deacons.

Plumerville First Church held a deacon ordination service Oct. 14 for Roy Bane, Larry Hogan, Bill Garrett and Junior Garrett. Bill Brown, pastor of Bayou Meto Church at Jacksonville, was speaker. Tommy Monk is pastor.

Current-Gains Association conducted its annual meeting Oct. 15-16. Elected as 1984-85 officers were Bill Hutchings of Success, moderator; Dennis Jones, first vice-moderator; Sidney Hunt, second vice-moderator; Pam Cannady, clerk; and Corbin Gerrish, treasurer, all of Corning.

Caroline Association in its annual meeting Oct. 16 elected Bill Hilburn of Ward as moderator and Bert Thomas of Toltec as vice-moderator.

Lepanto Calvary Church women fingerprinted 323 pre-school and elementary children in Lepanto Public Schools Oct. 11. They were trained and assisted with this project by the Lepanto Police Department.



North Arkansas Association has purchased this house in Harrison to be used for furloughing missionaries. The four bedroom home will be completely furnished and all utilities will be paid by the association except for long distance telephone calls. Merle Milligan is coordinator for this project and may be contacted through the associational office, located in Harrison.



Woman's viewpoint

Bonnie Margason

Missions awareness

A feeling of panic comes over me as I realize that the computer age may pass me by. Though reluctant to admit I am "ignorant" in this field, my eight-year-old grandson confirms this feeling each time we play an Atari game. Perhaps a less harsh word is "un-informed."

Is it possible there are some who may fall into the category of being "ignorant" or "un-informed" about missions? In Matthew 28:19-20, God gave a mission to the church, and each individual in the Body of Christ is responsible for carrying out this command. Missions is the process we go through to fulfill this command. Instilling an awareness of the need at home and around the world

is a pre-requisite to carrying out this task.

Most of us do not feel a responsibility toward anything unless we are aware of the need. Is awareness then caught or taught? I believe some of both. It has been said, "We are just one generation away from paganism." It is inconceivable this awareness is going to be caught or taught outside the church, although there may be isolated homes where this may happen.

Since the mission was given to the church, the church is the most likely setting for missions awareness to be taught. This teaching does not necessarily have to be in a structured form; it may be in the attitude of the pastor, deacons, teachers and other leaders

in the church. The church offers a beginning point that must overflow into the home setting due to the limited time exposure in the church setting.

We will next consider how missions education follows missions awareness in carrying out the mission of telling the good news of Jesus Christ.

Bonnie Margason, a homemaker and mother of two, served as president of the Arkansas Woman's Missionary Union 1979-1984. She and her husband, Boyd, are members of the Mountain Home First Church.

Four Arkansans named by home and foreign boards

Four persons with ties to Arkansas Baptists have been named to mission service positions by the Southern Baptist Home and Foreign Mission Boards.

Carl and Esther Hogue of Heber Springs were among 89 field or language pastoral assistance recipients named by the Home Mission Board during its October board of directors meeting.

Hogue serves with the HMB's New Church Growth Department in Watertown, S.D. He was pastor of Pines Church, Quitman, from 1982 until his appointment.

Two Arkansas-related young adults were among 45 appointed for training as journeymen during the Foreign Mission Board's October meeting.

Carrie McKinney, a graduate of Ouachita Baptist University, has been assigned as an



Carl Hogue



Carrie McKinney



Melody Allen

elementary teacher for missionary children and a Bible Institute instructor in Mexico. A native of Missouri, she has been a member of First Church, Arkadelphia, and a BSU summer missionary in Korea sponsored by Ouachita Baptist University.

Melody Allen, a Memphis native who also lived in Arkansas and Mississippi, has been assigned as an elementary and secondary teacher for missionary children in South Brazil. She is a graduate of Union University, Jackson, Tenn.

ABN photo / MIBB GLE



Acteen citation—**Lisa Brown** (front row, center) returned to her home church, Perryville First, Oct. 21 from Ouachita Baptist University and participated in services in which she was recognized for her outstanding work in the church's Acteens organization. Her commitment and participation in church programs, personal witnessing and ministry to others helped her to achieve this citation, the first presented in Arkansas. The award was based on the completion of B3 activities, including such projects as a large styrofoam map of Arkansas mission points and prayer requests for each, studies on other mission organizations, helping organize a Baptist Young Women's group at OBU, four months of missions displays in her local church and writing materials for and leading community backyard Bible clubs. Mrs. Bill Howard and Linda Holcomb were her leaders. Betty Jo Lacy, Acteens director for Arkansas Woman's Missionary Union, presented the citation.

Cooperative Christian education



PINE BLUFF—Now that he has guided the first graduating class of National Baptist pastors and lay leaders through an adult Christian education program at Pine Bluff, John Watson shows no sign of resting on that achievement. The second class is halfway through the certificate program, and, in fact, three students may finish by this spring. Watson, dean of the Arkansas Baptist College Extension Center in this Southeast Arkansas town, is not new to the cause of training blacks in Christian theology and education. He has taught clinics in local black Baptist churches for years, under the auspices of Arkansas Baptists through their Cooperative Ministries Department, explains Robert Ferguson, department director. The Pine Bluff program is a more formalized approach to Christian education for laypersons and ministers lacking a college degree or needing religion courses. Watson is a Baptist pastor himself, recently marking 38 years at St. Bethel Church, Pine Bluff. He is also Director of Christian Education for the Consolidated Missionary Baptist State Convention of Arkansas. Watson shepherds students through two courses a semester for a total of 16. They get a certificate of achievement when Arkansas Baptist College at Little Rock holds spring commencement.

ABN photos / Millie Gill



Above: Watson (right) and his wife help a registering student get his forms in order.
Far left: David Chappell, pastor at Hardin Church, is the teacher this semester.
Near left: One of the students, 79-year-old Walter May, attends though he has completed the four-year course.
Below: Watson and Ferguson cooperate to offer such training to National Baptist pastors around the state.



Meetings of the 1984 Arkansas Baptist State Convention

Monday, Nov. 5

- 1:45 Pastors' Conference, first session, Grand Avenue, auditorium... Lamar Lifer
6:30 Pastors' Conference, second session, Grand Avenue, auditorium... Lamar Lifer
6:30 ABREA, first session, First, Fort Smith... Pete Ramsey

Tuesday, Nov. 6

- 8:30 ABREA, second session, First, Fort Smith... Pete Ramsey
9:00 Pastor's Conference, third session, Grand Avenue... Lamar Lifer
9:30 Women's Conference, Grand Avenue, choir room... Barbara Hassell
12:00 Convention Nominating Committee,
Grand Avenue, conference room... Jimmy Wallace
1:20 Pastor's Conference, final session, Grand Avenue, auditorium... Lamar Lifer
2:30 Executive Board Meeting, Grand Avenue, chapel... Jerry Wilson
3:30 Credentials Committee,
immediately following Executive Board meeting, chapel... Ron Ford
4:45 Pre-convention dinner for program personalities
First, Fort Smith... Jon Stubblefield
5:00 Directors of Missions meeting, Trade Winds Restaurant... Carl Fawcett
6:00 ABSC, first session, Grand Avenue, auditorium... Jon Stubblefield

Resolutions Committee, Grand Avenue, conference room
(meet during evening session of convention
following presentation of resolutions)... Carroll Caldwell

Immediately following the evening session,
Ouachita Baptist University fellowship,
Grand Avenue, choir room... Agnes Coppenger

Immediately following the evening session,
Southern Baptist College fellowship,
Grand Avenue educational building, room 118... Jim Tillman

Wednesday, Nov. 7

- 7:30 Cooperative Program breakfast, Sheraton Inn, Ft. Smith... L.L. Collins
8:30 ABSC, second session, Grand Avenue, auditorium... Jon Stubblefield
12:00 Southern Baptist Theological Seminary Alumni luncheon... Martin Thielen
12:00 Golden Gate Seminary Alumni luncheon,
Trade Winds Restaurant... Carroll Gibson
12:00 New Orleans Baptist Theological Seminary luncheon,
Sheraton Inn... Dewie Williams
12:00 Southwestern Baptist Theological Seminary luncheon
Trade Winds Restaurant, Fort Smith... Nick Garland
12:00 Midwestern Baptist Theological Seminary luncheon
Trade Winds Restaurant, Fort Smith... Harold Gateley
12:00 Mid-America Baptist Seminary luncheon, Lewis Cafeteria... Ed Harrison Jr.
1:45 ABSC, third session, Grand Avenue, auditorium... Jon Stubblefield
Immediately following afternoon session, Executive Board
meeting, Grand Avenue, chapel... Jerry Wilson
6:15 ABSC, fourth session, Grand Avenue, auditorium... Jon Stubblefield

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Board rejects silencing of seminary president

by Jim Jones

FORT WORTH, Texas (BP)—Trustees of Southwestern Baptist Theological Seminary in Fort Worth, Texas, have tabled a motion which would have instructed seminary President Russell Dilday Jr. to stay out of denominational politics.

Tabling of the motion was seen by seminary leaders as a vote of confidence for Dilday, and even those who adamantly opposed Dilday's involvement in denominational controversy praised his leadership at the seminary and said they would continue to back him on other seminary matters.

An unnamed trustee said about seven of the 30 trustees favored the motion.

The motion came in the second of two rare executive sessions in which the controversy of Dilday's prominent role in what has been called a Baptist "holy war," was sharply debated between the trustees. The debate apparently occurred in a closed door session which took up most of the Oct. 16 afternoon trustee meeting.

The trustees reportedly agreed not to discuss the closed meeting with reporters.

In the session, Dilday repeated charges he has made in speeches and in writing: that fundamentalist forces are attempting to dominate the denomination and are a threat to the Baptist seminaries and colleges.

After Dilday's comments, a trustee who asked not to be named, told the Fort Worth Star-Telegram that James T. Draper Jr., new

seminary trustee and immediate past president of the SBC, told fellow trustees he was deeply hurt by Dilday's accusations. Draper was seen as the candidate of the fundamentalist faction when he won the presidency. He said he tried to be fair to all during his two years as president.

Draper said in an interview he is concerned about Dilday's role. "I think he's (Dilday) gotten into an area of controversy and polarization that we don't need. I'm not critical of his courage or right to speak," said Draper, pastor of First Church, Euless, Texas, "I just regret the inclusion of his voice to be a polarizing factor. . . ."

Dilday would not give any details about the exchanges which took place during the two executive sessions which came during the regular open meetings of the trustees, but he acknowledged there were differences stated in both closed meetings: "We had a very open and clear expression of concern."

Dilday, along with other Southern Baptist seminary and agency heads, have been attacking what they claim is an attempt by fundamentalists to take over the Southern Baptist Convention.

The last six years fundamentalist leaders have successfully sought to elect their own candidates to the SBC presidency. The latest, Charles F. Stanley, pastor of First Church, Atlanta, was installed as president during the Kansas City meeting.

Dilday said one purpose of the Tuesday trustee meeting was to express concern the seminary is one of the "targets" of fundamentalist leaders who claim a trend toward liberalism in certain SBC-connected colleges and seminaries.

He said most trustees agree "the seminary is right in the middle of this and the fundamentalist movement is indeed aimed at the educational institutions including the seminaries. That's where our concern is."

Some seminary leaders fear a fundamentalist dominated Convention might exact reprisals against professors viewed as too liberal and/or cut school funding to a school viewed as having strayed too far from the conservative Baptist viewpoint.

Ralph Pulley, a Dallas layman on the seminary board, made the motion to instruct Dilday to stay out of denominational politics, a trustee said. Pulley is one of three seminary trustees who are members of the First Church, Dallas, where W.A. Criswell is pastor. Criswell is seen by many as being the behind the scenes central figure of the fundamentalist movement. One of Criswell's associates at First Church, Paige Patterson, who is also president of the Criswell Center for Biblical Studies, spearheaded the fundamentalist movement in the SBC.

Jim Jones is religion editor for the Fort Worth Star-Telegram.

Speakers affirm women at Southern Seminary conference

by Bob Allen

LOUISVILLE, Ky. (BP)—During a two-day conference at Southern Baptist Theological Seminary in Louisville, Ky., experts in biblical studies, church history, psychology and sociology chided religious teaching which advocates the subjugation of women in church and in society and affirmed the full personhood of women before God in areas of Christian service.

The conference, "Changing Roles of Women in Church and Society," drew 650 participants to the seminary campus. The conference, sponsored by the seminary's Woman's Committee, also featured the presentation of the first Distinguished Christian Woman Award to former First Lady Rosalynn Carter.

Carter expressed concern about the continuing debate in Southern Baptist life over the role of women. "With the time-proven ability of women to share equally all loads and responsibilities with men, it seems we should move beyond resolutions and endless talking, and simply encourage all Americans, male and female, to develop their talents to the fullest, to become leaders based on merit, not on sex," she said.

She also urged women to seek ways to open their churches to ministry by all Christians, regardless of gender.

"As Christian women actively involved in our church," she said, "we are responsible for helping the church overcome any forms of discrimination that keeps all people from becoming the very best we can."

Other conference leaders spoke in equally direct terms about the attitude of churches toward women.

Frank Stagg, retired faculty member at Southern, said, "The church has never been comfortable with Jesus" in its teaching on women. While Jesus "openly and decisively affirmed the full personhood of women," Stagg contended, many Christians have turned instead to Pauline texts which are often "misunderstood," "poorly translated" or "interpreted to fit a bias."

Southern Baptists need a "solid hermeneutic" (method of biblical interpretation) Stagg indicated. Such a method differentiates between "texts which are of universal value and those which are situational and provisional."

Catherine Allen, associate executive director of Woman's Missionary Union, SBC, believes women have been "hidden in history," because most history has been written by males from a male point of view.

A rediscovery of the contributions of women to church and secular history will bring about "a new day" in historical study,

she said.

Southern Baptist women have had one good outlet for passing on their contributions through the work of the WMU, she said, pointing out there are more women in WMU than in all feminist organizations combined.

Bill Leonard, associate professor of church history at Southern, attributed the recent interest in ordination of women to "the powerful dynamic of personal religion" which "leads to an openness of Christian calling."

Leonard said it was inevitable the Baptist insistence on openness to God's call would result in greater numbers of women coming forward as candidates for ministry.

"It's the fault of GA leaders and Sunday school teachers that women are here at Southern Seminary," Leonard said. If some Baptists do not want women to respond to such callings, they should teach girls to sing "Wherever He Leads I'll Go, Unless."

The conference was the first sponsored by the Woman's Committee. The committee, established at the seminary in the 1950s, has an active membership of 1,900.

Bob Allen, a former ABN intern, is a writer in the Southern Seminary communications office.

Patterson praises Garrison and Oklahoma City First

OKLAHOMA CITY (BP)—Citing a friendship of "many, many moons," Paige Patterson lauded Gene Garrison and First Church, Oklahoma City, for contributions which "indirectly have meant so much to all" Southern Baptists.

Patterson, a leader of the most conservative Southern Baptist faction vying for control of SBC agencies and seminaries, and state convention colleges, was invited to speak by Garrison, a moderate leader, in an effort to initiate healing among the factions.

Garrison praised Patterson as a man with a "long list of credentials" and added: "There are many, many things that unite Paige Patterson and me and all Southern Baptists."

Patterson made no reference to the significance of his appearance until after the invitation, during which one man joined First Church by letter.

"There are times when men differ over real, substantive issues," Patterson said. "I hope we are reminded if we have forgotten,

that though men differ, even substantially, they can be real friends. Your pastor (Garrison) has demonstrated that tonight for the world to see."

Patterson's participation at First Church was well-publicized. Garrison said of the 30 letters he'd received about the event, only one "questioned" his wisdom and the others, "from both sides" expressed positive support for the move. One, from a man Garrison identified as "moderate" said he, too, would like Patterson to preach in his church.

OKC First messengers seated at annual meeting

by Bob E. Mathews

OKLAHOMA CITY (BP)—By a four to one margin, messengers from First Church, Oklahoma City, were seated at the annual meeting of Capital Association, despite a letter of protest against their seating because the church has ordained women deacons.

Last year, messengers at the association's annual meeting voted against seating messengers from the church, where former SBC Second Vice-President Gene Garrison is pastor, even though the church did not send messengers. Then, the vote was 2-1 against the non-existent messengers.

This year, the 20 messengers—the maximum contingent—were seated after a 392 to 90 vote. Hugo Lindquist, pastor of Bethel Church in Oklahoma City, challenged the seating, but messengers adopted a positive substitute offered by Bailey Smith, pastor of Del City First Southern Church and former president of the SBC, allowing the First Church members to be seated.

During the discussion, Garrison said: "I do not believe the issue before us tonight is autonomy, but I do believe the issue is spirit, fellowship and openness to a common task."

Garrison said it is obvious the majority of churches in the association do not favor the ordination of women. "The conservative nature of our association is well established, but tonight we are establishing the spirit of the association. I do not ask you to believe that we are necessarily right, but I must say in some defense, if we are wrong, B.H. Carroll was wrong, for he had deaconesses in First Church, Waco. Also A.T. Robertson in three places... says certain passages (in the New Testament) are clearly about women deacons."

Lindquist contended, "What we do tonight will decide what we believe as Baptists and how far we will go. We've got to call a halt to the chipping away of what we believe in as Baptists." He told messengers if God had intended women to serve in ordained roles, women would have been included in the disciples and the first deacons chosen.

Charles D. Graves, pastor of Nichols Hills Church, Oklahoma City, was first to oppose Lindquist's motion: "We've already spoken on this issue and I'm not convinced it's the

primary issue... If we seat First Church, we'll be seating messengers who've been seated before, and I disagreed with some things they've done, but I think we should accept them.

"These people have changed about nothing else except this one issue and it is not worthy to be compared to redemption through Jesus or the authority or inerrancy of God's word," he added.

Speaking on his substitute motion, Smith said, "I think what this association wants to do is let the world know that most of us believe these roles are masculine, and we want to express them. But there's also the matter of being Christian and having the spirit of Christ."

His motion noted the association was expressing its continuing belief in the role of men as deacons and pastors, but, in the spirit of harmony and Christ, the messengers of First Church should be seated.

Bob E. Mathews is an associate editor of the Oklahoma Baptist Messenger.

Statistics show Mega Focus City project successful

ATLANTA (BP)—The first hard-data analysis of the Southern Baptist Home Mission Board's Mega Focus City project revealed the program is statistically successful, according to research study prepared by the mission agency's research division.

Home Mission Board researcher Clay Price examined trends among Southern Baptists in the 50 largest metropolitan statistical areas from 1977 to 1983 to measure the impact of the board's Mega Focus Cities program.

The report noted changes in the number of churches, resident members, Sunday school enrollment and baptisms from 1977 to 1983.

In 1982, the Home Mission Board initiated Mega Focus Cities to strengthen Southern Baptist Convention (SBC) work in the 50 cities with populations in excess of one million people. The word "mega" means million, referring to the cities' population. The first Mega Focus Cities were New York and Los Angeles.

During the six-year period, Southern Baptists noted a net increase of 324 churches in the mega cities, raising the total number of churches in mega areas to 5,816. The increase represented a gain of six churches for every 100 churches in existence in 1977. This is double the gain in other cities.

For the remainder of the U.S., the net increase was 952 churches, with a non-mega city increase of three churches for every 100 churches in existence in 1977, noted Price.

He also said growth of SBC churches and resident members in the mega cities is occurring at a higher rate than growth outside the mega cities. From 1977 to 1980, the number of churches in the mega cities increased by 3.1 percent compared to 1.4 percent for the remainder of the U.S. From 1980 to 1983, the percentages of change were 2.7 percent in mega areas compared to 1.8 percent in the rest of the U.S.

Resident membership from 1977-1980 in-

creased 3.9 percent in the mega cities versus 3.3 percent in the remainder of the U.S., the report revealed, with 4.6 percent versus 3.9 percent for 1980-1983.

Sunday School enrollment in the non-mega city areas experienced a slight increase from 1977 to 1980, while mega cities reported a slight decrease. However, the report said, since 1980, Sunday school enrollment in mega cities has increased 6.9 percent compared to 4.6 percent for the non-mega cities.

Almost half of the United States' population lives in one of the top 50 metropolitan areas, said Price, yet only 15.9 percent of SBC churches and 23.4 percent of SBC resident members reside in these mega cities. Southern Baptists have 5,816 churches to reach the half of the population living in the 50 mega cities and 30,715 churches to reach the half of the population living in the rest of the U.S., Price said.

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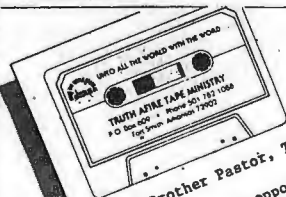
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Parker

in a different way was that there is such a thing as unregenerate church membership. Our greatest concern should be for the vast multitudes who have never heard the gospel, for those who have never professed faith, been baptized and "disciplined."

Nevertheless, the lively needs consideration that some are superficial believers and church joiners. A good test of genuineness of faith is found in Galatians 5:22-23. One really saved bears the fruit of the Spirit in everyday living.

A preacher and former pastor of one church for 40 years, unschooled except at the feet of Jesus beyond five or six years in a one-room school house, gave another bit of wisdom to the recent college and seminary-graduate preacher. "Two things you'd better be careful about — money and women." No one had been quite that plain before.

The point is that godly wisdom and knowledge often issues from other than "scholarly" sources. However God speaks should be accepted and applied to our daily walk. In the meantime we must be faithful in communicating with him each day, off to ourselves, Bible before us. "Establish my footprints in thy word..." Ps. 119:133a — Bob Parker, director

Evangelism

Your important testimony

Your personal testimony is an eyewitness account of what God has done in your life through Christ. No one can deny your



Shell

testimony because you have experienced it. Even if you were saved at an early age, you have a good testimony to give. You can emphasize the fact that a life doesn't have to be crippled by sin to be effective and useful for Christ. As you plan to give your testimony, be sure that you are prepared. God honors preparation. God gives us many way-side opportunities to share our experience with Christ. Each Christian needs to be very alert when God opens the door.

It is mandatory for effective use that the testimony be kept short and simple. About 150 - 200 words can be shared in a minute and a half. The expression should be kept to the point. You are not describing the theology of how to become a Christian; you are sharing what Christ has done in your life. Details are important as you describe the intangible experience.

It is refreshing to you and your prospect to relive your testimony as you tell it. This gives loving enthusiasm to your witness. Rejoice in what God has done and is doing in your life. Ask yourself, "If I were hearing this testimony, what would it mean to me?" — Clarence Shell, director

Annuity/Stewardship

How much for retirement?

Even though 42 percent of the men and 28 percent of the women will be disabled or die before age 65, most people plan to retire. How much retirement income will one need when the anticipated date arrives?

Retirement planners say one should count on at least from 50 to 70 percent of pre-retirement pay as essential for the retirement years. Those in lower income brackets will need a higher percentage of their pre-retirement pay. One who reaches retirement age in 1985 with \$30,000 - \$50,000 should manage on 50 percent of pre-retirement earnings.

Social Security, while very helpful, was never intended to be the primary source for retirement benefits. In recent years wage earners have been given incentives for building individual retirement accounts.

A 25-year-old employee can anticipate 70 percent of final pay with 10 percent contributions to a retirement program. One who starts 10 percent contributions at age 35 will retire at about 50 percent of final pay. If one waits until age 45 to start a retirement program, 10 percent contributions will produce 32 percent of final salary.

The figures are clear. An early start and consistent contributions are essential. Churches can encourage employees to par-

ticipate in the Annuity Board's retirement program with enrollment and payment of contributions for all employees. — James A. Walker, director

Missions

New work purpose

It is now official. The church extension purpose for Arkansas is to "Give every person in Arkansas the opportunity, in his setting and lifestyle, to be involved in the ministry and fellowship of a New Testament body of believers."

In developing a statement of purpose there has been consideration by some directors of missions, the Missions Department, the Church Extension Advisory Council and the State Missions Committee.

The statement reflects the functions already in motion in the church extension program of the convention. It also embodies the second goal of Bold Mission Thrust. Yet it speaks to the needs of people in Arkansas. It is based on Matthew 28:19-20, Acts 1:8 and the example of starting new churches in New Testament days.

Every word and phrase in the purpose has special meaning. The sense of purpose is that we who are already Christians involved in churches will take the initiative to reach out to the unchurched. We will not wait for them to come to us. This is in keeping with the action of the Good Shepherd who goes out to seek the lost sheep. "While we were yet sinners..."

"In Arkansas." We want to witness to people in other countries and to our nation. But in this case Arkansas is our Jerusalem. Arkansas people need to be reached with the gospel and involved in church. We need a strong home base from which to reach out to the nation and world. — Floyd Tidsworth Jr., church extension director

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International

Responding to God's authority

by Dennis Smith, First Church, Camden

Basic passage: Romans 13:1-10

Focal passage: Romans 13:1, 5-10

Central truth: The Christian must obey leaders of this world for they are ordained of God.

National elections are upon us, and as citizens we must choose who will serve as the best leaders for our nation. The Presidential election attracts the most attention, but the scripture this week helps us to understand that all people in governmental authority are ordained by God.

This puts added responsibility on our leaders and on us, the voters. God wants us to make responsible decisions on every vote we cast. We are voting on God's servant (v. 4), and that is not to be taken lightly. Many Christians do not vote at all, thinking that politics are too "worldly." Paul breaks that myth and leads us to a different view.

Do not be deceived. Government should never be put in a position where it cannot be questioned. The German Christians did not oppose Hitler because of this passage and have had to live with guilt ever since. We, as Christians, are responsible to speak to government authorities on religious matters and submit to them in government matters.

Christians must never forget the responsibility to vote and seek God's will for the right person to lead our government. Honor and respect are due them as servants of God, and they deserve to know they were voted on by responsible, praying Christians.

Jesus tells us to give to Caesar what is Caesar's and to God what is God's. We are reminded, however, by this passage that the separation is not so well-drawn, and God is involved in all areas of our lives.

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Life and Work

Telling the good news

by Billy White, Second Church, Little Rock

Basic passage: Acts 21:27-22:29

Focal passage: Acts 22:6-16

Central truth: One's personal experience with Christ is as ready and effective tool for reaching outsiders.

Possibly the most powerful and effective tool any Christian possesses for reaching unbelievers is his or her own personal experience with Christ. Every believer has a story to tell to the nations!

Kenneth Chafin has suggested that one's personal testimony is ideal for witnessing for several reasons: 1) it is an individual's firsthand experience with God, 2) it takes little or no training to tell, 3) it is of interest to the lost and 4) it helps the lost person see himself in the same situation.

It is impossible to study the book of Acts without being impressed with Paul's use of his personal testimony. In Acts 22:3-21, Paul's sharing provides a four-point model that will assist us in telling our stories to outsiders.

First, say something concerning your life before receiving Christ (vv. 3-5). Paul built a bridge of identification and credibility with his hearers. He spoke their language (v. 2). He had studied their law under the best of teachers (v. 3). He had lived violently contrary to the Christian way (vv. 4-5). Paul assured his hearers that he was authentic and had lived in the "real" world.

Second, say something concerning how you realized your need for Christ (vv. 6-9). Though your experiences may not be as dramatic as Paul's, there's no doubt that God speaks every bit as certainly. He may do it through circumstances or the words of a preacher. It may happen in the course of a day's work.

Third, share how you became a Christian (vv. 10-16). Paul told of three elements involved in his experience: prayer to Jesus as Lord (vv. 8, 10); the assistance of another believer (vv. 12-13); and the public profession of commitment through baptism (v. 16).

Finally, no testimony is complete until one shares how Christ helps in daily life (vv. 17-21). The unbeliever needs to know Christ is influencing the believer's future and not only his past. Contemporary Christians will want to share something of the joy, love, peace and security Jesus brings. Today's unbelievers seem especially receptive when assured of how Jesus can restore harmony to one's personal life and primary relationships.

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Bible Book

The day of the Lord

by Joe Statton, Central Church, Magnolia

Basic passage: Isaiah 13:1 to 27:13

Focal passage: Isaiah 14:1, 12-15, 24-27; 25:6-8; 26:19

Central truth: Man can be assured that God is in control of both the present and the future as he calls us unto himself.

"What's this world coming to?" "Can we survive all this chaos and fear?" These and other similar questions of despair are often voiced by the secular society of our day. To the unsaved, the future is not bright. Continued fear of personal and national annihilation is ever-present on the mind of 20th century man.

Not unlike today, the people of God in Isaiah's day lived with death daily. They, too, wondered when and where it would all stop. At the appointed time, Isaiah broke through the barriers of despair with a word of hope. His message was good. God is still on his throne. His promises can be trusted. History is controlled by the hands that formed time itself.

Isaiah's message is not out of date but clearly speaks to us today who also live in a world of humanistic domination. What is his message, and what should we hear? To begin with, we must hear that all history is in the hands of Almighty God. Yes, God still gives us the will to choose good or evil, but we are not left unattended. His ultimate purposes may be temporarily postponed but never unfinished. All creation moves toward the final redemption of those who will accept his gift of grace.

The second message is equally important. Man must reap the consequences of rebellion and temporarily thwarting the will of God. God is obligated by his very nature to punish individuals and nations that sinfully stand in the way of his eternal purpose for man. His correction may not be felt immediately but will always be delivered as a means of trying to reconcile man to himself.

The final message most likely is the best. The God of history is also a victorious God of infinite mercy. He has promised us who trust him a day of lasting joy and peace. There will be no more tears, pain or hunger. But, more glorious than these, we will be raised to new life. We shall be changed. We shall be like our Saviour in "the day of the Lord."

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Ohio Convention breaks 500 mark

COLUMBUS, Ohio (BP)—The 500th Southern Baptist church in Ohio was constituted as Community Church, Dover, in Muskingum Valley Association, with about 50 charter members.

The 501st came into being the same afternoon about 200 miles away as Forest Ridge

Church, on Dayton's north side. Forest Ridge reverted to mission status in 1977 after once being a church, and most recently was sponsored by Far Hills Church, Dayton.

The milestone was reached over a decade after the 400th church was constituted in Worthington Sept. 9, 1973.

Central Association defeats resolution on women

ALBUQUERQUE, N.M. (BP)—A resolution opposing the ordination of women was defeated 44-39 at the annual meeting of New Mexico's largest Southern Baptist association Oct. 16.

The resolution, submitted to the Central Association's resolution committee by Boyd Morerod, was similar to a resolution passed by messengers to the 1984 Southern Baptist Convention in Kansas City, Mo. Morerod is pastor of First Church in Los Chavez.

The resolution stated since Paul "excludes women from pastoral leadership to preserve a submission God required because the man was first in creation and the woman was first in the Edenic fall," then women should be encouraged to serve in all aspects of church life and work "other than pastoral functions

and leadership roles entailing ordination."

Resolutions committee chairman Donald Anderson Jr., brought the resolution to the floor without specific recommendation from the committee when the committee members could not agree on the resolution.

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Central Association includes 54 churches from Albuquerque and surrounding areas. There were 146 messengers registered for the meeting.

C.B. Hogue elected California executive

FRESNO, Calif. (BP)—C.B. (Bill) Hogue, former Southern Baptist Convention Home Mission Board vice-president for evangelism, has been elected executive director-treasurer of the Southern Baptist General Convention of California.

Hogue, 56, has been pastor for the past two years of the Eastwood Church, Tulsa, Okla., following nine years at the HMB post.

Hogue was born in Stanton, Texas, and graduated from Southwestern Baptist Theological Seminary, Fort Worth, Texas, and Howard Payne College, Brownwood, Texas. He had pastorates in Texas and Oklahoma before becoming director of evangelism for

the Oklahoma Convention in 1971. He became vice-president for evangelism for the SBC Home Mission Board in 1973, returning to Oklahoma as a pastor in 1982.

He and his wife, the former Betty Jane Howard, have four sons; Robert, Randy, Rodney and Ronald. They have an adopted daughter, Jana Li. Three of the Hogue sons are pastors, two in Washington state and one in British Columbia, Canada.

Hogue will be the chief administrative officer for the California Convention which has a budget of more than \$10 million and includes more than 1,300 cooperating churches with nearly 400,000 members.

Dunn named Bread for the World president

WASHINGTON (BP)—Baptist Joint Committee on Public Affairs Executive Director James M. Dunn has been elected president of the board of directors of Bread for the World—a Christian citizens' movement focusing solely on hunger.

Dunn and 41 other religious leaders volunteer their time and services as officers and directors of Bread for the World. Dunn, who has been a director of Bread for the World for the past six years, is the first Southern Baptist to head the 10-year-old organization.

"Baptist Christians share the heavy burden of concern and compassion for the thousands of people who are starving to death in the current hunger crisis in Africa and the ongoing threat of starvation to

millions of people in the world, most of them children," Dunn said. "I take very seriously the opportunity of service represented in this new role and plead humbly for the prayers of all Christians who are committed to helping feed starving people."

Bread for the World works cooperatively with various denominational hunger efforts, including those of SBC agencies. It is not directly involved in food distribution, but in advocacy of national public policies that "give hungry people a chance."

This year, Bread for the World was highly instrumental in securing inclusion of a \$25 million Child Survival Fund in a 1985 foreign aid package passed by Congress. The organization estimates that program will save 250,000 lives.