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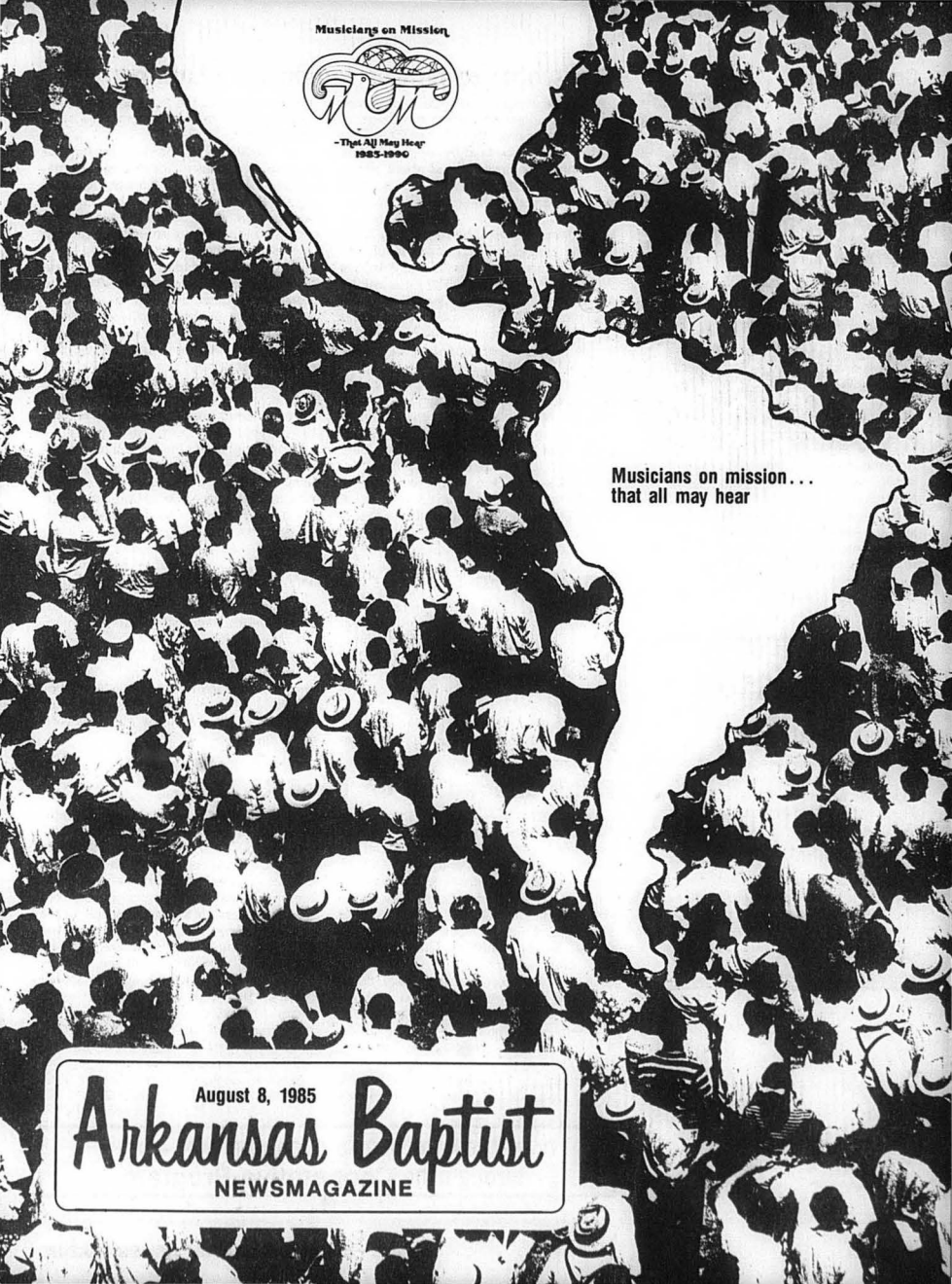
August 8, 1985

Arkansas Baptist State Convention

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Musicians on Mission



—That All May Hear
1985-1990

Musicians on mission...
that all may hear

August 8, 1985

Arkansas Baptist

NEWSMAGAZINE

On the cover



Arkansas musicians have opportunities for mission involvement at home and abroad through the AMAR (Arkansas-Brazil) linkup and a project with the Kansas-Nebraska convention. Musicians are asked to lead revivals, teach music schools, do one-on-one training of all types and participate in "Reaching People" projects. God is calling church music leaders to be "Musicians on Mission."

In this issue

4 dream realized

More than a decade of working and waiting has resulted in a place to minister to children in crisis in Calvary Association. An emergency receiving home has been opened.

7 laity called 'key'

An Arkansas layman laments the lack of involvement by lay people in the workings of the Southern Baptist Convention and says their participation is the best hope for peace.

Grassroots responses sought for planning

A diverse group of Arkansas Baptists will soon get a chance to affect the shape of denomination programs for the 1990s. That is, they will if they take the approximately 45 minutes required to read about trends and complete a response form showing how they would set priorities for Bold Mission Thrust.

The documents will be sent out to 1,800 Baptists, ranging from college faculty to WMU leaders to pastors by the Arkansas Baptist State Convention. The input will be returned by Dec. 1 to the Interagency Council of the Southern Baptist Convention who has asked the help of the state conventions to get grassroots opinion before making plans up to the year 2000.

Answers to the question "How should churches respond to trends and counter-trends?" will help SBC agencies coordinate emphases and programs and avoid overlap.

The input also will benefit Arkansas Baptists in their long-range planning process. Executive director Don Moore expects the answers to be a great resource for Arkansas' planning through the end of the century.

"We often hear the plea," says Moore,

"for more input by the grassroots people in the programs planned for them. This is the opportunity."

The 1,800 Arkansans will be sent a background document, identifying eight major trends expected to influence the world of the 1990s, and an answer sheet for opinions on how Southern Baptist churches can best respond. They return only the answer sheet, which is totally anonymous.

Groups to be included in the survey are Baptist Student Union directors, 100 full-time church staff members, 100 associational WMU leaders, 100 laymen, all associational directors of missions, some faculty and administration at Arkansas Baptists' two colleges and all pastors.

The survey already has been distributed to the BSU directors and the church staffers. The other designated groups should receive their surveys soon.

Moore emphasizes the importance of getting input from a broad representation and doing it no later than the close of the annual meeting of the state convention Nov. 20 so the answer sheets can be returned to Nashville on time.

Seminary to sponsor family ministry workshop

LOUISVILLE, Ky. — A conference on "Family Ministry in the Local Church" will be held Oct. 28-30 at The Southern Baptist Theological Seminary in Louisville, Ky. The meeting is being sponsored by the newly-created Gheens Center for Family Ministry at the seminary.

Workshops will offer help with creating family ministry programs, marriage enrichment,

ment, singles ministry, ministry to children, family systems, ministry to troubled families and other topics.

Cost of the conference is \$75. Registration information is available by calling the Gheens Center toll-free at (800)626-5525 or by writing: Michael Hester, Gheens Center for Christian Family Ministry, 2825 Lexington Rd., Louisville, KY 40280.

Dates announced for three Rec Labs

NASHVILLE—Three Rec Labs sponsored by the church recreation department of the Southern Baptist Sunday School Board are scheduled for fall 1985 and winter 1986 to involve church staff members in training.

Lake Barkley State Park, Cadiz, Ky., is the site of the first lab Oct. 21-25, 1985. Esther Burroughs, of the SBC Home Mission Board's special mission ministries department, will be worship leader.

The second lab will be Jan. 3-9, 1986, at Lake Yale Baptist Assembly near Leesburg, Fla. The worship leader at Lake Yale will be Bill Hendricks, professor of theology at The Southern Baptist Theological Seminary, Louisville, Ky.

The third lab will be held Jan. 25-31, 1986, at Gloria (N.M.) Baptist Conference

Center. Paul Duke, Highland Church, Louisville, Ky., will be the worship leader.

Workshops focusing on various levels of expertise are planned for each Rec Lab. Subjects are designed for church staff members, denominational workers and spouses. No provisions are made for children. Cost for the week is \$125, not including room, board or travel. Housing arrangements are made by each participant with the lab site.

In cooperation with the Sunday School Board's church administration department's Shared Ministry emphasis, the conference fee will be cut in half (\$62.50) for each additional staff member from the same church, a participant's spouse or a seminary student.

Reservations may be sent to Rec Lab, P.O. Box 24001, Nashville, TN 37202.

You witness to people everywhere
through the **Cooperative Program**

Resolving dissension in the church

The editor's page

J. Everett Sneed



One of the greatest tragedies in the lives of our churches today is dissension within the local congregation. Church "squabbles" are nothing new, but they do great harm to the work of the Lord. The solution to church division lies in warmhearted individuals who are willing to be led by the Holy Spirit and, when necessary, willing to compromise for the sake of the Lord's work.

The devil hates a New Testament church as he hates no other institution on earth. When dissension arises in a local church, it curtails the work of the Lord in that community. Usually, evangelistic fervor dies and the message of Christ is not presented to the lost. The minds of Christians are diverted from the tasks of carrying the gospel and spiritual growth to each member pursuing his own particular point of view.

Division within local churches is nothing new. In the first church, organized by Christ, there was Judas. His activity led to the betrayal of our Lord.

Often fractious church members respond in the manner they do because of either sin in their life or doctrinal impurity. A fractious church member can destroy church leadership, undercut the work of the pastor and tear up the fellowship of the church. The apostle Paul refers to such church members as "grievous wolves" (Acts 20:29-30). In Revelation 2:6, individuals who create problems within the church are referred to as "Nicolaitans." This word is a compound Greek word composed of two words, *nikaos* meaning "to conquer," and *laos* meaning "people." Hence, the word means people who control or those within a church who would try to control or boss everyone else. Jesus, speaking to John the revelator, said "Thou hatest the deeds of the Nicolaitans, which I also hate" (Rev. 2:2:6b).

Often, a fractious church member is not concerned about the consequences. It is his desire to rule the congregation regardless of what happens. Quite frequently, such an individual will become angry with his pastor. Once a pastor fails to do what the self-appointed church boss desires, he will set out to "oust" the pastor. Such an effort will have a two-fold effect. It is certain to harm the ministry of the church and, on occasion, may result in the termination of a good pastor. Since pastors are salaried, most do not have a great deal of money in reserve. The pastor and his family may suffer greatly as a result of such action.

A few members feel they are chosen to keep all preachers on the right track. If such an individual moves from one church to another, they are almost certain to continue their activity and be a problem in the second church as they were in the first.

Preachers are not perfect. Pastors make mistakes, just as anyone else does. But it should be remembered that for a pastor the church is not only his vocation but, also, the place where he expresses his service to the Lord. Individuals involved in full-time Christian service have a relationship to their work as does no other individual. Mistakes made by pastors are almost always mistakes of the mind and not of the heart.

There are only three valid reasons for termination of a pastor. These are: (1) immorality; (2) doctrinal unsoundness; and (3) total ineffectiveness. If a church claims the pastor is totally ineffective, they in effect should point the finger at themselves, because they should check out his effectiveness prior to extending him a call. It is extremely rare that anyone of these three areas would apply to a God-called pastor.

When a church has a fractious, self-appointed boss within the congregation, it is essential for the church to deal with such an individual openly. Christ laid out a plan for dealing with all differences. The steps are: (1) go to the trespasser; (2) if he fails to hear, take one or two additional persons and talk with him; (3) if he fails to hear the committee, take it to the church; and (4) if he fails to respond to the church, he is to be treated as a heathen, that is, excluded from the congregation (Matt. 18:15-17).

Honest differences that arise among spiritual Christians can be settled. Often, some compromise is required on the part of each party. We are not suggesting compromise of principle, but most church differences arise over things which do not concern doctrine or moral issues. A basis for cooperation when honest differences arise should grow out of several factors: (1) our commitment to the Word of God as our only source of authority; (2) our desire to see the work of the church grow and the lost won to Christ; (3) our mutual respect for each other; and (4) the recognition of our need for each other. Such an approach will lead to a solution of most honest differences.

Baptist church members do have the right to debate differences of opinion, as long as it does not threaten church fellowship. But at the moment differences threaten the harmony of the congregation, they should be dealt with and forgotten for the sake of the church and the work of the Lord. When an individual willfully harms a local church, he is treading on dangerous ground. Each of us should remember Christ died for the church and local churches are his instrument for reaching the lost and developing believers. When an individual understands the true importance of Christ's church, petty differences become insignificant.

Arkansas Baptist

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

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

Erwin L. McDonald, Litt D. Editor Emeritus

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

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

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Enduring vision brings emergency shelter to Calvary Association

by Betty J. Kennedy

Less committed people might not have held on to a vision of helping children as long as did Bill Burnett and Calvary Association. It was more than 10 years from the time Burnett, then director of missions for the association, started talking about his concern for children in crisis situations and the day they dedicated Arkansas Baptists' fourth emergency receiving home.

"Burnett was ahead of his time," explains Doug McWhirter, assistant to the director of Arkansas Baptist Family and Child Care Services. The agency did even not open their first emergency receiving home until November of 1977, the year that McWhirter joined the ABF&CCS, but that same year Burnett invited McWhirter to Searcy to talk about help for children locally.

The vision was not Burnett's alone, however. Baptist churches and individuals in the association worked to keep the vision alive. Ultimately, Little Red River Association and the communities helped raise the \$130,000 plus to build and furnish the home. Several corporate gifts also helped, according to McWhirter.

The home, located between Searcy and Judsonia, is unique in at least two ways. It is the first to be built on land designated for an associational services complex, and it is the first to serve teenagers and abused mothers and their children.

June 27 was the day the dream came true. Besides Burnett and McWhirter, the celebrants included Johnny G. Biggs, Family and Child Care's executive director; Dr. George Wadley, chairman of the steering committee; James Hill, present director of missions; and Don Moore, executive director of the Arkansas Baptist State Convention.

The 3,100 sq. ft. brick residence includes four children's bedrooms, a counseling room and a separate bed / bath / TV for a mother and children, beside quarters for resident staff and relief staff.

The association built and furnished the home, finishing free of debt, and then turned it over to Family and Child Care, which has agreed to provide budget, staff, program and supervision.

Through this joint venture, Arkansas Baptists will be providing immediate sanctuary, day or night, and residential care until plans in the best interest of the child or family can be made. The emergency receiving home shelters those suffering physical or sexual abuse, neglect, abandonment or destitution.

"Many have twisted concepts of love, self and God because of the abuse they have suffered," McWhirter explains. "The Baptist emergency receiving homes offer persons a 'time-out' from the trauma and a chance to hear the Christian message of love and deeds."

"This is another chance for us to apply the gospel of love to meet the tender needs of children and families," says Biggs. He, too, speaks of the vision and the persistence while the dream was just that.

He recalls that it was not until 1981, when Mr. and Mrs. John S. McConnaughey of Searcy donated land to the agency, that pieces began to fall into place. Family and Child Care offered the value of the land to the association as a seed beginning. And an anonymous donation of money was made the next year to the agency with the hope it would be used for the Searcy area.

In 1982, at the request of Calvary Association, Family and Child Care studied the ser-

vices available to children and families in the four-county area. This revealed that crisis care for older children and abused mothers was most lacking in the association's area.

The association voted in July of 1982 to proceed with the emergency home and what Biggs calls "the long, hard hours of planning, development and fund-raising" began. He gives a lot of credit to Dr. George Wadley, chairman of the steering committee, as well as to the subcommittee chairmen for their commitment to the details.

The project proceeded. The funds were being raised, and ground was broken Aug. 12, 1984, on the association's tract of land. Building took seven months, and Family and Child Care was able to begin providing emergency shelter May 3. Dedication services and an open house for churches and community leaders followed in June.

Commitment to providing for hurting children and families has not stopped just because the building is completed. Already rice, potatoes, fruits and corn have been donated by farmers and gardeners, keeping resident manager Mary Davey busy canning and freezing. A local food chain supplies surplus bread and pastry, and a deacon in a nearby church is fattening a pig to share.

Bringing the vision of ministering to children to reality has involved many churches of the two associations and the community. But the dream has been appropriated by individuals, like the women of extension homemakers' clubs who made 13 quilts by hand in time for the opening of the home.

Betty J. Kennedy is managing editor of the Arkansas Baptist Newsmagazine.

ABN photo / J. Everett Seedorf



(Above) Dr. and Mrs. John Davey, resident managers, stand on the porch of the home with their two children.

(Right) Members of the steering committee for building and furnishing the emergency receiving home were (from left) Dr. George Wadley, chairman, Warren Darden, Doris Yarnell, Bill Wood, Mrs. Molly Kircher, David Crouch, Watson Bell and Coy Tommey.



You'll be glad to know...

...You have a unique and special purpose as a church! As time has passed, you have built all of the buildings your potential indicated you should build. You have furnished, redecorated and equipped those facilities in a fine way. No additional staff is anticipated being employed. The church is already well established in the community, so there is no need for expensive signs or elaborate



Moore

advertising efforts. A bus or van has been secured which provides good travel for youth, singles and senior adults. And all of these paid off "You done good," as Lawson Hatfield would say.

But a real threat comes to such a church, and we have many of them just like I have described. The threat is that when the outward, visible and material goals or needs have been met for the church, the church will have no goals toward which to work.

It is easy to see water circles from a leaky roof, or faded and worn carpets, or peeled paint. Even the unsaved can see those outward physical needs. Those goals are easy to see, fairly easy to reach, and very gratifying. But who in the church will see the invisible goals, those that are spiritual and beyond the local community?

Interest, giving, attendance and enthusiasm all suffer when the church has reached its goals. The pastor and people begin to major on little petty things. The next thing you know, your church is in big trouble. "A pulling mule don't kick," the farmer knows. Nor do churches working toward good goals which they have adopted.

You have a unique and special purpose that may be beyond your local setting at this time in the history of your church. You can sponsor students in Christian schools. They have to pay about \$2,000 more each year to go to a Christian school. You can sponsor mission churches in Indiana, a pioneer mission state, Brazil, or, would you believe, Arkansas! You could send your pastor or laymen on mission work.

Just don't stop with having reached the outward goals. Set new ones, spiritual ones, and keep moving! Let us help you if we can.

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

Mr. and Mrs. Jim C. Dillard, missionaries to Kenya, have arrived in the States for furlough (address: 1521 Maple Ave., Owensboro, KY 42301). He is a native of Tryonza. She is the former Janet Davis of Owensboro, Ky. They were appointed by the Foreign Mission Board in 1969.

Mr. and Mrs. Dennis G. Folds, missionaries to Japan, report a change of address (2-C Uehara Plaza, 18-19-2 Uehara, Shibuya-ku, Tokyo 151, Japan). He is a native of Louisiana. The former Judith Synco, she was born in Crossett and also lived in Hot Springs while growing up. They were appointed by the Foreign Mission Board in 1980.

Mr. and Mrs. Kenneth Robertson, missionaries to Senegal, report a change of furlough address (2115 McCracken, Stuttgart, AR 72160). They are natives of Arkansas. He was born in Pine Bluff and also lived in Wilmot, Pickens and Tillar. She is the former Margaret Howard of Clark County. They were appointed by the Foreign Mission Board in 1976.

Mr. and Mrs. Ted O. Stanton, missionaries to Argentina, have arrived in the States for furlough (address: Rt. 1, Box 592, Hensley, AR 72065). They are natives of Arkansas. He was born in Arkadelphia and grew up in Little Rock. The former Mary Ridgell, she was born in Prescott and grew up in Little Rock. They were appointed in 1976.

Mr. and Mrs. J. Conley Williams, missionaries to Uganda, have arrived in the States for furlough (address: P.O. Box 786, Springdale, AR 72764). They are natives of Arkansas and both consider Springdale their hometown. He was born in Green County, and she, the former Kaye Lamb, in Paragould. They were appointed by the Foreign Mission Board in 1982.

Mr. and Mrs. Ronald E. West, missionaries to Taiwan, have arrived in the States for furlough (address: 516 Lindell, Fayetteville, AR 72701). Both claim Booneville as their hometown. She is the former Elina Tidwell. They were appointed by the Foreign Mission Board in 1978.

Letters to the editor

The Lord knows

Here I am again, but only because I opened the Bible up right at the place. I was trying to remember where I had read it (Matt. 5:29-30). I could hardly believe it happened. But therefore I really think I should write this in answer to the letter "At what point?" in the June 27 Arkansas Baptist News-magazine.

A fetus could be considered a member of a person's body until it is outside of that person's body and breathing air—or life as we know it here on earth—on its own (Gen. 2:7). For if a woman dies, all within her will not live, unless it is brought outside and breathes air.

I thank the Lord for the special people who help women and girls in their times of this type trouble. I feel they may have more of a reason to have an abortion than the people who say they should not. The Lord knows each individual person and circumstance, which other people do not, as they do not live with them.

I also believe if a law were passed in the United States making abortion a crime, it would be a bad, sad law for everyone. May the Lord forgive us all our trespasses.

Again—and again—I still believe this should be a pro-con issue, the decision being left to the person who has to deal with it personally. — Name withheld by request

My earnest prayer

I do not remember having ever written a letter to the editor before. However, I was so impressed with the article by Staton Posey of El Dorado (ABN, June 27, 1985) that I felt

like I needed to make a comment. Of all the letters that I have read—which are many—is the most comprehensive, open and honest statement of any that I have read.

It is my earnest prayer that all of us who have taken such a strong stand, for whatever we believe, will now understand that what we do believe is worthy of expression. However, having expressed it, and some of us quite strongly, I think it is only right that we be very quiet now and let the committee the Lord has put together do everything within their power to bring us, as a convention, to where God wants us to be.

I enjoy getting the *News* magazine, and it is a real blessing to keep up with the things that are going on among Arkansas Baptists. I will never forget my love and appreciation for Arkansas Baptists and all they mean to me. — Sam Cathey, Del City, Okla.

Editor's note: On July 12, we received the above letter from evangelist Sam Cathey. In responding to Dr. Cathey on July 16, the editor failed to tell him that he would carry his letter if it was returned marked "For publication," as required by policy. The editor included the policy of restraint in dealing with letters on the current SBC controversy while the Peace Committee is working (see editor's note, July 11, p. 5). On Aug. 1, the editor received a letter from Dr. Cathey expressing "disappointment" that other letters on the SBC controversy had been carried. Our policy is "restraint," not refusal of all letters on the subject. The editor apologizes to Dr. Cathey for this misunderstanding.

by Millie Gill / ABN staff writer

people



Tucker

Aug. 9. Tucker has also served as pastor of an El Dorado church and one in Weinert, Texas. A former military chaplain, his assignments included service in Vietnam and Europe.

John Evans of Conway is serving as pastor of Bee Branch Church.

Eulas Koone is serving as interim pastor of Rupert Church.

Steve Butler of Hot Springs has moved to Haltom City, Texas, to serve as pastor of Midway Church. Butler, former pastor of Emmanuel Church, Hot Springs, has been attending Southwestern Baptist Theological Seminary. He and his wife, Barbara, have two children, Lori and Brian.

Peggy Huston was recently recognized by Rosedale Church in Little Rock for five years of perfect attendance in Sunday School, Church Training and both morning and evening worship services. She serves as church organist.

Harry Woodall resigned July 28 as pastor of Antioch Church at Royal.

Dunn protests U.S.-funded broadcasts of mass to Cuba

WASHINGTON (BP)—Baptist Joint Committee Executive Director James M. Dunn has protested the weekly broadcast into Cuba of the Roman Catholic Mass over U.S.-funded Radio Marti.

In a letter to U.S. Rep. Bill Alexander, D-Ark., Dunn expressed alarm at the practice, revealed recently in an article in *The Miami Herald*. "Religious radio is no part of the business of government," Dunn said.

While stating the Baptist Joint Committee does not object to news reports about religion or discussion of religious topics on Voice of America broadcasts, he quoted Thomas Jefferson's maxim that "to compel a man to pay taxes for the propagation of opinions which he disbelieves is sinful and

tyrannical."

Reports of the practice over Radio Marti, which began broadcasting into the Communist nation May 20, were confirmed by Voice of America spokeswoman Rogene Waite, who said her agency's charter includes a provision for religious programming which "reflect(s) religion in the United States."

Other religious programming over Radio Marti, she said, includes a weekly half-hour "ecumenical" program featuring religion in the news and a "roundtable" discussion with personalities from the world of religion.

In addition, Waite said, Voice of America—which broadcasts in 42 languages around the world, primarily into Communist

Ken Miles has resigned as minister of music and youth at Wynne Church.

Roy Cannon Johnson of Wilson died July 26 at age 80. He was a retired Southern Baptist minister. His funeral services were held July 28 at Wilson First Church and burial was in Mississippi County Memorial Gardens in Osceola. Survivors are his wife, Ethel Johnson of Wilson; a son, James Roy Johnson of Valley Park, Miss.; two daughters, Wanda Alpe of Marion and Shirley Mullins of Monroe, La.; three brothers; four sisters; eight grandchildren and four great-grandchildren.

Mike D. Ray has resigned as minister of music and education at Mount Olive Church, North Crossett. He and his wife, Linda, were honored by Mount Olive Church July 28 prior to moving to Bastrop, La., where he will join the staff of First Church.

James Arter Overton died July 29 at age 83 in Crossett. He was a retired Southern Baptist minister, having served as pastor of churches in Arkansas, Tennessee, New Mexico and Florida. He was a member of Crossett First Church where his funeral services were conducted July 31 by pastor Al Sparkman. Burial was in Pinewood Memorial Park in Crossett. Overton was preceded in death by his son, Dewey Overton, of Atlanta, Ga. Survivors include his wife, Lula J. Overton of Crossett; a son, Carl Overton, director of missions for Central Association, of Hot Springs; three daughters, Frances Royston of Mayflower, Dola Jean Hensley of Oklahoma City, Okla., and Helen Presswood of Baton Rouge, La.; one brother; one sister; 15 grandchildren and 15 great-grandchildren.

controlled nations—presents "ad hoc" religious programs during Christian, Jewish and Muslim religious holidays.

In a telephone interview, she also said Voice of America has been broadcasting the Roman Catholic Mass into Poland since the December 1981 imposition of martial law in that eastern European country.

Congressman Alexander, an Episcopalian, read Dunn's letter into the *Congressional Record* July 17 during debate over an administration request to increase funding for Radio Marti in fiscal year 1986 from the current \$8.5 million to \$11.2 million. An amendment to freeze the spending at this year's level then was adopted by voice vote.

briefly

East Side Church in Fort Smith held a praise and celebration service July 28, recognizing payment of a \$500,000 indebtedness on the church's new educational building.

Fordyce First Church sponsored a father/son outing to Lake DeGray July 27. Activities included Bible study, skiing and swimming.

Ashdown First Church observed "Super Sunday for Senior Adults" July 28. Earl Humble was speaker.

Little Rock Second Church mission team recently conducted backyard Bible clubs in southwest Little Rock prior to leaving to do work in Miami, Fla., coordinated by Tom Wideman.

Concord Association will sponsor a single adult seminar Aug. 9-10 at Grand Avenue Church, Fort Smith. Mike Clayton of Del City, Okla., will be leader.

Heber Springs First Church held a tea Aug. 4 to honor women of the church. Missions education and its importance in the future of the church's program was discussed.

Crossett First Church honored J. W. Buckner Aug. 4, recognizing his 60 years of ministry. Buckner, who serves as pastor of Martinville Church near Hamburg, was honored at a reception and recognized in the 7 p.m. service.

Hot Springs Second Church and Benton Temple Church mission team has returned from Carlin, Nev., where they assisted with revival services and backyard Bible clubs that resulted in 28 professions.

Laypeople hold key to SBC healing, says El Dorado layman

by Mark Kelly

The uninvolved, apathetic layman is the greatest ally of division in the Southern Baptist Convention, says an El Dorado layman with 66 years of experience in the SBC.

Shad Medlin, 75, a retired insurance executive and member of First Church, El Dorado, believes apathetic laypeople who refuse to carry their weight as "citizens" in the SBC "by default are the chief allies of the division among us."

By the same token, Medlin expects that the solution to the convention's dilemma lies in an "aroused and involved" laity.

Medlin is a member of the board of directors of the *Baptist Laity Journal*, a new periodical dedicated to arousing Southern Baptist laypeople to an awareness of their high calling as ministers of reconciliation.

Founded by Owen Cooper, a Yazoo City, Miss., layman and former SBC president, and Frank Baugh, a layman from Second Church, Houston, *Baptist Laity Journal* is edited by James Cole, former editor of the *Louisiana Baptist Message*, newsjournal of the Louisiana Baptist Convention. More than 250,000 copies of the first issue were mailed to Baptist leaders and laypeople in May.

Medlin believes the early church differed from churches today. "Christianity began as a lay movement," observed Medlin. "But over the centuries, laypeople abdicated their responsibilities in Christian ministry and turned them over to the preachers," resulting in a passive "spectator" kind of Christianity.

Medlin numbers himself among a group of concerned laypeople who "feel like we have clean hands" (in regard to the SBC controversy) and therefore "can be used by God to restore decency and fair play in the convention." The *Baptist Laity Journal* is their at-

tempt to carry their message to rank and file Southern Baptists.

"What's been going on in the SBC recently is not fair play," Medlin asserted. Reports of voting irregularities, of children registering as messengers at the convention and calculated political maneuvering demonstrate what he called a "victory-whatever-the-cost" mindset in the denomination.

"That's not a Christian attitude," he continued. "It is wrong for a small group, regardless of position, to try and control the convention. Our leaders are elected to serve all our people and do so under a mantle of trust according to God's highest expectations of them."

"It's evident to me that both sides in the controversy have strayed from the high road. It will be because of the fervent prayer and involvement of the laity that Southern Baptists will find and travel together once more the high road of Christian ministry."

—Shad Medlin

Medlin, who served two three-year terms on the SBC Foreign Mission Board and will complete his second term on the board at Southwestern Baptist Theological Seminary next year, dismisses the idea of "liberalism" in SBC seminaries as a smokescreen for a "calculated power play."

As a Southwestern trustee for nine years, Medlin said, "I know the school, its trustees and what is taught there. There is no 'drift' at Southwestern. I can testify to that with absolute certainty."

Quoting from Shakespeare's "MacBeth," Medlin warned about taking a political approach to Christian ministry: "We but teach bloody instructions, which, being taught, return to plague the inventor" (Act I, scene 7).

"When we stoop to hardball political tactics, we will not be happy with the results," Medlin admonished.

"We are distressed and saddened by the division and name-calling in the convention," Medlin added. "We want to try to bring about healing in our Baptist family and see us become united again."

"It's evident to me that both sides in the controversy have strayed from the high road," Medlin continued. "It will be because of the fervent prayer and involvement of the laity that Southern Baptists will find and travel together once more the high road of Christian ministry."

"We don't want the division in the SBC to escalate," he said. "It is our supreme desire to find God's will and work in his ways, extending love to all and bringing healing to our people."

"We need to learn how to trust each other and love each other again. We've got to remember that Jesus took a towel and demonstrated humility and love for his disciples when he performed a lowly task."

"At the top of our prayer list for the SBC is 1 Corinthians 16:14: 'Let all you do be done in love....' he concluded. "If we could only do that...."

(*Baptist Laity Journal* may be obtained by writing P.O. Drawer 21594, Waco, TX 76702.)

Mark Kelly is a staff writer with the Arkansas Baptist Newsmagazine.

Recognize, react to abuse, children's leaders told

RIDGECREST, N.C. (BP)—"Because we are called to be channels of God's love we can no longer afford to ignore the issue of child abuse," a denominational childhood educator told persons attending a conference during Church Training Leadership Week at Ridgecrest (N.C.) Baptist Conference Center.

"I am sure we feel like the topic of child abuse belongs with the clinical social worker," said Kathryn Chapman, assistant professor of childhood education, Southern Baptist Theological Seminary, Louisville, Ky. "But as church leaders this is something we all come in touch with because, under the right circumstances, anyone, regardless of social standing, is a potential child abuser."

Admonishing conferees to minister to persons on both sides of the abuse, Chapman said, "We need to embrace the hurt child as well as the one who has hurt them."

As ministers to children one of the most important things parents and leaders can do is to be aware of the differences between

discipline and abuse, according to Chapman. "Abuse is consistent, negative behavior by adults toward children. It can take the form of emotional, physical or sexual abuse," she said.

Explaining discipline teaches correct behavior and models Jesus' example of love and forgiveness, Chapman said, "discipline should be done in love. When we discipline a child we say 'I love you but I don't have to like what you've done.' But when abuse occurs adults are usually working from a hidden agenda that has nothing to do with the child."

Chapman identified some of the common factors that are associated with child abusers, including adults who were abused as children, adults with a low self-esteem, family crises, extreme emotional stress, families with "special" children and adults who don't understand the developmental stages of a child.

"You have a legal obligation to report child abuse, but don't stop there," she stressed.

"You cannot rescue the child and leave the family alone. We as leaders are to live out our theology of practicing a love that shows forgiveness and grace."

Chapman challenged children's leaders to educate themselves and know social and referral programs that are available in their area. "Find a good trustworthy adult in your church who can help you," she said.

She believes the church needs to take a "more neighborly" approach to ministry by providing confidentiality, friendship and a helping hand. "Sometimes a small act of kindness may take away the pain and stress of a parent that otherwise might be directed toward the child," she explained. "As church leaders we must maintain a non-judgmental relationship, modeling the love of Jesus Christ in our lives."

Chapman was one of the featured conference leaders during this year's Church Training Leadership Week at Ridgecrest. More than 2,700 people were registered for the conference.

Pastor accepts missions challenge, attributes growth to discipleship

by Gail Rothwell

RIDGECREST, N.C. — The challenge of pastoring small mission churches in remote communities of Alaska where half the people have no electricity or running water would not interest a lot of people.

But two years ago, the Paul Wells family responded to the will of God and found themselves in just that situation. Since that time, Wells, who pastors missions in Butte, Sutton and Chickaloon, has seen the congregation grow spiritually and numerically.

A native of Gastonia, N.C., and a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Texas, Wells attributes the growth to the commitment of church members who not only want to learn about discipleship but are willing to disciple new church members.

In the fall of 1984, Wells began to lead six of the eight Sutton church members through MasterLife, a depth discipleship course developed by the Church Training Department of the Sunday School Board. This summer, he attended a special workers conference during Church Training Leadership Week at Ridgecrest Baptist Conference Center, so he can teach other Alaska pastors to use MasterLife.

When Wells challenged the Sutton Church members to make a commitment to disciple new members he had no idea that God would increase church attendance by more than 500 percent. "I told them that if they would make the commitment to disci-

ple, God would bring people to the church and they would not fall away," he explained.

The Sutton fellowship is the only church of any kind in a community that has traditionally been indifferent to church and religion. But since April of this year, the church has been averaging more than 65 persons in attendance each Sunday morning. "In addition," explained Wells, "there has not been a Sunday since April that we have not had visitors."

"I had been telling the people that the biggest hindrance to God's work was not Satan, but people who were not open to the will of God in their lives," he noted.

Wells explained that when the MasterLife class entered its second 13-week session they compiled a prayer list of 75 names. "We began to pray specifically for people in the community and even sent the prayer list to the evangelist who would be preaching our revival at the conclusion of MasterLife," he said.

Wells reluctantly admits he was not prepared for the overwhelming community response which occurred during the revival. "I knew the Lord would bless us, but I was overwhelmed when 22 decisions were made during the four-day revival."

Explaining that he sees discipleship as a key to church growth, Wells said, "I firmly believe that our new members have not fallen away because the MasterLife graduates took them through the 'Survival Kit for New

Christians' immediately."

In fact, says Wells, all new members are now assigned an encourager who helps them complete the 13-week Survival Kit study. Survival Kits for New Christians, also a project of the Church Training Department, are available in adult and youth editions.

"I have seen these people blessed in ways I never dreamed possible," he said. "When the Lord lays something on their hearts, they respond. This, I believe, is the true example of the New Testament church."

According to Wells, members of his congregation not only have a real sense of obligation as church members, but as Christians in the community. "In Sutton, church used to be the 'out' thing, but now people have softened and for the first time are talking about activities they attend at the church," he said.

"Because we immediately begin to encourage and disciple our new members they have become more committed to the Lord and genuinely care about each other and the community," said Wells.

"What happened in our church can happen anywhere in any church. I believe that the only way we are going to reach the lost world for the Lord is through discipling Christians, helping them to grow and reach out to others," he stressed.

Gail Rothwell is a reporter for the Baptist Sunday School Board.

WMU Week theme 'Multiply the Vision' challenges women

GLORIETA, N.M. (BP)—"Who is alive today because of you? Who has heard the message of salvation today because of you?" Ruth Bagwell asked more than 1,000 women and men gathered at Glorieta Baptist Conference Center for WMU week.

Bagwell's question went to the heart of the week's theme "Multiply the Vision." Conferences and speakers were designed to cause women to recognize their own personal mission responsibility and also their responsibility in enlisting others in mission support.

Bagwell, a retired Florida WMU staff member was Bible study leader for the week.

God has called each woman to witness in a world of loneliness and isolation, said WMU President Dorothy Sample. "If you put every kind of Christian believer in the world together last year there were only 2.3 million new believers," she said.

Sample called the audience to challenge the "group think" and find fresh ways to respond to the world. She said Vision 88, the WMU plan to have two million members by 1988, was an ideal opportunity to "make big plans and then let the God of biggest multiple through us." Personal commitment is the key to Christian witness, she continued. "God doesn't call us to save the whole world

but does call us to respond to those moments in our individual lives."

Such personal commitment leaves a long legacy according to Sylene Rego, a Brazilian native who is now serving as a Southern Baptist home missionary in Portland, Ore. "I do believe Annie Armstrong was praying for me almost 100 years ago when she prayed for William and Ann Bagbee, first Southern Baptist missionaries to Brazil," Rego said.

God has determined people "like you and me" are to be involved in his redemptive plan, R. Keith Parks, Foreign Mission Board president said. Intercessory prayer is the basic part of activity with Jesus Christ, he said. "It is the intercessors who pray for the power of God to change the destiny of the world," Parks said.

Sunday morning worship included a memorial service for the late Mrs. Marie Mathis, former WMU SBC national president and internationally involved Baptist leader.

"Mrs. Mathis looked into our lives and saw our potential and helped us to become what we could be. "Help the women in our prayer heritage from Marie Mathis," Carolyn Weatherford, WMU SBC executive director said. Alma Hunt, former executive director of WMU, SBC, called Mathis a "tradition breaker and a tradition maker who's reach

has circled the globe."

Edna Gutierrez, president of the Baptist World Alliance Women's Department and Dorothy Neal, North American Women's Union president were among those participating.

In other meetings Southern Baptist missionaries brought personal commitment close to home. "One out of five adults in America today can't do what Jesus did when he got up at the synagogue and read the Bible. To them the Bible is a closed book," said Kendale Moore, HMB consultant. Literacy missions is a way to meet basic human needs as Jesus did, and this specialized type of missions not only makes words known but "makes the Word known," he said.

Conferees had an opportunity to have personal contact with missionaries through nightly missions vespers and Sunday schools with the missionaries.

"Cooperative Program Spree" celebrated the 60th birthday of the Cooperative Program with a carnival type atmosphere. Participants strolled a "midway" complete with games, prizes, movies and puppets all related to the Cooperative Program. WMU week closed with a presentation of "Til Millions Know" performed by the choir of First Church, Albuquerque, N.M.

Brazilian 'dump people' get Baptist medical help

By Mike Chute

VITORIA, Brazil (BP)—The people of Sao Pedro II slum—reportedly the worst in the whole state of Espirito Santo—had waited a long time for medical help. A Southern Baptist medical-dental team, the first of any kind in the area, found many had waited too long.

Called the "dump people," the 15,000 inhabitants of Sao Pedro II actually live in the city garbage dump of Vitoria, one of Brazil's larger cities. They "live off what they can get out of the trash," said Southern Baptist missionary Hilda Cowsett, who coordinated the medical team's efforts. "The fact is, if you have no money, no food, no job, you go to Sao Pedro II."

The Southern Baptist team from the United States included two dentists, three eye doctors, two nurses and two dental assistants. Five missionaries worked alongside the doctors, interpreting and offering support. Thirty Brazilian doctors also participated in the operation, as well as other Brazilian medical personnel and students.

Members of the Praia do Canto Church of Vitoria screened patients, determining the most critical needs. They also handed out tracts, took names and addresses for follow-up and shared the gospel message.

The team took only the worst cases. They worked 10 hours a day for two weeks, treating 1,271 eye problems and 360 dental cases and performing 645 medical examinations.

The dentists went with plans to fill teeth. They quickly found the situation graver than they anticipated.

"The saddest thing was that I could do no restorative work," said dentist and team leader Robert Lumpkin of Birmingham, Ala. "This (restorative work) takes time, and we

just didn't have a lot of time." He had just finished pulling all the teeth of a 14-year-old boy. "There are so many people in a lot of pain."

Television documentaries have made Brazilians aware of the problems in Sao Pedro II. The city government has tried to help. At one point, the government selected another dump site for garbage, according to missionary George Cowsett. But a Sao Pedro citizens' group went to local officials and said: "You have to bring the garbage back, because we are starving to death."

Southern Baptist missionaries have worked in Sao Pedro for the past four years. A new vocational training center, built with Foreign Mission Board hunger relief funds, recently opened to help the people learn skills. Social ministries also will be a part of the center's program.

A congregation of more than 400 people now meets in the center's chapel each Sunday, sponsored by the Praia do Canto church.

Getting the medical team to the site took Hilda Cowsett more than a year. First she won the support of the mayor of Vitoria, who issued a letter allowing the team to enter Brazil. Then, she had to locate a Brazilian doctor willing to have the team work under his direction; otherwise, the Americans wouldn't have been permitted to work in the country.

Original plans called for more medical personnel, including a gynecologist, a pediatrician, a general practitioner and a dermatologist. "We just didn't have enough answers (to those requests) to do that," Lumpkin explained. But he has plans to bring another team to Sao Pedro next year.

"To relieve the pain of a person is a natural witness," said Lumpkin. "We can be a witness for the Lord in the ability to provide a professional service. "We don't ask anything of the people and that impresses them. When they find we've come from the States to do this and we're not getting anything for it, they say 'This man, Jesus, must be somebody special! It makes them think and gives us a natural opportunity to witness.'"

Local Baptists also were impressed. Cowsett told of a Brazilian Baptist nurse who watched in amazement when American nurse Faye Lumpkin "actually took a patient's foot in her hands and washed the foot before applying medicine to the cut." The Brazilian explained to the missionary that Brazilian nurses don't touch patients. "She was impressed by Faye's great testimony of love for the people just by the fact she wasn't afraid to touch them," Cowsett said.

The team's work is "just the beginning," according to Cowsett. "There will be ongoing medical work here." She reported the Brazilian doctors who helped the American team have set up an office in the training center for providing free medical care. The mayor has pledged to send a dentist to carry on the work begun by the team. A pharmacy set up in the center will fill prescriptions at no cost.

It took a long time for medical care to come to the people of Sao Pedro II. But Southern Baptists have now opened the door wide, not only to alleviate physical suffering, but spiritual suffering as well.

Chute is a missionary press representative in Brazil.

(BP) photo by Mike Chute



The 15,000 inhabitants of Sao Pedro II actually live in—and eat out of—the city garbage dump of Vitoria, Brazil. A team of Southern Baptist dentists and eye doctors recently worked with Brazilian doctors in the dump area. A new vocational training center, built with Foreign Mission Board hunger relief funds, recently opened to help the "dump people" learn skills. A congregation of more than 400 people now meets in the center's chapel each Sunday, sponsored by a local Baptist church.

Your state convention at work

Sunday School

Children and conversion

Sunday School workers, parents and all persons interested in and involved with children and the conversion experience

will not want to miss the opportunity to see and hear Eugene Chamberlain.



Edwards

a.m. and adjourn at 11:30.

When Can A Child Believe? is one of several books authored by Chamberlain. He is also the editor of the Bible Learners curriculum for the Baptist Sunday School Board.

Please make your plans now to attend. There is no charge and reservations are not required. — **Jackle Edwards, associate**

Christian Life Council Casinos 88?

My attention was recently called to an ugly, disturbing rumor. There is possible talk about another serious effort to bless Hot Springs with casino gambling, not in 20 years as was previously true, but in a much shorter time frame.



Parker

Oaklawn and Southland Racetracks, already thriving in Arkansas, are two of the nation's most successful gambling opportunities. Why not, with so many suckers around, try again for casinos?

Permit several suggestions which really should be seriously considered regardless of the above rumor. First, there's too much ignorance about the sin of gambling. Some preachers, afraid of being accused of being "negative," fail to alert their churches and community about what the Bible has to teach about covetousness, Christian stewardship and proper way to achieve a livelihood. The Holy Spirit will not likely convict of this evil without our being willing to preach against the evil of gambling. Second, let's get really serious about supporting the Christian Civic Foundation, without whose leadership last year's successful effort to defeat casino gambling would have fallen short. If you as an individual, or your church, are not support-

ing the CCF financially and prayerfully, begin doing so now.

Thirdly, pray to have wisdom not to be side tracked in fighting shadows instead of the real enemy. It's more fun to shadow box; one rarely gets clobbered. But we'd best start fighting Satan instead of each other! — **Bob Parker, director**

Church Training For the record...

Does that sound like a familiar expression? It really is good advice, because records are important... especially if they represent people.



Holley

Your church clerk will soon receive a packet containing the Uniform Church Letter for the year 1984-85. We encourage church training directors and church clerks to help us get complete and accurate reporting of Church Training activities in the church. Items 74 through 86 relate to Church Training. The training to be reported includes on-going training for each age group, short-term training using Equipping Center modules and other resources, New Member Training using Survival Kits and other resources and MasterLife. And, in case there are other types of training offered, there is a space for recording "other" training activities.

Last year 73 percent of our churches reported a Church Training program, giving Arkansas one of the highest percentages of Church Training participation in the Convention. However, we are discovering many other churches are offering training they are not reporting.

We encourage church training directors and church clerks to study carefully page 7 of the guidebook that accompanies the Uniform Church Letter and report accurately all types of training offered any time during the past year. Let's set the record straight! — **Robert Holley, director**

Family and Child Care The best-kept secret

"Arkansas Baptist Family and Child Care Services is the best-kept secret in the Arkansas Baptist Convention." This was the reply made by one of our pastors after being informed about our child care ministry. "Everybody ought to know" was his admission.

Some observations made by our pastor friend included:

(1) He did not know that we had four Emergency Receiving Homes for abused and neglected children, located in Little

Rock, Sherwood, Camden and Searcy.

(2) He did not know that we have five area offices, located in Little Rock, Jonesboro, Fayetteville, Harrison and Hope, providing ministries to troubled families and children. Anyone can receive help from these offices.

(3) He did not know that, out of our area offices, we have satellite offices located in Pine Bluff, Blytheville, Bentonville, Fort Smith and Camden, offering Christian counseling one day a week. Churches and associations are providing the space and secretarial assistance so that our workers may respond to these pressing needs in their area.

Our ministry, "An Arm of the Church Reaching Out," wants to serve the needs of hurting children and families as an expression of God's love and concern through Arkansas Baptists. That's no secret. Help us to get the word out. It is also no secret what God can do. — **Johnny G. Biggs, executive director**

Missions Reach people faster

The statement was made in a major church growth seminar: "The quickest way to reach new people is to start new units."

Observation indicates this statement to be true.

A new unit can be a new Sunday school class, a jail ministry or a new church. Older units have a tendency to grow, level off and decline. New units reach new people who are not now involved.

New units also put more people to work in Kingdom enterprises. People grow more spiritually when they are active.

By starting 450 new churches in Arkansas by the end of the century, we can baptize 5,000 more people every year. A challenge worthy our best! — **Floyd Tidsworth Jr., church extension director**

Woman's Missionary Union VISION 88

Researchers tell us that one of the main reasons people join an organization is to identify with a worthy cause. Three elements of awareness are first necessary: the purpose, relevance and worth of the organization.

Woman's Missionary Union has been in existence for almost 100 years. The stated purpose at its beginning was to "stimulate the missionary spirit and the grace of giving among the women and children in the churches." That purpose has not changed over the years.

The relevance of WMU is seen and heard each time missionaries are sent out to their field of service. A majority point to missions organizations and say it was there they learned about missions and heard God's call to mission service. Missionaries of tomorrow are involved today in missions organizations.

Home Mission Board research indicates that gifts by churches with an active WMU average 10 times the amount given by churches without WMU. Results like this demonstrate the worth of this organization in the life of a church.

Purpose, relevance and worth. Making people aware of these three things is the first principle of enlisting them in your organization. WMU's purpose is missions. Its relevance is found in commands of Christ to make disciples of all nations. Its worth is eternal. If you would like help in starting WMU organizations in your church, contact the state WMU office, P.O. Box 552, Little Rock, AR 72203. — Carolyn Porterfield, BW/BYW director.

Evangelism

Good News media helps

Witnessing is a watchword among Baptists. Evangelistic witnessing demands boldness and method.

Jolly Communications has prepared a practical manual that can help any church to extend its evangelistic witness through Teletwisting, witnessing by telephone, and Direct-mail Witnessing, witnessing by mail.

If you understand communication in terms of "attempts," "filters," "exposures" and "acceptance," you may not need the manual.

Obviously related to the Good News America, God Loves You campaign, the manual can give positive guidance in ways to develop a mailing list, how to maximize the results of teletwisting and how to achieve the best results with mail.

The Church Manual on Teletwisting and Direct-mail Witnessing also includes eleven evangelistic approaches. Each is carefully detailed in wording for the telephone and in text for the letters. A practical compendium of evangelistic methods is now available to you by ordering the manual at a cost of \$9 from Jolly Communications, 9114 Leesgate, Suite 6, Louisville, KY 40222. — **Glendon Grober, associate**

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Pianist wanted

Sylvan Hills First Baptist Church, Sherwood, is looking for a church pianist for three Sunday services, Wednesday service and choir rehearsal. Availability also for revivals, weddings etc. Salary position. Send resume, references and an audition cassette to: P.O. Box 16032, North Little Rock, AR 72231.

Campers on Mission



Arkansas Fall rally
Sept. 6-8
Petit Jean State Park
Morrilton

Speaker: Glendon Grober
Coordinator for the Arkansas-Amazon Partnership and former missionary to Brazil

Regular program begins at 6:30 p.m.
Sept. 6 with potluck meal

For more information contact
Missions Dept., Arkansas Baptist State
Convention, (501) 376-4791

Business manager

wanted for the Alaska Baptist Convention. BA in Business Administration and CPA preferred. Must be devout churchman. Contact Dr. John Allen, Alaska Baptist Convention, 1750 O'Malley Road, Anchorage, Alaska 99516. Phone (907) 344-9627.

Wanted

Used organ in excellent condition. Call Steve Knight, at Otter Creek First Church, Little Rock, 455-3571



Quality
VAN Sales

Used 12 and 15 passenger vans, special prices to churches, (501) 268-4490, 1500 E. Race, Searcy 72143. Larry Carson, Butch Copeland

Couple wanted

Family looking for childless couple, ages 55 to 65, to care for elderly parents. Nursing skills desired, but not required. Responsibilities include presence of one person in home at all times, some cooking, no housekeeping. Benefits include free mobile home and utilities, salary in \$20,000 to \$25,000 range, depending on skills and experience.

Christian couple may apply with one-page statement of qualifications and biographical information to Box 5142, North Little Rock, Arkansas 72119



MULTIPLY THE VISION

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- BW mission action chairmen/group leaders
- BW mission support chairmen/prayer group leaders
- BYW officers
- Acteans leaders
- Experienced GA leaders
- New GA leaders
- Mission Friends leaders
- Missionary share/prayer time for BW/BYW members

Church WMU Training Day

September 5

Immanuel Church, Little Rock

10:00 a.m.-2:30 p.m.

Conferences

Nursery for preschoolers. . . Bring a sack lunch and leader materials
Baptist Book Store display

Pennsylvania church doubles attendance in six months

DRIFTWOOD, Pa. (BP)—Attendance at Down County Church has doubled in the last six months, with almost half of the town's 200 population attending worship services weekly.

"We're in the midst of a tremendous revival here, and the whole town is amazed at the response," said Dwight Simpson, pastor of the church for the past two years.

Simpson baptized 19 new converts following a weekend revival in June led by Hal Crane, director of missions for the Baptist Convention of Pennsylvania-South Jersey. Since then, 22 others have accepted Christ and are awaiting baptism, bringing the total number of new converts this year to 44, Simpson said.

Attendance, which averaged 52 for the month of February, has exceeded 100 every Sunday in July, Simpson said. "It's amazing what God is doing," he added.

The revival started after 49-year-old Lawrence Morton accepted Christ last

February while undergoing treatment for cancer in an area hospital, Simpson said. Morton, who died on May 31, was able to fulfill his pledge "to be in church every Sunday until I die."

As a direct result of Morton's witness, five members of his family accepted Christ, including his 83-year-old father, 73-year-old mother, brother, sister and sister-in-law.

After he came home from the hospital, Morton spent most of his time on the telephone, inviting people to church. Simpson said at least 18 men who never attended previously started coming to church as a result of Morton's telephone calls.

When Crane came to Driftwood for the revival, the community was receptive, Simpson said. Fifteen minutes after Crane drove into the church parking lot, a 70-year-old man who lives across the street accepted Christ. "We'd been trying to reach him for years," Simpson said.

A team of volunteers from First Baptist

Church, Sneads, Fla., led a series of Backyard Bible Clubs for children as part of a sister church partnership coordinated through the Florida and Pennsylvania-South Jersey conventions. Concerned about the needs, the Sneads church has contributed about \$800 to help support the Driftwood mission, and has provided additional folding chairs to provide seating for record crowds.

Attendance is overflowing the church's doublewide trailer which will barely seat 90 people, Simpson said. The church has bought 10 acres of land on which to build, but does not have the funds for construction.

Simpson said if the space were available, he believes the church could have 200 in worship services every Sunday.

Crane said sparsely-populated Cameron County, located about 125 miles northeast of Pittsburgh, has a higher population of deer than people. According to 1980 census data, Driftwood has a population of 163 and Cameron County has about 6,675 residents.

Georgia Baptists tell New Englanders 'good news'

WORCESTER, Mass. (BP)—Before a group of 350 Atlanta suburbanites converged on Worcester, Mass., many people in this New England city southwest of Boston equated Southern Baptists with snake handlers, holy rollers or Jerry Falwell.

But 350 members of Eastside Baptist Church, Marietta, Ga., paid their own expenses and took a week of vacation time to communicate a different—and accurate—image of Southern Baptists and tell Massachusetts' second largest city God loves them.

The 4,600-member church spent approximately \$50,000 to promote their message in Worcester (New Englanders pronounce the city "Wursta"), described by local Christians as the "graveyard of evangelism." Billboards, newspaper advertisements and complimentary drinking cups touted "Good News Worcester: God Loves You!" the theme of Eastside's four-day crusade.

It was the first time in 20 years evangelicals in Worcester had banded together for revival, according to James H. Currin, executive director of the New England Baptist Convention. Though spearheaded by Southern Baptists, other evangelicals were invited and some became a vital part of the evangelistic crusade.

The crusade drew over 4,000 and resulted in 176 public professions of faith, 85 percent of which were first time decisions. Eastside officials added the 176 do not include the "intangible" number of decisions made in Eastside's daily personal witnessing and backyard Bible clubs held in the area.

The exhibition hall of the Centrum, a major convention center, was rented for the crusade. Ten billboards throughout the city stated, "Good News Worcester: God Loves You! Find out how much. Attend the crusade

at the Centrum, July 14-17." Radio ads were abundant on several major stations. Two daily newspapers carried feature stories concerning the crusade.

A businessmen's luncheon July 15, attracted approximately 200 people. Those present included the immediate past governor of Massachusetts and the mayor of Worcester. Jerry Lucas, former three-time all-American and seven time NBA all-pro, was the featured speaker.

In addition to assisting with the nightly crusades held in the auditorium which is central to six New England states, the Georgians "canvassed" New England communities, visiting door to door with complimentary New Testaments and crusade promotion. They also held daytime children's ministries and aided local Southern Baptists in building a church and a parsonage.

Eastside's idea of combining a mission trip with a mass crusade stemmed from Pastor Clark Hutchinson's participation in a mission tour of New England last May for Southern Baptist Home Mission Board directors. Currin invited Hutchinson to come back and preach a revival. It was decided Eastside's 140 voice youth choir, The Rising Son Choir, would come too.

The idea kept expanding, said Hutchinson, recalling a sermon Currin preached at Eastside later that year. At the conclusion of Currin's sermon, approximately 200 Eastsiders (not including the youth choir) responded to Hutchinson's challenge to spend a week in Worcester that summer at their own expense.

Next, Hutchinson hired recent Southwestern Baptist Theological Seminary graduate Randy Bennett to oversee onsite crusade coordination. In his 10-month coor-

dination task, Bennett worked with Atlanta-based public relations professionals, also Eastside members, to promote the week-long event with "class and credibility."

"We shied away from the negative 'turn or burn,' scare tactic gospel presentation," said Bennett. "We strived to present the positive gospel of God's love, he added. Currin said Eastside's efforts were "well received" by the predominately Catholic community.

Upon the mid-July arrival of the Atlanta guests Worcester Mayor Joseph M. Tinsley proclaimed "Good News Worcester: God Loves You! week." Massachusetts Governor Micheal Dukakis' proclamation urged citizens to participate in Eastside's effort to "promote good will."

"Good News Worcester: God Loves You!" will continue to affect New England, Currin said. Both Currin and Eastside officials anticipated the crusade would "raise the image" of Southern Baptists and support the efforts of both Southern Baptists and other denominations in the Worcester vicinity.

Bruce Allen, pastor of First Baptist Church of Shrewsbury, a neighboring community, agreed the crusade's promotion gave a needed boost to local perception of Southern Baptists. As a direct result of the crusade, First Baptist of Shrewsbury has created a new believers Sunday school class and plans to baptize several people, Allen said.

C. Ricard Risas, director of missions for Massachusetts Baptist Association, said pastors already are planning another crusade next year, hopefully in the Centrum.

The only offering taken in the entire crusade was given to world hunger relief. The amount was \$2,010.79.

Missionaries in Burkina Faso to give Bibles to military

OUAGADOUGOU, Burkina Faso (BP)—Southern Baptist missionaries have obtained government permission to distribute Bibles to about 25,000 military personnel in the west African nation of Burkina Faso (formerly Upper Volta.)

Bible distribution among the military can have real significance in a country where the military is in control, said John Mills, the

Foreign Mission Board's director for west Africa. "If the Bible does what we say it does, this is worth doing," he added.

Al Hodges, Southern Baptist missionary from Texas, is in charge of distribution to all Burkinabe military personnel, using more than \$56,000 from the Foreign Mission Board.

Mills encouraged the Burkina Faso mis-

sionaries to seek permission for the distribution after seeing the success of Baptist ministries to the military in Korea. In 19 years of evangelism to the Korean army, Southern Baptist missionaries have seen 75,000 make professions of faith and 18,000 be baptized.

The Baptist mission will mark each Bible as a gift of the mission and will deliver them individually whenever possible, said Mills.

Coup topples Ugandan leader; Baptist missionaries in Kenya

MOOMBASA, Kenya (BP)—Southern Baptist missionaries to Uganda were in neighboring Kenya for a meeting when Ugandan President Milton Obote was overthrown in a coup July 27.

Whether or not missionaries will return to Uganda will depend on the stability of the new government, said John Faulkner, the SBC Foreign Mission Board's associate director for eastern and southern Africa.

Twenty-one missionaries and their families, three journeymen and a volunteer were in Mombasa, Kenya, for the annual meeting of Uganda missionaries when they got word July 26 the American Embassy had asked all Americans to leave Uganda because of fighting, said Faulkner.

Obote's civilian government was overthrown the next day after a month of tribal fighting within the Ugandan army. Military officers who seized power announced they had suspended the constitution and closed the borders but would hold free elections.

The missionaries felt God's timing had protected them, said missionary Rob Norman from Lawndale, N.C., in a phone interview July 29. The mission meeting originally was scheduled earlier, which would have placed most of the missionaries in Uganda when the coup came.

Though they were glad they were out of the country during the coup, they feared Ugandan friends might be caught in the fighting, Norman said, and tears were shed for them. Missionaries Walter and Billie Allen, stationed in Lira, Obote's hometown, were especially concerned about what might happen to their friends there. The Allens are from Wylie and Venus, Texas, respectively.

Norman said they had heard of no missionaries seriously injured in violence that accompanied the coup. But they have heard of much looting, especially in the downtown section where the Baptist bookstore and offices are located.

Brig. Basilio Olara Okello, who led the coup, was second in command of the force that toppled dictator Idi Amin in 1979, setting the stage for Obote's return to power in national elections. Obote had been overthrown by Amin in a 1971 coup.

Most churches, including Baptists, were banned by Amin, but two Southern Baptist missionary couples were allowed to stay in the country and operate a Bible correspondence school. When Amin was ousted, churches reopened and the Southern Baptist missionary force grew rapidly.

The missionaries will stay in Kenya until further word on conditions in Uganda.

Southern Baptist missionaries assigned to Uganda include, from Arizona, John Dina, journeyman from Phoenix, and John Stone, volunteer from Hereford; from Arkansas, Conley and Kaye Williams, Springdale, and Boyd Pelley, journeyman from Mena. From Florida, Kay (Mrs. Paul) Eaton, Clearwater. The Eatons are scheduled to begin furlough Aug. 3 in Inverness, Fla.), and Richard Goodgame, Clearwater (the Goodgames are on furlough in Houston).

From Minnesota, David and Darlene Sorley, Minneapolis; from New Mexico, Paul Eaton, Farmington; from North Carolina, Robert and Mickie Norman, Lawndale and Lincolnton, respectively;

From Ohio, Larry and Sharon Pumpelly, Newark and Cuyahoga Falls (the Pumpellys are on furlough in Powell, Ohio), and Jack Frost, Chillicothe (appointed in May and not on the field yet).

From South Carolina, George and Doris Berry, Saluda and Traveler's Rest, and Robert and Barbara Hunter, Greenville and Piedmont. From Texas, Walter and Billie Allen, Wylie and Venus; Harry and Doris Garvin, Cisco and Hamby; Susan (Mrs. Richard) Goodgame, Houston, and Jimmie and Peggy Hooten, Iowa Park and Dallas. From Virginia, Jim and Linda Rice, Christiansburg.

Israeli religious freedom questioned by R. Keith Parks

RICHMOND, Va. (BP)—In a July 19 letter to 155 members of Congress, the president of the Southern Baptist Foreign Mission Board has raised the question of whether religious freedom in Israel has been "neglected or abandoned."

R. Keith Parks, wrote 22 U.S. senators and 33 representatives, expressing concern "extremist elements" in Israel have, to date, stalled the rebuilding of a Jerusalem Baptist church destroyed by arsonists in 1982. Also cited were "several incidents where congregations of Jewish believers in Jesus as the Christ have been harassed and persecuted."

"Such problems, Parks wrote, reflect an 'apparent disregard' for statements in the declaration of the Establishment of the State of Israel, May 14, 1948, that, 'The State of Israel... will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will insure complete equality of social and political rights to all its inhabitants

irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education, and culture..."

In an interview, Parks said the incidents of harassment "are not numerous and they're not frequent, but they are often enough to create a concern."

Antagonism toward Christians in Israel, he said, is "not what we believe the Israeli government or the people in general approve."

Parks described his letter to selected members of Congress as "a personalized approach" to ask that they "exert some quiet influence" for Israeli officials to "uniformly apply their policy of religious freedom." Parks said he intends no "public campaign."

The members of Congress were selected in consultation with the Baptist Joint Committee on Public Affairs, Parks said. The senators and representatives are Baptists or others "sensitive to the situation in Israel"

Who might "want to help correct it?"

Parks said he also has relayed his concerns by telephone to Rabbi Marc Tanenbaum, director of the American Jewish Committee's International Relations Department in New York City, and by letter to Jerusalem's mayor, Teddy Kolek.

Robert Lindsey, pastor of the 300-member English-language congregation which lost its chapel to arson, the Narkis Street Church, said rebuilding plans "were processed through the various departments of the municipality over a period of more than two years" and were approved last fall. "Most of the people... were very helpful," he said.

But the plans have been delayed by an Israeli government regional development committee. Although a hearing was held earlier this year, several months have passed without action. A meeting with Kolek about a month ago was congenial but without results, Lindsey said.

Cooperative Program income up \$7.5 million over last year

NASHVILLE, Tenn. (BP)—At the end of the third quarter voluntary contributions through the Cooperative Program, the national unified budget of the Southern Baptist Convention, are running more than \$7.5 million ahead of the previous fiscal year.

October 1984 through June 1985 contributions through the national Cooperative Program were \$88,134,621—a 9.39 percent increase over the October 1983-June 1984 figure of \$80,569,759.

"The continued growth and strength of the Cooperative Program is meaningful in that it translates into continued growth and strength in the programs Southern Baptists have created to share the good news of Jesus Christ with the entire world," Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said.

The 1984-85 basic operating budget of \$118 million funds the work of 20 Southern

Baptist Convention agencies, and almost 70 percent of that amount goes to foreign and home missions and more than 20 percent to the six Southern Baptist seminaries.

Unlike last year, when income was \$5.56 million short of the basic budget of \$114.5 million, the prospects for meeting the 1984-85 basic budget are good.

After 75 percent of the fiscal year, receipts are at 74.69 percent of the total. And each of the past five years, the last quarter income has been higher than the third quarter. Last year, contributions the last three months were \$1,653,373 above the third quarter.

"Southern Baptists continue to say 'speaking the gospel is primary and they are willing to reach into their pockets and pay the bills,'" Bennett said. "The impact of 36,500 autonomous churches pooling resources through the Cooperative Program provides a daily response to the New Testa-

ment challenge 'How can they hear without a preacher? And how shall they preach except they be sent?' (Ro. 10:14-15).

"We are sending missionaries and training preachers at an escalating rate—but we are very aware that the needs of world that is needy both spiritually and physically is also escalating. I'm confident Southern Baptists will continue to respond to the challenge with their lives and with their resources. I commend our churches and the state convention leaders."

Fifteen of the 37 state conventions affiliated with the Southern Baptist Convention have increased their gifts through the Cooperative Program by more than \$100,000 over last year and two conventions—Georgia and Texas—are more than \$1 million ahead of a year ago.

Arkansas' total dollar increase of \$355,085 represented an 11.99 percent increase.

Home Mission Board asks for study of ordination

ATLANTA (BP)—After debating the issue of women's ordination for more than an hour, directors of the Southern Baptist Home Mission Board asked for appointment of a special committee to develop guidelines concerning ordination for use in the appointment of missionaries.

The committee was requested by the personnel committee, which on the day before voted eight to seven against recommending appointment of an ordained woman to do student work at Yale University.

The full board, however, reversed the personnel committee's decision, voting 37-34 to accept a minority committee request that Janet Faye Fuller be appointed to the post.

Fuller, 29-year-old daughter of foreign missionaries from Lebanon, has been doing student work at Yale for the past six years, first as a volunteer and then for two years as a HMB US-2 missionary.

Her two years of US-2 service ended in August, and the Baptist Convention of New England had requested her employment be continued in a different category as student work missionary. It was not a new appointment, but rather a reclassification of missionary status, according to HMB officials.

She was one of 40 missionaries and missionary associates appointed for service in 15 states by the board during its summer meeting, but the only one whose appointment prompted extended debate.

In other major actions, the directors approved allocations totalling \$33.5 million for use of the 1986 Annie Armstrong Easter Offering for Home Missions, and elected Larry Rose, director of the Center for Urban Studies in Nashville, as associate director of the metropolitan missions department.

Acting on several proposals from its church loans committee, the board also authorized a \$600,000 loan to help the financially-troubled Baptist General Convention of Col-

orado, took additional steps toward offering the sale of \$5 million in investment certificates starting in October, and adjusted interest rates on church loans to 13.75 percent with three points discounts on the first \$200,000 and one point discount on funds beyond \$200,000.

In remarks to the board, Home Mission Board President William C. Tanner pledged support for the 22-member "Peace Committee" appointed by the Southern Baptist Convention in Dallas to "determine the sources of controversy" in the SBC and bring recommendations aimed at reconciliation.

Tanner urged board members in their deliberations to honor the request of the convention and its peace committee to "exercise restraint and refrain from divisive action and comments" while the committee does its work.

Tanner said, however, he did not interpret the committee's request as an attempt to "muzzle" elected board members in their deliberations, but urged the board to "avoid divisiveness in what we do and say."

Debate later in the meeting on women's ordination was calm and orderly, according to several observers.

The issue was raised by the board's personnel committee which asked the board's chairman appoint a special committee to develop guidelines concerning ordination for the committee to use in reviewing missionary candidates' files.

Although the motion first asked that the study committee deal with "women's ordination," board members voted 40 to 25 to delete the word "women's" and deal with ordination generally.

A substitute motion asking the board abide by its current policy was rejected by a vote of 37-31. In the last 16 months, directors twice have reaffirmed the current policy which does not list ordination as a qualifica-

tion for missionary appointment, maintaining ordination is a local church matter.


The minority personnel committee report asking Fuller be appointed as a missionary was brought by T.L. McSwain, pastor of Hurstborne Church, Louisville, Ky.

McSwain described Fuller's qualifications for appointment as "absolutely impeccable." He added that ordination was the only possible reason for declining her appointment.

McSwain said Fuller feels a strong call to missions and student work, but has no desire to be pastor of a church. She was ordained in 1981 by Trinity Church, New Haven, at the request of Yale, which requires ordination for all chaplains on campus.

McSwain opposed ordination of women for the pastorate, but supported Fuller's unique situation, saying it would be wrong to "blackball" her ministry.

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International

God will not forsake

by Gary D. Fulton, West View Church, Paragould

Basic passage: Zechariah 2:1-12

Focal passage: Zechariah 2:4-12

Central truth: Even though we face oppression and difficulties, we know God will not forsake his own.

The book of Zechariah is a tremendous book of prophecy. It is also a difficult book to understand. It has been called, by some theologians, the most messianic, apocalyptic and eschatological book of the Old Testament.

Zechariah was a prophet of the restoration from Babylon. He demonstrated his genuine concern for the people of God by carrying God's message to them. He delivered a twofold message: to call the people to repentance and to encourage them with prophecy of the future.

The Jews had been conquered and taken captive by Babylon because of their sinfulness. This was God's disciplining hand upon them. Jerusalem fell to the Persians, and Cyrus allowed the Jews to return to Jerusalem to rebuild the Temple of God.

The people of God return to a desolate land with instructions to rebuild the Temple and Jerusalem. They faced many discouragements and were tempted to forsake the Lord and his work. Zechariah was raised up to warn them not to turn away from God and to encourage them to rebuild the Temple for God that he might dwell in the midst of them.

In Zechariah chapter two, we see the third vision the Lord gave the prophet to encourage the people. Zechariah sees an angel with a measuring line who has come to plan for the enlargement of Jerusalem. The prophetic message conveyed is a message of prosperity and growth for God's people. God declares he will be the wall protecting Jerusalem, and he will dwell in the midst of them and be the glory of Jerusalem.

In Zechariah 2:8, the Jewish people are referred to as the "apple of his eye." This, of course, refers to God's love and concern for his people. The prophet also declares judgment will fall upon those nations which have oppressed God's people.

David said, in Psalms 37:25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." God's people today can be sure he will eternally care for us and never forsake us.

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Life and Work

Reconciliation

by Max W. Deaton, Otter Creek First Church, Little Rock

Basic passage: II Corinthians 1:1 to 2:13

Focal passage: II Corinthians 2:1-11

Central truth: Reconciliation comes when both factions desire it.

Fellowship: most people need it, desire it and grow from fellowship. Some don't know where or how to receive it and some don't know how to give it. The apostle Paul learned of the break of fellowship at Corinth while at Ephesus. Realizing unity is a necessity, he wrote I Corinthians about A.D.55 in an effort to deal with this (Hobbs). Later that year, he wrote II Corinthians for purpose of reconciliation within the broken fellowship.

I Corinthians (1:11-12;3:3-4) and II Corinthians (10-13) reveal an anti-Paul movement which at times can be heard today: (1) no proper credentials, (2) vague preaching, (3) two-faced, (4) preaching for money and (5) not a true apostle (preacher).

Grief caused by a rift in the fellowship injures all (v. 5). The Bible plainly teaches a believer does not live and have his being in isolation. Conflicts hurt the entire church (I Cor. 12:26) and cause a diversion from the mission of that church. Frankly, all become losers, even the lost.

Here is the plea for reconciliation (v.6-8). Four elements are involved in restoring the fellowship: (1) admission of guilt, (2) offer of forgiveness, (3) encouragement in sorrow or acceptance of forgiveness and (4) action, a demonstration of love.

There is no place for continued animosity toward another. There is a place for restoring the fellowship. To seek restoration and see it come to pass must be desired by all parties involved. However, the question arises: What if one party doesn't? Really, for the true believer who desires to do the will of Christ, this will not be the case.

But it is, you say! Verse 10 says, "I have already forgiven the offender." Christian love is this way: Don't wait for the other. Forgive and seek ways to restore the fellowship. Remember the harm done is first and foremost done against Christ. One must never demand his "rights" and destroy the fellowship and the church. Let us realize the devices of the devil (v. 11). Most of us are ready to accept Christ's forgiveness. Let us learn to be that anxious to forgive others.

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Bible Book

God's judgment

by Vester Wolber, Ouachita Baptist University

Basic passage: Jeremiah 21:1-25:38

Focal passage: Jeremiah 23

Central truth: Sometimes God aligns the forces of evil with his own purpose and makes good use of them in bringing judgment upon his people.

(1) Our Lord can be quite severe in bringing to bear upon his people just punishment for their iniquities. Sometimes, he punishes by allowing the moral law of sowing and reaping to operate normally. In such instances, there is a direct relationship between the sin as the cause and punishment as the result. In other cases, God seems to impose, for reasons known only to him, a punishment unrelated to the sin. Temporal judgment is inaccurate and incomplete. Full and final judgment will be meted out at the end of the ages.

(2) Our Lord is most severe in denouncing religious leaders. In ancient Israel, true prophets received their message directly from God. God still speaks by direct inspiration, but if one's message cannot be squared with the written Word, it is certain he did not get it from God.

Although all Christians are called to bear witness to their faith, some are called of God for a directed ministry of proclamation or leadership. Many, perhaps most, personal problems of Christian ministers develop from wrong relationships with his divine call for ministry. Some are trying to minister without any sense of calling. Result: frustration and fruitlessness. Others are called and are resisting God's will. Result: inner conflict without any feeling of personal fulfillment.

Still others have received this call, but have not made serious preparation for ministry. Result: inner conflict without any feeling of personal fulfillment.

Still others have received this call, but have not made serious preparation for ministry. Result: limited effectiveness in preaching a partial gospel. Finally, a few have been called, but have been mistaught and now preach an unbiblical message. Result: the gospel perverted and human lives distorted, not excluding those of the minister.

(3) God's judgment is tempered with mercy toward those who repent and submit to him. His true spokesmen are never left without a message of assurance to comfort his people who, though in the throes of divine judgment, are submissive to him.

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Brotherhood president undergoes angioplasty

MEMPHIS, Tenn. (BP)—Brotherhood Commission President James H. Smith underwent coronary angioplasty treatment to repair a blocked artery July 16 at Baptist Memorial Hospital in Memphis, Tenn. He was released from the hospital July 18 and has resumed duties at the Brotherhood Commission.

"I feel good and my doctor tells me the angioplasty procedure was a complete success," Smith said.

He began to suffer discomfort in his upper back late in the spring. "The pain was particularly noticeable when I would mow my grass or take a brisk walk. Like most peo-

ple, I thought it would go away," he said. "It didn't."

While in North Carolina during Brotherhood week at Ridgecrest, he consulted with Fred Graham, Brotherhood Commission trustee and medical doctor from Asheboro. Graham referred him to cardiologist who suspected a blocked artery and recommended he see a heart specialist when he returned home.

William Russo, a Memphis cardiologist and member of Bellevue Church, confirmed the earlier diagnosis when he conducted a heart catheterization study July 12.

Former SBC president J.D. Grey dies at 77

NEW ORLEANS (BP)—J.D. Grey, 77, former president of the Southern Baptist Convention, died July 26 in Southern Baptist Hospital in New Orleans after a long illness.

Grey, pastor-emeritus of First Church, New Orleans, was president of the denomination 1951-52. At the time of his election, he was the youngest man to have held the office. His wife of 57 years, Lillian, died in February.

Grey was pastor of the New Orleans church from 1937 until his retirement in 1972. During his tenure, the church grew from 1,500 members to more than 4,000. Contributions rose from \$26,000 to \$650,000.

He also had been president of the Louisiana Baptist Convention, a director of

Southern Baptist Hospital, New Orleans, and held civic posts in the Louisiana city. A biography, *Saint J.D.*, was published in 1969.

Grey was born in Princeton, Ky. He was named only by the initials J.D., but later adopted James David as his name. He was a graduate of Union University, Jackson, Tenn., and Southwestern Baptist Theological Seminary, Fort Worth, Texas, where he earned a master of theology degree in 1932.

Prior to assuming the pastorate of the New Orleans church, Grey was pastor of student churches in Tennessee and Texas and First Baptist Church of Denton, Texas.

He is survived by twin daughters, Mary Beth and Martha Ann, and three grandsons.

K. Owen White dies in Tucson at age 83

TUCSON, Ariz. (BP)—K. Owen White, president of the Southern Baptist Convention 1963-64, died in Tucson July 12. He was 83.

White, pastor of First Church, Houston, for 12 years, was elected president of the SBC six months after being elected president of the Baptist General Convention of Texas and held both posts simultaneously.

He was elected to the SBC position as a champion of those opposing a perceived liberal drift in the convention's seminaries.

In 1962 he branded a book written by then-Midwestern Baptist Theological Seminary in Kansas City professor Ralph Elliott as "poison that can lead to confusion, unbelief, deterioration and ultimate disintegration" of the Baptist faith.

The book, *The Message of Genesis*, said that some stories in the first book of the Bible could be interpreted as symbolic and not literal truth. That same year, White introduced a resolution at the SBC convention censuring the teaching of the book. The resolution was adopted and Elliott later left the seminary faculty.

Controversy in his church followed his election as SBC president.

Just days after his election, a black student requested membership at FBC, Houston. After a private conference, White, who as early as 1957 had taken public stances in favor of peaceful integration of public schools in Texas, recommended the request

be denied because, "his motivations for requesting membership were not what they should have been."

An ad in a Houston newspaper announced FBC, Houston, had been selected because White was president of the SBC. The Houston chapter of the Congress of Racial Equality (CORE) picketed the church for awhile, attracting national news coverage.

In 1965, shortly after the church voted 206-182 for a policy barring black members, White announced his resignation to become metropolitan missions coordinator for Baptist work in the Los Angeles area.

He said the vote was not a factor in his decision but was disappointed by the action, stating publicly he felt the vote did not "reflect the true spirit of the church. It expresses the politicking of a few who were negative on the question."

He retired from the California post in 1968. White was born in 1902 in London, England and moved with his family to British Columbia in 1907. Raised a Methodist, he entered the Bible institute of Los Angeles in 1921 and became a Baptist. Later, he graduated from Southern Baptist Theological Seminary, Louisville, Ky.

He was pastor of churches in California; Washington, D.C.; Texas; Arkansas and Georgia.

Survivors include his wife, Mrs. K. Owen White of Tucson, who is seriously ill.