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Arkansas Baptist Newsmagazine, 1985-1989

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**March 14, 1985**

Arkansas Baptist State Convention

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March 14, 1985

# Arkansas Baptist

NEWSMAGAZINE



SOUTHERN BAPTIST HISTORICAL  
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Historical Commission, SBC  
Nashville, Tennessee

Ring out  
his praises  
page 7

## On the cover

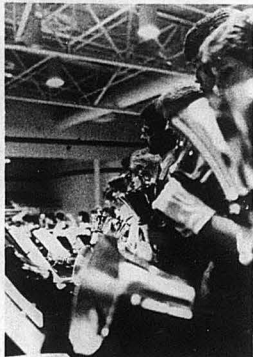


Photo by Glen Ennes

Youth from Mountain Home First Church provide a study in concentration as they rehearse for the mass handbell concert that was a part of the annual State Handbell Festival, held March 1-2 on the campus of Ouachita Baptist University at Arkadelphia. Photos on page 7 tell more of the story of the festival.

## In this issue

### 4 opinion abounds

Readers write to express opinion on issues of interest to Southern Baptists. Letters are encouraged, to provide Arkansas Baptist people varying viewpoints on important issues. Guidelines are listed at the end of this week's letters.

### 10 differing perspectives

Opposing views of current disagreements in the Southern Baptist Convention were expressed Feb. 28 in Little Rock. Six Arkansas pastors convened a meeting to present their viewpoints, and Russell Dilday, Southwestern Seminary president, reacted in an interview to what he had heard there.

### 1984 index available

Copies of the index of the 1984 issues of the Arkansas Baptist Newsmagazine are available. Send \$1 per copy, to cover postage and handling, to Index, Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203

## 'Moonies' send PR package to Christian ministers

Public relations packages containing explanatory material on the beliefs of the Unification Church have been sent by that group to selected Christian ministers across the United States, according to Pete Petty, interfaith witness coordinator for the Arkansas Baptist State Convention.

The package, part of a campaign launched by Sun Myung Moon to cultivate Christian ministers, contains three video tapes and two books, *The Divine Principle*, Moon's interpretive commentary on the Bible, and *God's Warning to the World*, recently authored by Moon from a jail cell where he is serving out a sentence for income tax evasion.

A cover letter included in the packet, written by Mose Durst, president of the Unification Church, explains, "This material was prepared and sent for one distinct purpose:

to lay to rest once and for all the misunderstanding some people have about the Unification Movement."

Petty suggested pastors who receive the materials be "very careful" with the materials, which are "designed to create a favorable image of the Unification Church."

Petty made several recommendations about the material:

- (1) The tapes and books ought not to be used in a general church setting.
- (2) Preview and study the material before making any use of it.
- (3) Use the material only for the study and better understanding of cult groups.
- (4) Consider sending the package to the ABSC Missions Department for use in conferences and training events.
- (5) Remember, the video tapes may be erased for other uses.

## 'Prodigal' opens in Little Rock cinemas

"The Prodigal," a contemporary drama concerning the dilemmas facing modern families, will open March 15 in select Little Rock cinemas.

Produced by World Wide Pictures, the film organization of the Billy Graham Evangelistic

Association, "Prodigal" stars John Hammond, Hope Lange and John Cullum.

According to the Graham Association, more than 70,000 persons have made professions of faith in the last 18 months the presentation of the gospel in "The Prodigal."

## OBU 'Elderhostel' enters sixth year

ARKADELPHIA, Ark. —For the sixth consecutive year, Ouachita Baptist University will host one of the nationwide Elderhostel programs, which offers participants 60 years of age or older the opportunity to take college-level liberal arts courses on a non-credit basis, free of homework. This year's program is scheduled for June 16-21 and June 23-28.

Courses offered June 16-21 include "Confederate Washington," "Weatherwise: Folklore vs. Science" and "World Travel for Pleasure or Profit." Courses offered June

23-28 include "History of Ouachita," "An Invitation to a Birthday Celebration" (on the 300th anniversary of the births of Bach, Handel and Scarlatti), and "What's Out There" (astronomy).

The \$190 fee for each week includes tuition, dormitory housing, cafeteria meals, books, supplies and entry fees. Participants will have access to all student services on campus during the week and may choose to take one, two or all three courses.

For more information, contact Carl Goodson, P.O. Box 3727, Arkadelphia, AR 71923.

## missionary notes

Mr. and Mrs. James Hampton, missionaries to Africa, have arrived in the States for furlough (address: 717 N. Hughes, Little Rock, AR 72205). Stationed in Nairobi, Kenya, he serves as associate to the director for Eastern Africa. A native of Arkansas, he was born in New Blaine and lived in Paris and Mena while growing up. The former Gena Ledbetter, she was born in Alabama and grew up in Oklahoma. They were appointed by the Foreign Mission Board in 1956.

Mr. and Mrs. C. Ellis Leagans, missionaries to Colombia, have a change of furlough ad-

dress (1404 Mossycup, Livingston, TX 77351) he is a native of North Carolina. She is the former Judy Halbert of Star City. They were appointed by the Foreign Mission Board in 1978.

Mr. and Mrs. Ronald H. Ballard, missionaries to Paraguay since 1976, resigned from missionary service Jan. 6. They served in Asuncion, Paraguay, where he was a hospital chaplain, and she was a church and home worker. He grew up in Mississippi. The former Sue Wilson, she was born in DeWitt and grew up there. They may be addressed at 210 Oak Hill Dr., Carthage, Miss. 39051.



The greatest need in the world today is for the gospel to be presented in our local community, our nation and around the world. The urgency for declaring the saving grace of God as accomplished through the death, burial and resurrection of Christ is evidenced by the lost condition of countless millions. We, as Southern Baptists, have the greatest opportunity for presenting the claims of Christ ever known in history.

The Bible opens by relating the mighty creative acts of God. The capstone of these events was the creation of man. He was obviously different from the rest of creation, by having been formed in God's own image. Man was, also, different in that he was formed from the dust of the earth which God had already created (Gen. 2:7). It is obvious that God gave unique attention to man, because he had planned for fellowship between himself and man.

To provide a choice for man, God placed the tree of good and evil within the Garden of Eden and commanded him, "Thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die" (Gen. 2:17).

Man succumbed to the temptation, thus separating and alienating himself from God. Sin and spiritual death became a reality. For the redemption of man, God became incarnate in the person of his son Jesus. To provide salvation, Jesus lived a perfect life, died and was resurrected from the dead.

Now the question arises, "What can we do to carry his message to the lost?" The basic responsibility for the dissemination of the gospel was given by Christ to local New Testament churches. The first church, the church at Jerusalem, began to respond to Christ's demand to discipline, baptize and teach. Through the many who were being saved and baptized the Jerusalem church developed a concept of membership. Its informal religious worship was composed of preaching, testimony, continuing in apostles' teaching, fellowship and prayers (Acts 2:42-47).

The concept of missions and evangelism was soon enlarged to include the Gentiles. Persecution moved many of the believers out of Jerusalem. A new dimension of evangelism was born in the church at Antioch. The Holy Spirit called Barnabas and Paul to go as missionaries to the Gentiles.

A study of Paul's missionary activities will provide understanding for missions and evangelism in today's world. First, Paul was totally committed to the proposition that individuals without Christ were lost and eternally doomed for hell. His priority was to confront as many people as possible with the gospel and to establish as many New Testament churches as possible.

Paul, also, utilized the contemporary advantages in his

preaching and establishing of churches. He used his Roman citizenship for protection and the freedom that it offered. He utilized the highly developed Roman legal system and the extensive highway system to spread Christianity. He used his Jewish birth and his Roman citizenship, linguistic ability in both Greek and Hebrew to its fullest extent.

Paul, also, recognized the necessity of reaching as many as possible in the least time. To this end, Paul went to the largest metropolitan centers of the then-known world.

Finally, Paul recognized the necessity of financial support for missions and evangelism. Although Paul provided much of his own support through the personal labor of tent making, he continually emphasized the need for Christians to give sacrificially. Paul emphasized that the highest motivation for giving is our gratitude for what God has already done for us. He pointed out that the Christians of Macedonia, who gave more than the money that was expected, had first given themselves (II Cor. 8:5).

The Southern Baptist Convention was born in 1845 out of concern for the support of missions around the world. The first step was the formation of two mission boards, which were to be under the control of the convention, rather than under the society system formerly used by Baptists.

A society was a completely independent organization composed of individuals or groups who had a single cause they wished to support. The society was responsible to no one and those who gave were considered members.

For almost 100 years, Southern Baptists lacked a coordinated plan for the support of the various ministries. In 1923, guidelines were adopted for coordinated support, most of which remain intact today. The Cooperative Program was finally adopted in 1925.

The Cooperative Program is an agreement between the state conventions and the Southern Baptist Convention to carry out the programs and activities that Baptists wish to accomplish together. Each state determines the percent of Cooperative Program money that will be passed on to the Southern Baptist Convention. Currently in Arkansas, we are moving toward a goal of dividing the money on a 50-50 basis. Although the basic principles of the program have changed very little since its official beginning in 1925, it remains in a constant state of change. As needs and plans change, the Cooperative Program can adjust to meet these goals.

The Cooperative Program is missions in action. It provides the greatest opportunity the world has ever seen for carrying the gospel around the world. For this priority, each of us should commit ourselves afresh and anew.

# Arkansas Baptist

## NEWSMAGAZINE

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

VOLUME 84

NUMBER 11

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Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Editors will 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.

Copies by mail 50 cents each.

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Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

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## Letters to the editor

### Heart and soul

Several years ago, I heard a pastor say that the church that does the most for missions, will do the most at home. I believe that statement is true. Someone has said that, not supporting missions is like a farmer grinding seed corn into meal for bread.

There seems to be a drift away from the Cooperative Program in many churches. The way it works is if there is anything left after everything is taken care of at the home church, maybe the Cooperative Program will get a few pennies.

Looking exclusively after taking care of the home church and neglecting missions will probably work for a while. Then there is likely to be stagnation and then decline.

If we starve the Cooperative Program, we destroy the very heart and soul of the Southern Baptist Convention.

It is discouraging to look at the report in the Feb. 7 *Newsmagazine* and see that several churches did not give anything to the Cooperative Program last year.

In our own church, we got behind in our Cooperative Program gifts. Then the church voted that we would not at this time pay what was past due, but would start the new year and try to stay paid up. Then when the January financial report was printed, you guessed right, the Cooperative Program got nothing except designated gifts.

I can not see much difference in a man failing to pay his tithe and a Southern Baptist church failing to pay its obligation to the Cooperative Program.

If the churches do not support missions, is there any reason for the existence of the Southern Baptist Convention?—**Ben Fried, Mena**

### Precisely the problem

That is precisely the problem, implying "there is no problem". I am referring to the statement made by Paul D. Simmons, professor at Louisville, Ky. (ABN, Jan. 31, 1985). He stated and I quote, "The only liberalism among Baptists is found in that generosity of spirit and attitude of openness towards those with whom we disagree". While saying being generous in spirit (which is commendable) is the only liberalism among Baptists is at the least to say naive, and bordering on absurdity.

If there is no liberalism in the SBC then why hold a separate conference, composed of liberals, in direct conflict with our own Pastors Conference at the SBC last year? If there is no liberalism in the SBC then why all the rumors about a so called "deceptive take over plot" by conservatives based in Dallas, which is referred to over and over again by the Baptist press? If there is no liberalism then why did no many pastors and layman express concern to me, while I was moderator of a Baptist association in our state, that their churches were funding

causes and salaries that they stood opposed to because of liberalism?

How can a professor at Louisville come to our state and on state-wide television take a pro-abortion stand and then say there is no liberalism in the SBC when our state and associations have passed so many resolutions against abortion?

There is most definitely a problem and to imply there is not will not make it go away.

However I do agree with Mr. Simmons last sentence whole-heartedly. "By God's help, we will not compromise our soul and thus destroy a great denomination". —**Larry Thomas, Plainview**

### Home-made yardsticks

The audacity of some people! Like that preacher quoted in the Feb. 7 issue of the *Arkansas Baptist Newsmagazine*. How can he say another Baptist can't be a "Bible-believing conservative" just because "he doesn't believe like I do"?

How many things do I have to agree with him about before he will let me be a "Bible-believing conservative"? Certainly we both believe in Jesus' deity, his miracles and atoning death and the promise of his return. But what about the time and manner of his return? Is that fundamental? What if I don't believe the Bible teaches anywhere that Moses wrote his own obituary (Dt. 34)? What if I hold a differing position on a social issue such as abortion?

Just how much do these people consider fundamental? Where do they draw the line? Can they admit the possibility they might be wrong about something? Who can gather up all Truth in his sweaty little hands and make himself the ideal Southern Baptist? Arrogance makes us think we represent "mainstream" Southern Baptists.

Our convention's problem is not theological. It is attitude. We have too many "enlightened" ones among us. Like the Pharisees, we are only too willing to describe in great detail what it means to be a "Torah-believing conservative." When we are so sure of ourselves, it's an easy matter to measure others by our home-made yardsticks.

If only the spirit of Jesus was a little more evident amid the self-righteous pronouncements, perhaps the spirit of God would be more evident in our midst. For all their orthodoxy, even the "conservative" churches are poor examples of pentecostal power.

As for me, I have no need for an "ideal" Southern Baptist just now. I've met Jesus. I can read my Bible and think and pray for myself. And should the mood strike me for a poor reflection in a cracked mirror, I have 19 centuries of better examples available.

By the way, I haven't written off that preacher/politician just because he doesn't believe like I do. At least not yet. —**Eileen Carroll, Louisville, Ky.**

### We need more like him

You have printed several letters in recent weeks which either claim or infer that David Miller (Letters to the editor, Jan. 17th) asked for us to withhold funds from the Cooperative Program. The letter says, "I seriously question his ability or right to interpret the Bible for Southern Baptists. . . I don't want to pay his salary with Cooperative Program dollars."

I feel the same way. But I do not, and I am sure David Miller does not, want to diminish support for the Cooperative Program. I simply feel that those Cooperative Program dollars should be spent wisely for the honor and glory of the Lord.

I feel we should not employ those who would be willing to erode our traditional Southern Baptist adherence to biblical principles. Therefore, I am pleased with our elected leaders who are seeking to insure that we as a convention continue as a people of the Bible.

It seems to me that the accusations that we want to destroy or weaken the Cooperative Program, or the Convention, or our seminaries are just a smokescreen to divert our attention from the main issue. That issue is, as I see it, do we or do we not believe in and stand on the infallibility of the scriptures?

Although I am not in Little Red River Association, I and many others in that association and across the state admire and respect David Miller. No, I do not agree with everything any man says or does but I personally wish I could be more like David Miller. We need more preachers and leaders like him who are willing to preach the Bible without fear or favor.

I have been a Southern Baptist for over 30 years and have no desire to be anything but a Southern Baptist. I believe that there are many others in the mainstream of Southern Baptists who, like me, do not want to tear down our convention. We just want to bring it back to the God-honoring principles and dedication that made us great. —**Don Basden, Leslie**

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed by one person, though the name may be withheld on request. Mailing address and phone number of the writer should be included. Letters must not contain more than 350 words and must not defame the character of persons. Letters must be marked "for publication." Only original letters will be considered.



'Herein is love' . . .  
(1 John 4:10)

Pray for Arkansas' Brazil partnership

Don Moore

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

... God is raising up some mighty, young pastors in our state. From time to time, I view the waning health and fading activity of the great men of the faith and wonder if there will be men of equal stature to take their place. After spending three days with 50 of our pastors at the State Pastors' Retreat, I am at peace that God is raising them.

Sensitive spiritually and sharp intellectually, these men have a hunger and heart for God. They respect their churches as the Body of Christ. They know their biblical role and are committed to it. How blessed are the people of our state to be led by these men. Our Executive Board was so wise to initiate the Pastor's Retreat. It proves to be a unique and special experience each year. I cherish the friendships and relationships made at these events.

... Pastor's care for one another! When they have time together, you really sense the genuine interest they have in each other. I want to encourage this to take place year-round. Pre-occupation with their own church affairs leaves little time for fellowship with others. Dealing with the burdens and needs of a church family all of the time, some may be reluctant to become involved with another need. Sometimes pride or a competitive spirit could hinder the development of beautiful and healthy relationships.

Whatever the case, no one understands folk in church work like those in church work. Pastors and staff alike should seek out fellowship and ministry with each other. "Building up one another" and "edifying one another" are spiritual injunctions that are good for pastors as well as for church members.

Thank you, Arkansas Baptists, for your support and the privilege of working with you. Thank you, leaders of the past, for the heritage left to me. Thank you, emerging leaders, for your love for Jesus Christ and his church.

I am looking forward to seeing many of you at the World Mission Rally March 15 at First Church, Little Rock.

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



Moore



## Food and fellowship

Virginia Kirk and Jane Purtle

### Herbs and spring

It's gardening time in Arkansas, and many gardeners have a special place for herbs. This green spot brings to mind biblical gardeners. Man has used herbs and spices for centuries, as evidenced by the Bible: "In Egypt... remember the garlic we had?" (Nu. 11:5, GNB), or, "You give to God one tenth even of the seasoning of herbs, such as mint, dill and cumin" (Matt. 23:23 GNB). Even at Jesus', death herbs were mentioned: a stalk of hyssop soaked in cheap wine was lifted to his lips (John 19:29). The herbs in our backyard are a satisfying form of gardening. The plants seem to grow and increase in spite of neglect. Their pungent smell as one brushes past them is a pleasant sensation. Used in cooking, their special flavor improves good food. Best, it is almost a nostalgic pleasure to think that long-ago gardeners cultivated some of the same plants.

In our garden, we have garlic, sage, peppermint, spearmint, bee balm, lemon balm, yarrow, horehound, catnip and thyme. These plants came from friends and local nurseries. Only a small sprig was needed to produce a fairly luxurious growth within a year's time, and they survived the very cold winter of 1983.

We have enjoyed learning to cook with herbs. Our recipes this month use herbs that you can soon cultivate in your yard or purchase at the grocery.

#### Mint punch

- |                          |   |
|--------------------------|---|
| 2 cups fresh mint leaves | 1 orange (unpeeled)                         |
| 2½ cups sugar            | 6 lemons (juice only, or ¼ cup lemon juice) |
| 1 cup water              | ginger ale                                  |

Boil sugar and water, pour over the mint leaves. Let sit over night. Quarter the orange and blend in a blender with the lemon juice. Mix orange mixture with strained mint liquid. Keep refrigerated. Serve ¼ cup of the mix and ginger ale over ice in a glass.

#### Italian meat loaf

- |   |  |
|---|--|
| 1 pound ground beef   | ½ teaspoon salt  |
| 1 egg, slightly beaten  | ¼ teaspoon garlic powder                               |
| ½ cup minced onion, or 1 table-<br>spoon instant minced onion | 1 cup shredded mozzarella (or<br>Monterey jack) cheese |
| 1/8 teaspoon pepper   | 1 8 oz. can tomato sauce                               |
| ½ teaspoon oregano  | 1 cup cracker or bread crumbs                          |

Mix beef, egg, onion, spices, salt, crumbs and ½ can tomato sauce. Place half the mixture in a greased 8x4 loaf pan. Sprinkle cheese over meat in pan. Spread rest of meat over the cheese and top with remaining tomato sauce. Bake approximately 1 hour in 350 degree oven.

**Virginia Kirk, professor emerita at Arkansas College is a member of Batesville First Church. Jane Purtle lives near Tyler, Texas, and is a college teacher. They have enjoyed cooking together for several years.**

## Former President Carter to speak at Ouachita

ARCADELPHIA, Ark. — Former President Jimmy Carter has accepted an invitation to speak on Founders' Day at Ouachita Baptist University on Sept. 6, 1986, as part of OBU's centennial year observance.

"It is especially gratifying to have someone of President Carter's stature to bring the concluding address in Ouachita's centennial year," said OBU President Daniel R. Grant. "His life certainly represents Ouachita's two-fold commitment to academic and Christian

excellence."

Ouachita has scheduled a variety of centennial activities beginning in September 1985 and concluding with President Carter's speech the following September.

On Founders' Day 1986, Ouachita will lower its centennial flag and raise a "Second Century" flag in its place. The day's activities will also include the placement of a time capsule containing historic documents and memorabilia of the university.

by Millie Gill / ABN staff writer

## people



**Johnny G. Biggs**, executive director of Arkansas Baptist Family and Child Care Services, is the new president of child care executives of the Southern Baptist Convention. He was elected when the group held its annual meeting in Mobile, Ala., Feb.

Biggs

19-21. Biggs served, in 1984, as president of the Southwest Association of Executives of Homes for Children.

**Dr. and Mrs. E. L. McDonald** of North Little Rock observed their 55th wedding anniversary March 1. Mrs. McDonald is the former Mary Elsie Price, daughter of Mr. and Mrs. Arch Price. He is editor emeritus of the *Arkansas Baptist Newsmagazine*. They are parents of two daughters and three grandchildren.

**Lyndel Hobbs** has joined the staff of Oak Cliff Church in Fort Smith as minister of music, youth and education. He is a graduate of Oklahoma State University and has attended Southwestern Baptist Theological Seminary. Hobbs and his

wife, Pam, moved to Fort Smith from Fort Worth where he served as minister of music at B.H. Carroll Church.

**Polly Fisher** was honored with a reception March 3 by Wynne Church for her 15 years of service as church secretary.

## briefly

**Lonoke Church** ordained Jim Davis and James Fisher as deacons Feb. 10. Pastor Ed Simpson reported that the two had completed a family ministry course prior to ordination.

**Fayetteville University Church** collegiate choir will be on tour March 16-22. Tanner Riley directs "The New Creations," a 70-voice choir of students from the University of Arkansas. Their itinerary includes a 7 p.m. March 16 performance at Mena First Church; a 6:30 p.m. March 17 performance at Highland Park Church, Texarkana; a March 18 performance in Waskom, Texas; a 7 p.m. March 19 performance at Central Church, Magnolia; a 7 p.m. March 20 performance at Geyer Springs First Church, Little Rock; a 7 p.m. March 21 performance at England First Church and a noon March 22 performance at Arkansas Tech Baptist Student Union Center, Russellville.

**Manila Westside Church** ordained Jeff Knowlton, pastor of Childers Church, to the ministry Feb. 24.

**Southside Church** at Lead Hill celebrated payment of its indebtedness with an afternoon noteburning service Feb. 24. A noon covered-dish meal and an evening music program were also a part of the celebration. Kenneth Threet serves as pastor of the congregation that shows recent growth in church programs, including Sunday school, church training, Woman's Missionary Union, Baptist Men and music. There has also been increased giving to mission gifts and through tithes and offerings.

**Third Street Church** in Arkadelphia will celebrate its 34th homecoming March 31. W.O. Vaught, pastor emeritus of Little Rock Immanuel Church, will be guest speaker. The congregation will be celebrating its membership growth, the addition of a tape ministry program and the completion of an educational annex under the leadership of pastor Gary Turner.

**Russellville First Church Baptist Young Women** recently sponsored a "Soup Day" for a mission action project. The project resulted in a contribution of \$845.09 to the world hunger fund.



## The Southern accent

Daniel R. Harrison

## The book that understands me . . .

I discovered Emile Cailliet the other day. This was not according to some preconceived plan; it happened because I was doing a favor for a colleague. As refreshing as this was unexpected, the discovery deepened my commitment to the Bible.

Cailliet, I learned, came to Christian commitment out of naturalism, eventually becoming a noted professor in the field of Christian philosophy. A prolific writer and effective speaker, he addressed himself not only to the world of scholarship but also to the man-in-the-street, to whom he felt a compelling obligation.

Cailliet had a deep reverence for the scriptures. This was not always so. He graduated from college without ever having personally examined a Bible. His wife gave him his first Bible when he was 23 years old. Until then, the topic of religion had been taboo

in his home. His reputation as a budding scholar was already well established. He had a promising future ahead of him in the field of scholarly research. He does not seem to have been actively opposed to religion, just indifferent to it, and apparently satisfied in his naturalistic purview.

I said "apparently satisfied," for Cailliet later described himself as having a longing in his pre-Bible days for "a book that would understand me." Not having found such a book, he went about creating his own by jotting down in a notebook selections that impressed him. "The day came," he writes, "when I put the finishing touch to 'the book that would understand me, speak to my condition, and help me through life happenings.'" He sat down to read that book but read with growing disappointment. The book did not understand him; it did not

speak to his condition; it did not help him.

It was at this precise moment of disappointment that his wife, not knowing what had just transpired and in understandable hesitancy, offered Cailliet his first Bible. That self-same day, on a compelling impulse, she had entered what proved to be a Huguenot church and had asked for a French Bible, for no reason she could adduce.

Cailliet took the Bible, turned to the Beatitudes, and began reading. He read and read, and all of a sudden the realization dawned upon him: this was "the book that would understand me."

Thank God for such a book!

**Daniel R. Harrison** is chairman of the division of social sciences and religion at Southern Baptist College.

## Handbell choirs ring in concert at annual state festival

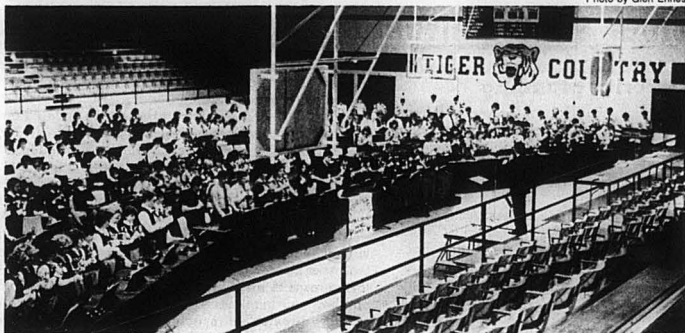
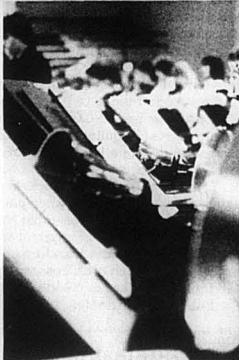


Photo by Glen Ennes

Photo by Ervin Keathley



Photo by Ervin Keathley



A mass choir of 380 handbell ringers was a highlight of the State Handbell Festival on the campus of Ouachita Baptist University March 1-2. The state Church Music Department sponsored the annual event, which provides each choir who rings individually with helpful suggestions by the judges. Choirs included youth (middle photo), as well as adults and senior adults (left). A panorama of concentration by a youth choir from Mountain Home First Church (above) is featured on the cover this week.



# Your state convention at work

## Church Administration Priority planning

Priority Planning for Growing Churches is a church administration conference that focuses on church growth and the planning skills that can help make it happen.



Brown

Robert Holley, church administration consultant for Arkansas.

The conference will begin at 2 p.m. on Monday and adjourn at noon on Wednesday. Participants will learn how to lead a church to identify its unique purpose, discover its growth possibilities, identify priorities and make bold annual plans. Attention will be given to steps in long-range planning as well as effective annual planning.

Emphasis will be given to developing bold growth plans through shared leadership that involves pastors, staff, church council and congregation. The registration is \$35 for the first person from a church and \$17.50 for each additional person. Pastor, staff members and church council members are invited to attend.

To register or to request additional information, write Robert Holley, P.O. Box 552, Little Rock, AR 72203. — **Robert Holley, director**

## Family and Child Care From the children's home

Staff and children who attended vespers on a Sunday afternoon recently felt that they were privileged to enjoy a trip to Mexico. Bartholomew Association Director of Missions and his wife, Rev. and Mrs. Raymond Reed, shared with the youth slides and information about their December mission trip to our Mexican neighbors. To those who wonder what life is like in another country, it was indeed an eye-opening experience. It made those who heard the report realize how much we take for granted.

Mrs. Reed related the beautiful story of visiting one family and taking a picture of a lady who has been in southeast Arkansas as an immigrant for quite some time. As she shared the photograph with the family, the mother began to cry and said, "Oh, that's my daughter. I have not heard from her since September. Someone told me to read my Bible and I would be comforted. I did and found comfort, and now you have

brought me a picture of her." The need for the love and ties of a family never change, regardless of the culture.

The youth at Arkansas Baptist Home have so many physical comforts, all made possible through the generosity of Christian friends. But perhaps more important even than those material things are the emotional and spiritual support that we can share only through Christ.

Thank you, Arkansas Baptists, for providing the support through prayers and gifts that make it possible for us to reach out with loving arms to meet the needs of hurting children and families. — **Mrs. Eula Armstrong, director of special activities, Arkansas Baptist Home for Children**

## Christian Life Council Decoy Baptist Church

Names of Baptist and other churches are fascinating. One of the most unusual was seen on many occasions in Florida. About



Parker

250 miles north of the Little Rock Baptist Church is the Decoy Baptist Church. Located on the west bank of the St. Johns River, its name hopefully, is misleading because it suggests a copy of the real thing. Decoys are also used as bait. Any Baptist church fellowship, not genuine, would not attract, but turn people off and away.

Let's not be decoys! As Southern Baptist individuals and congregations we must have the whole world in our hearts. Our Baptist forefathers in England were tempted to major on local opportunities to win people to Christ. God used William Carey to lead them to do otherwise.

Two Baptist preachers in Culpepper and 41 others in colonial Virginia preached from jails, believing the state had no authority to say who can pastor and preach and who cannot. These were not decoy Baptists or Christians. Baptists today must not place themselves or future generations under civil auspices except in matters of physical and mental well being. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21 — **Bob Parker, director**

## Church Training Three discipleship events

Three outstanding discipleship equipping events will be offered simultaneously during the week of May 13-17 on the campus of Ouachita Baptist University. These are the MasterLife Workshop, the MasterBuilder Workshop, and the DiscipleYouth

Workshop. These workshops will equip pastors, staff members and other key leaders to lead these three discipleship training events in their churches.

The MasterLife Workshop will be led by Walton Prince of Fresno, Calif., and Joe Barnes of Claremore, Okla. Participants will be trained to lead MasterLife Groups in their churches. MasterLife is a 26-week discipleship training course focusing on the application of six principles of discipleship.

The MasterBuilder Workshop will be led by Larry Roberts, consultant in leadership development at the Sunday School Board. MasterBuilder is limited to those who have completed MasterLife and provides leadership development for MasterLife graduates in the churches.

The DiscipleYouth Workshop will be led by Randy Lanford, minister of youth at Broadway Church, Ft. Worth, Tex., and Dean Findley, youth evangelism consultant, Home Mission Board. This workshop will equip participants to lead the youth in their churches through DiscipleYouth and DiscipleYouth II. These are discipleship-witness training courses developed to lead youth to a deeper commitment as disciples and train them to witness.

Each of the workshops begins at 6:45 p.m. Monday and concludes at noon on Friday. For additional information, write the Church Training Dept., P.O. Box 552, Little Rock, AR 72203. — **Robert Holley, director**

## Evangelism CWT introduction

The introduction of any subject is very critical to get a listening ear. The CWT introduction of the gospel starts with a person where he or she may be.



Shell

The acronym FIRE is used in the introduction to a lost person. The F represents the family. Most people that we visit with have a special concern for their family members. They feel good about discussing their relationships.

The I represents their special interests. This may include hobbies, crafts, hunting, fishing, etc. Most people enjoy talking about their special interests.

The R represents their religious background. It is very easy to ask the question, "When you attend church, where do you attend?" This is not threatening. It is then time to lead into a more serious discussion of their spiritual life.

The E represents exploratory questions. These questions penetrate the mind and

# Your state convention at work

heart of the individual. The lost person is asked the question, "Have you come to the place in your life that you know for certain that you have eternal life and that you will go to heaven when you die?" Regardless of the answer given, this truth is confirmed in I John 5:13 "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." — **Clarence Shell, director**

## Student Department Rosalea Webster Cox

Rosalea Webster, now Mrs. Jeff Cox of Orlando, Fla., followed Blanche Mays as state BSU director working under Edgar Williamson. Ben Bridges was executive secretary.

Actually, Rosalea started working for Dr. Williamson while she was a senior at Ouachita, collecting monthly reports and news items sent in by the campuses and publishing these and distributing them to the campuses. Rosalea rode the train to Little Rock to do this work on weekends.

After graduating from OBC, Rosalea came to the Baptist Building to work full time, and she immediately began to plan for the 1945 BSU Convention. Convention personnel included M. Ray McCoy, pastor of Second Church in Little Rock; Duke McCall, president of Baptist Bible Institute in New Orleans; and William Hall Preston of the Student Department in Nashville.

Rosalea says she really enjoyed working with the local campus directors at this time. These were Elma Cobb at Baptist Hospital, Marjorie Toole at Central College in Conway, Ann Wollerman at Ouachita, and Mary Jane Redwine at the University of Arkansas. State BSU President was A.L. Malone III, U of A.

Rosalea planned the 1946 trip to Ridgecrest. Also on the trip was T.D. McCulloch who was to follow her. Rosalea met her future husband while serving as state BSU director, and their marriage in 1946 concluded her work. She says that's the last thing that happened to her while working in the Baptist Building. — **Tom J. Logue, director**

## Woman's Missionary Union Mother-daughter opportunities

GA Mother-Daughter Camp provides activities for mothers and 1st-3rd grade daughters to share and grow together. May 17-18, June 21-22, and June 28-29 are the

dates for GA Mother-Daughter Camp at Camp Paron.

Each GA Mother-Daughter Camp begins with registration at 5:00 p.m. on Friday evening and concludes on Saturday at 2:30 p.m. Mothers and daughters will hear missionaries, do crafts, have quiet times, a missions carnival and other activities.

A GA Mini-Camp for 1st-4th grade girls and mothers or leaders is a new camp. It gives girls the opportunity to experience GA Camp with mothers or leaders present. Separate interest conferences for mothers or leaders are planned, along with sharing times with the girls.

GA Mini-Camp for 1st-4th grade girls and mothers or leaders at Camp Paron begins with registration at 1:00 p.m. on Wednesday, July 3 and concludes with lunch on Friday, July 5.

Information concerning registration has been sent to GA leaders. For additional information contact the state WMU office, P.O. Box 552, Little Rock, AR 72203. — **Pat Glascock, GA/Mission Friends director**

## Missions The Spirit and new work

Paul wrote "I planted, Apollos watered, but God gave the increase," (I Cor. 3:6). The Holy Spirit came upon the believers at

Pentecost. The believers shared the good news with people gathered in Jerusalem from seventeen different countries.

God pushed the believers out of Jerusalem (Acts 8:4). They shared the gospel wherever they went. The Spirit in-

structed (Acts 13:2) the church at Antioch to send Paul and Barnabas on a missionary journey. It was under God's leadership that missionaries established churches.

It is my conviction after Bible study and observation that we will not meet the challenge for new churches in Arkansas without much prayer. It can only be done by the power and leadership of the Spirit!

A self-centered pastor or church will not reach out to a new community or new growth. Jealousy, pride and desire for comfort must be overcome for a church to give

of itself to new work. This cannot be done in the flesh! — **Floyd Tidsworth Jr., church extension director**

## Annuity/Stewardship The Church Event

The Church Event is at the heart of Planned Growth in Giving. In fact, take away the Church Event and you do not have Planned Growth in Giving.

An opening statement from the Church Event Guidebook reads: "Planned Growth in Giving is going to be one of the most exciting events in the history of your church. It will require hard work and attention to detail; however, the rewards will prove to be worth every effort."

What are the highlights of the Church Event? A Wednesday evening prayer emphasis for four weeks sets the spiritual tone for the church.

The Church Event calls for four study sessions, led by the pastor, on Cooperation: The Baptist Way to a Lost World. This excellent study, written by Cecil and Susan Ray, is a first for our generation. This study alone will make Planned Growth in Giving right for Baptist churches.

Commitment is a part of the Church Event. Planned Growth in Giving is a call to commitment and individuals are asked to set vision goals in giving as a sign of their commitment.

Home visits are included in the Church Event. Every church member will be challenged to make a commitment.

The Church Event includes other activities. These are outlined in the Church Event Guidebook and will be discussed at the twelve state training seminars. — **James A. Walker, director**



Logue



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# 'Concerned' Arkansas pastors condemn 'liberal drift,' call for 'proper'

Six Arkansas Baptist pastors took to the podium Thursday, Feb. 28, at Little Rock's First Church, in an effort to counter what they see as a "drift toward liberalism" in the Southern Baptist Convention.

Called as a public sequel to a private meeting held Dec. 13, 1984, the gathering was intended to allow Arkansas Baptists to voice their concerns about the current SBC controversy and discuss ways to continue what its organizers see as a trend toward conservatism in the convention.

A congregation estimated at 900 gathered for the afternoon meeting. Pastors and church staff members apparently accounted for less than 100 of the assembly.

"We have an insatiable, indefatigable desire to speak," declared host pastor John Wright at the meeting's outset. "Many groups over the Southern Baptist Convention have met to express the opposing view of the trends (within the SBC). We believe it would be a sin against God and our great denomination to remain silent and not voice the point of view represented by the conservatives of the Southern Baptist Convention."

Wright went on to assert that the day's program personalities and the churches they serve are loyal to the Southern Baptist Convention and represent the denomination's "mainstream" rather than the "periphery." Wright said the five congregations whose pastors were to take the podium had contributed collectively more than \$1 million to the Cooperative Program in 1984.

Wright also announced an open question and answer period planned at the close of the meeting had been eliminated in order

to ensure the session would not become "a time of debate" but instead would be characterized by "harmony, peace and good will." Persons with questions were invited to approach the platform after the program to consult with the speakers.

W.O. Vaught, pastor emeritus of Little Rock Immanuel Church, addressed the assembly on the topic, "Reason and Faith."

Vaught said current difficulties in the convention rise from the undue influence of 19th century German higher criticism (a technique of scholarly research which attempts to clarify the meaning of scriptural texts by identifying the process through which they developed to their present stage).

The use of this technique forces one to submit the scriptures to human reason, Vaught declared. Thus, reason "rips the heart out of the holy Scriptures... miracles slip away" and the Southern Baptist Convention begins the path of decline traveled by other U.S. denominations, he asserted.

Johnny Jackson, pastor of Forest Highlands Church, Little Rock, took the platform to speak to "Unprecedented Attacks on the SBC President."

Jackson recalled an article by Arkansas State Convention President John Stubblefield, published in the Feb. 28 ABN, which called the meeting "unprecedented" and counseled avoiding such meetings for the sake of harmony and reconciliation.

Their meeting was without precedent, Jackson agreed. However, he declared the SBC also is faced with an unprecedented situation, especially in what he called "an open, organized campaign... to unseat the

president of the convention" (Charles Stanley of First Church, Atlanta).

The appearance of groups across the SBC which are organizing to oppose the election of Stanley to a second term convinced him to "join the fight publicly," Jackson said.

"It's time for some of us in Arkansas to get riled up," he declared. "They are doing exactly what they've accused us of doing for many years. There is no organization as these men have I said in Arkansas at this moment... I challenge anyone anywhere to produce one shred of evidence to the contrary. But we're fixing to get organized!"

Thomas Hinson, pastor of West Memphis First Church, addressed the topic, "Theology and Methodology." His thesis was the SBC has strayed in recent years out of its traditionally narrow theological perimeters.

As evidence of the "drift toward liberalism," Hinson cited the association of a Southern Baptist, W.W. Finlater, with the American Civil Liberties Union, which opposed Arkansas' controversial creationism bill in 1982; the hiring of an ordained woman, Mollie Marshall-Green, to the theology faculty of Southern Baptist Theological Seminary; the testimony of a Southern Seminary ethics professor, Paul Simmons, against Amendment 65, Arkansas' ill-fated 1984 anti-abortion proposal; and passages from 1969 commentaries on Exodus and 2 Kings by Roy L. Honeycutt, then professor at Midwestern Baptist Theological Seminary, now president of Southern Seminary.

Southern Baptists always have maintained a narrow theology and, since 1925, have held an equally narrow method of missions

## Charges of SBC 'liberalism,' 'attack' on Stanley unfounded, Dilday

Charges the Southern Baptist Convention has "drifted toward liberalism" and now stands in need of a theological purge of its institutions are wholly unfounded, the president of Southern Baptists' largest seminary said after a Feb. 28 meeting in Little Rock in which such allegations were leveled.

Russell Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, Texas, who attended the meeting, said he agreed with the contention of several speakers at the meeting that "Baptists believe in and expect their leaders to hold the Bible as the inerrant Word of God."

"I disagree with the statements, however, that our denomination is 'drifting away from the Bible'... and that our seminaries are teaching liberalism," Dilday declared.

Casting himself as "fundamental" in beliefs, Dilday said, "I don't mind calling my position (on the Bible) inerrancy. I believe in the infallibility, the complete, perfect trustworthiness of Scripture."

Though he agreed the controversy in the denomination originally arose over a concern for the "doctrinal integrity of the institutions," Dilday asserted he sees no evidence of a "drifting" convention and explained he believes "the controversy no longer centers

around 'conservative' or 'liberal' theological questions... but questions such as 'What kind of convention are we going to be?', 'What kind of leaders should we elect to guide us in the future?' and 'Who will be in control of our institutions and agencies?'"

Responding to a statement from Houston Judge Paul Pressler that the "only issue" in the Southern Baptist Convention is whether or not "Scripture is entirely God's Word and does not make mistakes" (ABN, Feb. 21, 1985, p. 13), Dilday said, "If that is the issue, then the argument's over, because there's no debate about that in Southern Baptist life. I don't know anybody in the SBC who would not agree the Bible is the inspired, authoritative Word of God."

"Functional inerrancy" has been the position of Southwestern Seminary over the years and its faculty members have all signed an endorsement of the statement that "the Bible is a perfect treasure of God, that it is truth without mixture of error," Dilday said.

"If the issue were the Bible, as Judge Pressler has indicated, then I would think we would have had... a strong endorsement of Southwestern as a leading spokesman for that position," he continued.

"But we've not had that. In fact, the op-

posite is true. The attempt to take over an institution is probably more strongly visible at Southwestern than any other agency."

Dilday also expressed his agreement with W.O. Vaught, pastor emeritus of Immanuel Church, Little Rock, who declared at the meeting faith must not surrender to reason.

"But I disagree with their implication that seminary teachers have adopted a rationalistic theory of biblical interpretation and that we have surrendered faith to reason," Dilday asserted. "That's not true."

Casting German higher criticism as an "outdated" theory which, in fact, "no longer has any serious impact on modern scholarly pursuits," Dilday defended his faculty as persons who approach the Bible "in a serious, scholarly way... but never allow reason to displace faith. They still hold to the miraculous, the Mosaic sources for the Pentateuch and the historicity of the Old Testament."

Conservative scholars, however, "ought to use every legitimate method available to us to better understand the Word of God," Dilday added. In many cases, some tools of higher criticism may be useful "to help us understand the text and the cultural and historical settings and know what the Lord is saying to us from his Word," he said.

# ballot in Dallas

support, Hinson asserted.

Recently, however, "some have arisen among us, insisting on their freedom to broaden the theological perimeters while denying others the right to simultaneously broaden the methodological perimeters," he said. "If Southern Baptists are to return to and remain in the great historical and biblically-conservative positions that have made us this century's greatest force for missions and evangelism, we must repair and re-establish those traditionally-effective narrow perimeters of theology and methodology."

Kerry Powell, pastor of First Church, Forest City, addressed the issue, "Biased Journalism of Baptist Press and State Editors."

Like other speakers, Powell identified the issue before Southern Baptists as theological, not political in nature, and positioned himself as a "conservative."

He expressed the view that Southern Baptist Convention leadership "has generally moved to a more liberal theological position and when concerns about the drift are raised, those who raise them are accused of being radicals and independents."

Portraying administrative responses toward criticism as "defensive" and "hostile," Powell asserted that denominational leaders and the Baptist media have discredited and attempted to shut out "conservative" SBC voices.

"I don't like it when the press turns us all into a camp and brands us as a wild-eyed fundamentalist faction," Powell declared. "The liberal/moderate element has totally captured the denominational press with a minority view. There has been a concerted, orchestrated effort on the part of Baptist Press

to take the real issue off the theological and put the focus instead on a fundamentalist political organization."

Powell praised the SBC Executive Committee's call last fall for an investigation of Baptist Press' reporting practices and philosophy (See related article in Feb. 28 ABN, p.9).

He also attacked Baptist Press reports and an editorial on the Southern Baptist Convention meeting in Kansas City which were carried by the ABN in its June 21, 1984, issue.

Powell took issue with the use of the word "faction" to describe the movement in the convention aligned with Texans Paige Patterson and Paul Pressler. He also challenged ABN Editor J. Everett Sneed's disapproval of an attempt to defund the Baptist Joint Committee on Public Affairs, which Sneed called "not only a reversal of historic position, but the worst thing to happen at this year's convention."

"I came back from Kansas City impressed at what had taken place: . . . I picked up the *Arkansas Baptist Newsmagazine* and I read about a convention altogether different than the one I had attended," Powell reported. "I thought it was a great convention until the press told me how foolish I was to think that."

"To me, it seemed like a deliberate attempt to discredit, to slant and adjust the news to suit somebody's own philosophy," Powell declared. He said biased reporting was "a large part of the unrest in our convention" and "a disservice to thinking Christians everywhere."

James Bryant, pastor of Grand Avenue Church, Fort Smith, replaced Bill Bennett, pastor of Fort Smith First Church, to speak

to the subject, "What Can We Do?"

Bryant challenged pastors and laypersons attending the meeting to understand what is happening in the convention and to understand why and how it is happening.

He told the audience the election of denominational officers and selection of members for the Committee on Boards had been manipulated by a small group of persons for "15 of the last 20 years," but "when a more conservative group discovered how to do that, they began to cry 'foul.'"

Bryant asserted, however, that doctrinal, rather than political motives "are behind the new surge of conservatism in Southern Baptist leadership." That shift of direction is due to the fact that "grassroots" Southern Baptists are taking a stand for the inerrancy of the scripture, Bryant added.

Bryant also counseled the group to follow the advice of Jesus in relating to persons embroiled in the controversy. Reminding them, "These are our brethren. They know and love the Lord," Bryant quoted from the Sermon on the Mount the words of Jesus which counsel, "Bless them that curse you, do good to them that spitefully use you. . . ."

"I can't be very hard on anybody else when I look at my own human sinfulness in the light of the Lord Jesus Christ," Bryant confessed. "As he has forgiven us, we ought to forgive one another."

He challenged the group to pray for revival at the 1985 Convention meeting in Dallas and called on them to "turn the other cheek. . . go the extra mile. . . overcome evil with good. . . and vote the proper ballot in June at the Southern Baptist Convention."

by Mark Kelly

by Mark Kelly

# says

Dilday also answered another charge leveled by Pressler that he (Dilday) had called premillennialism—the belief in Jesus' return to earth prior to his 1,000 year reign—a heresy. Dilday called his own position "historical premillennialism," as opposed to "dispensational premillennialism," which divides history into seven time periods and describes multiple plans of salvation. The latter view, Dilday said, conflicts with Baptist doctrines of the church, salvation and the people of God.

Regarding the charge leveled at the meeting that he was an active participant in "an open, organized campaign. . . to unseat the president of the convention," Dilday asserted has "taken a clear stand. I do not favor a political solution to the political takeover I see already facing the convention."

Although some groups have arisen which have taken an "organized, political form," Dilday said he feels "there are better ways of meeting the challenge on a spontaneous level of persuasion and information."

And though he has "very personal convictions about the kind of leaders we ought to have," Dilday declared, "I will not be a part of telling anyone else how to vote.

"My activity is to have as many churches

as possible with as many messengers as possible participating in the decision-making process" in Dallas, he said. No messengers should be told how to vote but should simply be "informed, open, prayerful and willing to follow the Holy Spirit's leadership."

Dilday said the Little Rock meeting was "obviously an attempt to suggest one kind of vote and even imply that if you voted contrary to that position you were voting conservatism out. . . liberalism in and would be a party to seeing our convention go down to liberalism."

Instead of seeing the "unprecedented attacks" on the SBC president envisioned by one speaker at the meeting, Dilday said he sees rather "expressions of great concern about the leadership qualifications of our elected leaders, that they ought to be not only people who are Bible-believing conservatives in their theological stance and evangelistic in missionary activity but people who have a proven track record of support for convention causes and agencies."

Dilday said that, although each church has the right to determine its own level of support for Southern Baptist causes, he believes "it has been pointed out very clearly" that the current convention president and his

church have not been very involved in associational, state or SBC mission programs.

Dilday also objected to the idea that efforts are being made to "unseat" the current SBC president. Though SBC bylaws allow for presidents to serve two terms, they are also clear that each year a "carefully stated choice" is to be made by messengers as to who should be president, Dilday said. "It's not a matter of unseating anybody," Dilday asserted. "I don't think there are any provisions in our bylaws for unseating or impeaching a president. But the bylaws do give a very solemn responsibility to the messengers each year to decide at that point in our history who ought to be president."

Dilday also said several persons approached him after the Feb. 28 meeting to ask whether he had used Cooperative Program funds to cover his expenses for the meeting.

Although he believes a legitimate case might be made for the use of regular seminary travel funds, Dilday informed those persons his travel expenses for such meetings are covered by donations from laypersons designated for that purpose.

Mark Kelly is a staff writer for the *Arkansas Baptist Newsmagazine*.

## Understanding doctrine important to Baptist life

NASHVILLE, Tenn. (BP)—A better understanding of the history and heritage of Southern Baptists would lessen the theological debates which plague the Southern Baptist Convention, participants attending a doctrine study conference in Nashville, Tenn., were told.

"The devil employs theological differences to intercept the gospel," Franklin Paschall, retired pastor of First Church, Nashville, told participants. "Every day Southern Baptists are letting the devil attempt to divide us by throwing up theological issues. Instead, we should be staying on the subject of the one gospel, the one savior."

Paschall led a two-day conference on this year's church training study on the doctrine of Christ. Doctrine Study Week will be observed April 22-26 in Southern Baptist churches. He challenged participants to

devote their lives to the discovery and proclamation of the truths of the Bible.

Referring to the current debate in the SBC, Paschall said, "We need to follow the example of Jesus Christ—loving one another, praying for one another, serving one another—even if it involves making some personal sacrifices."

He encouraged conferees to "let God speak to individuals through the Scripture. I'll try not to impose my views on you."

Paschall explained that by studying doctrine Southern Baptists can gain a greater insight into who they are and what they believe. "It is especially important to study the doctrines pertaining to Christ because he is the core around which all other things revolve," he said.

In another session, Art Criscoe, manager, management support section, church train-

ing department, said a basic understanding of the doctrine of Christ will help Christians to verbalize their faith.

Explaining the church needs to teach and train each new generation of Christians, Criscoe said, "For too long churches have not been emphasizing the importance of doctrine study. We have problems in our churches and denomination because we have too many doctrinally illiterate Christians. Doctrine study provides a good foundation for spiritual growth."

Criscoe said this year's doctrine study book, *The Doctrine of Christ*, was written by Frank Stagg, professor emeritus, New Testament interpretation, Southern Baptist Theological Seminary, Louisville, Ky.

Topics covered in the book include messianic expectations, Christ and Christians, the identity of Christ and the authority of Christ.

## Hollywood group honors ACTS for programming excellence

FORT WORTH, Texas (BP)—The ACTS network has won its first award, for "excellence in religious programming," from a group of Hollywood actors, directors and producers which, for the first time, honored a Christian network.

The Southern California Motion Picture Council, represented by David Soul, star of TV's "Starky and Hutch," presented its prestigious Golden Halo Award to Jimmy R. Allen, president of the Southern Baptist TV network. The group, which is committed to raising the standards of decency in the entertainment industry, has given similar awards to Gregory Peck, Robert Stack and Haing Ngor, star of the movie, "The Killing Fields."

Soul said the council's award recognizes the need for substantive, people-centered TV programming. "As an actor, I am becoming increasingly frustrated that there is no place to take compassionate material about people's lives," he said. "I am hungry for that kind of outlet."

Soul, himself a Christian, was accompanied to Fort Worth by Jess Moody, pastor of First Church, Van Nuys, Calif. Soul said many in the Hollywood creative community would welcome the chance ACTS provides to express their convictions on the air. "What you have accomplished so far must continue," he added. "If the church does not do the kind of programming that captures

the attention of the American people with the gospel, we are fools."

Allen emphasized ACTS' commitment to produce programming which would challenge and inspire American viewers. "The new technology has given us a new responsibility to impact our nation with the gospel message, and provide moral leadership in the family of nations," he said.

The nine-month-old ACTS network now reports a potential audience of almost three million homes through cable TV and low-power television, Allen said. The network is operated by the Southern Baptist Radio and Television Commission.

## Live coverage announced for annual convention

NASHVILLE (BP)—The 1985 Southern Baptist Convention will be transmitted live from Dallas on the Baptist Telecommunication Network June 11-13.

The gavel-to-gavel coverage of the convention will begin Tuesday, June 11, at 8:30 a.m. (CDT), and conclude with adjournment Thursday, June 13, at 4:30 p.m. according to officials of the Sunday School Board.

anchors for the coverage will be Gomer Lesch, senior BTN consultant at the Sunday School Board, and Dick McCartney, editor of the *Oklahoma Baptist Messenger*.

Joe Denney, manager of the telecommunications department, said coverage will include previews and wrap-ups of each session as well as every action of the convention. Special events such as the news conference of the newly-elected president also will be covered live.

Denney urged all BTN subscribers to open their facilities and encourage persons in the area to watch sessions of the convention.

As of Jan. 31, a total of 4,433 churches have access to BTN through church or association subscriptions, Denney said.

### Three Discipleship events . . .

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- MasterBuilder
- DiscipleYouth

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## Editorial guidelines balanced, biblical, Elder says

NASHVILLE, Tenn. (BP)—Editorial guidelines on ordination of women recently adopted by the trustees of the Baptist Sunday School Board will result in a balanced, biblical treatment of ordination, along with continued affirmation of the contributions of women to the cause of Christ, according to board president Lloyd Elder.

"We're going to stay in the mainstream of Southern Baptists. We're going to stay with Scripture as our authority," said Elder.

The guidelines adopted by the trustees early in February emphasize "ordination of deacons and ministers is a matter completely under the authority of the local congregation" and the board will "continue to affirm and encourage the biblical and historic contribution of women to the cause of Christ."

The guidelines state that in church literature and Convention Press products, "the issue will be dealt with factually and fairly with neither point being ignored or disparaged."

Elder emphasized ordination of women

will not be dealt with frequently because it is not dealt with often in the Scriptures.

Acknowledging ordination of women as ministers or deacons is a subject about which Southern Baptists disagree. Elder said the largest number of Baptists have no church experience with ordained women.

"While there are differences of opinion about ordination of women, I maintain there is little difference in the mainstream of Southern Baptists about the role of women in service to Christ," Elder hopes the current discussion concerning ordination of women will lead to a larger look at the whole issue of ordination in the denomination.

"I am only one of many who believe we need to look at the total view of ordination of ministers and deacons, men and women, . . . in light of Scripture and history," he said.

In applying the guidelines, Elder said he expects occasional disagreement with articles, but the overall goal will always be a balanced, fair treatment of the subject.

He noted articles will be released in the

next year which were developed before the guidelines were adopted. He cited the February 1985 issue of *The Student* magazine with articles on the theme, "The Bible and Women," for which planning was begun in September 1983.

"There are several articles within the issue presenting biblical, historical and personal insights with which most Southern Baptists would agree," said Elder. However, he added, "By the very selection of articles and viewpoints presented, the issue as a whole does not reflect a balanced and fair treatment of related, diverse viewpoints within the denomination nor seem to be sensitive to the divisiveness of these matters."

Overall, Elder said the goal in implementing the guidelines is to consistently interpret and apply the Scriptures in a way which is helpful to the largest number of Southern Baptists. When questions arise, he said, Southern Baptists should express their concerns to us and continue to trust your Sunday School Board."

## People who burned church help celebrate anniversary

POCOLA, Guatemala (BP)—Almost 6,000 people showed up for the 16th anniversary service of a little country church in Pocola, including local residents who burned down the church building 13 years ago.

A majority of those who once violently opposed the evangelical gospel message preached by Jerusalem K'ekchi Church now have accepted Jesus Christ as personal savior through its ministry.

The multitudes of other people attending the February anniversary represented 49 Baptist churches and mission points started over the years by the Jerusalem congregation.

The church kitchen crew fed more than 3,000 people daily during the celebration Feb. 7-10. Local church members donated six cows, 15 turkeys, 60 hens, 50 pounds of rice, 500 pounds of beans and 60,000 pounds of corn for tortillas.

Activities began at 5 a.m. daily with a prayer meeting and ended after 10 p.m. with a Christian film. Three preaching services came in-between, and the majority of people present participated in all activities, though many had to stand outside the church building. More than 2,000 slept each night in a revival tent borrowed from Southern Baptist missionaries.

The church, which ministers to K'ekchi Indians, is located in a remote valley north of Guatemala City. Only a handful of houses can be seen from the church. Miguel Coc Macz became pastor of the new congregation when he was 15. He later worked as a Baptist home missionary among K'ekchi Indians elsewhere but has since returned to the Jerusalem church, which now counts some 600 members.



# 1985 Youth Covention

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# Reagan defends citing Bible to justify arms increases

WASHINGTON (BP)—President Reagan has defended his use of a passage in Luke's Gospel to justify the nation's arms build-up and denied using the Bible for political ends.

Asked during the first news conference of his new term about some theologians' criticism of his use of Luke 14:31-32 as scriptural sanction for U.S. military budget increases in a Feb. 4 appearance before the National Religious Broadcasters convention here, Reagan replied: "Well... I checked that with a few theologians... and they seemed to think that it was perfectly fitting, yes."

He added his use of the Luke passage "was a caution to those people in our own country who would, if given the opportunity, unilaterally disarm us."

When asked if he had "any problem with using the Bible in a political context," Reagan answered, "Well, I don't think I've ever used the Bible to further political ends... but I've found that the Bible contains an answer to just about everything and every problem that confronts us, and I wonder sometimes why we don't recognize that one book could solve a lot of problems for us."

Some Baptist leaders were among those criticizing Reagan's use of the Luke passage,

including Baptist Joint Committee on Public Affairs Executive Director James M. Dunn and Southern Baptist Theological Seminary ethics professor Glen H. Stassen.

"It is always dangerous to take scripture out of context," Dunn told Baptist Press. "Mr. Reagan is following bad advice. The same chapter he cited also says, 'When thou makest a feast, call the poor.'"

Dunn added that Billy Graham "deals with scriptural judgments more competently" when the noted evangelist said, "To tie the gospel to any political system, secular program or society is wrong and will only serve to divert the gospel. The gospel transcends the goals and methods of any political system or any society, however good it may be."

Stassen, a leading Southern Baptist specialist on war and peace issues, urged Baptists to read the Luke passage for themselves. The text quoted by the President reads: "Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace."

That passage, Stassen said, "says a sensi-

ble ruler who sees that a war will lead to the destruction of his people will negotiate in a realistic way that leads to peace.

"We, the American and Russian people, are in precisely the situation Jesus is speaking of," Stassen continued. "In an age of nuclear overkill and nuclear winter, a war will lead to our destruction. Jesus is saying we should negotiate in a realistic way that leads to peace."

Stassen further asserted "to use this passage to justify a political position that we should escalate a very costly and dangerous nuclear buildup that has caused the Soviet Union to reject U.S. negotiating positions is to do the opposite of what Jesus is teaching."

"I think Jesus is telling President Reagan he and we need to be willing to give up some things if we are going to be his disciples," he added. "That may include giving up a determination not to cut a single nuclear weapon from the budget. It may also include giving up characterizing the alternative to his position as unilateral, when the alternative most advocated is a bilateral freeze."

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## International

### Unity in the New Life

by Jerry Wilcox, Lakeshore Drive Church, Little Rock

Basic passage: John 17:1-11, 20-21

Focal passage: John 17:1-5

**Central truth:** Unity depends on Christ being central in the life of the church.

Jesus said to his Father, "I have glorified you upon earth, because I have finished the work which you gave me to do; and now Father, glorify me in your own presence with the glory which I had with you before the world began." For Jesus, life was life with a climax, and that climax was the cross. In John 12:23, he said, "The hour is come that the Son of Man should be glorified."

It is one of the facts of history that again and again it is in death that the great ones found their glory. Abraham Lincoln had his enemies during his lifetime, but his toughest critics saw his greatness when he died. Someone came out of the adjacent room and said, "Now he belongs to the ages." Stanton, Lincoln's war minister, had always regarded Lincoln as a crude and uncouth man and had taken no pains to conceal his contempt. He looked down at Lincoln's dead body with tears in his eyes. "There lies," he said, "the greatest ruler of men the world has ever seen."

It was so with Jesus, for even the Roman centurion at the foot of the cross was left saying, "Truly this was the Son of God" (Matt. 27:54). The cross was the glory of Jesus because Jesus was never more majestic than in his death. The cross was the magnet that drew men to Christ in a way that even his life had never done.

Christians are united when the cross of Christ is the basis of fellowship. When each one has participated in the ultimate sacrifice, all are drawn together. Division in a Christian fellowship is seldom along doctrinal or biblical lines. Church members do not contradict each other of the historical reality of Jesus' death. The disunity among us emerges when our focus is on matters not related to Calvary. The words of the Lord are "and I, if I be lifted up, will draw all men to me" (John 3:14).

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## Life and Work

### The Spirit-led life

by Glenn E. Hickey, D.O.M., Pulaski Association

Basic passage: John 14

Focal passage: John 14:1-2; 15-18; 23-27

**Central truth:** The Holy Spirit is in the life of the church Christ's continuing presence, which alone guarantees its survival.

Satan has a clever strategy. He often takes that which should be one of the most unifying and cohesive truths of Christianity and, by twisting and distorting it, transforms it into something divisive and confusing. Such is the case with the doctrine of the Holy Spirit in the church today.

John 14 presents the Holy Spirit's ministry among the disciples as the key to their survival after Jesus' death. The burden of this entire section, chapters 13-17, is survival. How can this small, struggling band of men, so diverse in background, so inclined to contend with each other, so mercurial in temperament, survive the death of their Master, the one who is their only reason for being together? How very strange it is that the church today should be so divided over that which was for the early church, its sole source of unity and cohesion!

Perhaps a part of our problem is our frequent failure to see that the Spirit is not a doctrine to believe or discuss but a presence to be experienced. These truths seem obvious in this passage:

(1) The Holy Spirit's ministry is continuous with the earthly ministry of Jesus. He is "another Paraclete (Helper, Counselor) of the very same kind" (v. 16). To have the Spirit is to have Jesus present and active in your life, no more, no less (v. 18). In this way, Jesus can "go away" to prepare for us in heaven (v. 3) without leaving us "orphans" (v. 18), bereft of his presence and influence.

(2) The Spirit's work in man is related primarily to mind and will, not emotion or feeling. He teaches. He brings to remembrance. He enables us to keep Christ's commandments and to love as Christ loved. He is the bringer of peace. When he is present, troubled hearts are calmed and strengthened. When he is there, adversity can be conquered. When he is guiding, worship is centered in Jesus, not emotional excess.

The acceptance of these two teachings concerning the Spirit in John 14 would eliminate most of the distortions and excesses concerning the Spirit that divide Christians in so many churches today.

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## Bible Book

### Right priorities

by J. Lowell Ponder, First Church, Fayetteville

Basic passage: Luke 10:25 to 11:3

**Central truth:** Prayer and service are integral parts of a single package. Prayer is the prime impetus for every act of service. We can never substitute action on our part for prayer itself.

It is no accident that the parable of the good Samaritan, the narrative of Mary and Martha and the teaching about prayer are woven together in the same context, like three scenes in one act of a play. Each of these stories conveys a common truth: prayer and the doing of God's will are inseparable.

The wounded man in the ditch is the person in need. The Levite is the representative of righteousness according to the Law. The priest, also under the Law, represents in a particular sense institutional religion. The Samaritan is an example of the righteousness a Christian would exhibit. It is the thing that Christ would do.

The prodigious impact that motive exerts on our behavior toward other people is well known. Reprehensible behavior was once charged to uninvited evil spirits that came from without. We can only speculate as to the real reason the Levite and the priest detoured the needy man without looking at him. We can be very sure that they were not motivated by the spirit of a caring Christ.

The priorities for every disciple are the products of importuning prayer. The constant quest to know the will of God is ultimate priority, and that can be had only through prayer. A reverse logic would lead us to conclude that the Samaritan was a Christian and a man of prayer, because of his positive action toward the man in need.

The petition the disciples addressed to Jesus about prayer is ever timely: "Teach us to pray." No matter how long one may have been enrolled in the schoolroom of prayer, he never finishes the course. Every life experience that may come with any new day, sad or glad, becomes a new schoolroom in which he learns still more about prayer and God's purpose through us.

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## Colombia drug tensions may alter Virginia plans

RICHMOND, Va. (BP)—Continuing drug traffic tension in Colombia has prompted the Southern Baptist Foreign Mission Board to suggest Virginia Baptists select another country for partnership missions.

The Baptist General Association of Virginia approved a partnership relationship with Baptists in the South American country last November. Such partnerships involve sending U.S. pastors and church members overseas to work with Baptists and mis-

sionaries in the country.

Colombian drug dealers have threatened to retaliate against U.S. diplomats and businessmen for the Jan. 5 extradition of four Colombians to face drug smuggling charges in the U.S. Because of the threats, the Foreign Mission Board asked its missionaries to stay at home as much as possible and placed a hold on sending new missionaries or volunteer groups to Colombia. The hold on new missionaries was lifted in February.

## Mrs B.B. McKinney dead at age 95

SAN ANTONIO, Texas (BP)—Leila Irene Routh McKinney, 95, widow of the famed gospel music composer and Southern Baptist music pioneer, B.B. McKinney, died in her sleep March 1.

Born near Giddings, Texas, Dec. 28, 1889, she was a graduate of Mary Hardin-Baylor College, Belton, Texas; Baylor University, Waco, Texas; and Texas Christian University, Fort Worth. She taught at Mary Hardin-Baylor following graduation from Baylor University in Waco. She also was employed by the Sunday School Board for a brief time before retirement in 1955.

She served for many years as training union director for Nashville's First Church. At age 93, she continued to work as receptionist in the preschool area.

Her husband, long-time director of the

Baptist Sunday School Board's church music department, wrote more than 700 gospel hymns, children's songs and anthems, and in 1982 was inducted into the Gospel Music Hall of Fame.

Mrs. McKinney maintained a voluminous correspondence and telephone ministry, begun when she wrote to some 500 servicemen during World War II. She had more than 600 names in her address book, and would call or write to each one on their birthday.

She is survived by two sons, Lt. Col B.B. McKinney Jr. (Ret.) and Eugene McKinney, both of San Antonio, three grandchildren, five great-grandchildren, and a number of nieces and nephews, including Porter Routh, retired executive secretary-treasurer of the SBC executive committee.

## 'Autonomy' spurs formation of association

TIBURON, Calif. (BP)—Two churches who were not seated at the annual meeting of a Southern Baptist association near San Francisco because they had ordained women as deacons or ministers, have joined with six other churches to form a new association.

All eight of the churches which formed the Golden Hills Association Feb. 16 had been members of the Redwood Empire Association which last October refused to seat messengers from Tiburon Church, First Church of Sonoma, Calif., and Napa Church.

Tiburon, which hosted the organizational meeting, had ordained two women deacons while Sonoma had ordained women to the gospel ministry. Napa had ordained women to the ministry and has an ordained woman minister on its staff.

Tiburon and Sonoma joined the new association while Napa had visitors present for the organizational meeting. The eight member churches were represented by 46 messengers at the meeting at Tiburon.

Homer McLaughlin, pastor, Montecito Church of Santa Rosa, was elected moderator. He said, "The big issue (in forming another association) is autonomy of the local church. Very few of the churches in the new association have ordained women. With them the issue is not whether or not it's scriptural to ordain women, but rather the autonomy of the local church. We simply don't want an association deciding what a

local church can or cannot do."

In addition to autonomy, McLaughlin listed mission fellowship and training as reasons for starting the new association.

The churches which made up the Redwood Empire Association were divided into two associations for several years and then were merged into one in 1980 and the Redwood Empire named retained. McLaughlin said due to distance, as well as other factors, in his opinion the two associations should never have merged in the first place.

After recognizing the messengers from the participating churches and adopting the name, the messengers adopted the articles of incorporation and a constitution and by-laws, a budget, calendar, and then voted to cooperate with The Southern Baptist General Convention of California and the Southern Baptist Convention. The group resolved to keep the charter open for a period of six months:

Featured speakers at the meeting included Willie Gaines, pastor, Emmanuel, San Jose and president of the state convention, and Harold K. Graves, president emeritus of Golden Gate Baptist Theological Seminary, Mill Valley, and a member of Tiburon.

Participating churches include Craig Avenue, El Verano; Shell Road, Petaluma; Montecito, Santa Rosa; First, Sonoma; Tiburon, Tiburon, and Vallejo, Hillcrest.

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