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Arkansas Baptist Newsmagazine

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May 22, 1986

Arkansas Baptist State Convention

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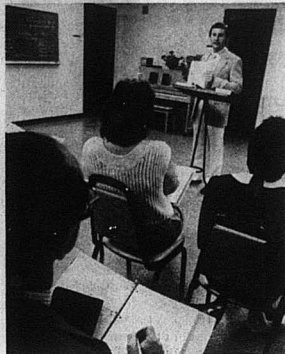
May 22, 1986

Arkansas Baptist Newsmagazine

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission,
Nashville, Tennessee

Involving laypersons
in evangelism
page 10

On the cover



ABN photo / Mark Kelly

A Sunday afternoon session in Continuing Witness Training is one of the many ways Southern Baptist churches can involve more laypersons in their calling to soulwinning (see pp. 10-11).

In this issue

4-5 our readers speak out

ABN readers take advantage of the forum for their opinions provided by the ABN "Letters to the editor" feature.

21 West Africa responds

New churches are springing up all over West Africa, and area missionaries believe it is simply a response to the aid Southern Baptists have ministered during that region's drought and famine.

Correction

Baptist Press releases naming persons nominated to SBC boards and committees omitted the name of Ken Lilly of Fort Smith, who was renominated to the board of Southwestern Baptist Theological Seminary.

Challenge grant given to Ouachita

ARKADELPHIA—The J.E. and L.E. Mabee Foundation, Inc. of Tulsa, Okla., has made a \$250,000 challenge grant to Ouachita Baptist University to aid in the construction of a \$2 million dollar library improvement project.

The gift is designated for one of Ouachita's major centennial year goals, construction of a new wing to the present Riley Library, renovation of the existing structure, strengthening library holdings, and a cooperative project for automation and an electronic link with Huie Library at Henderson State University.

The challenge grant by the Mabee Foundation, according to Roger Harrod, vice president for development at OBU, will be

used to help meet the \$500,000 challenge presented last September by Frank Hickingbotham, president and chairman of the board of This Country's Best Yogurt Enterprises, Inc., an Arkansas-based firm.

The challenge grant by the Mabee Foundation represents the fourth investment that the organization has made to Ouachita over the past 13 years. Previous grants assisted in building Mabee Fine Arts Center, McClellan Hall and Sturgis Physical Education Center.

The Foundation was formed in 1948 by Mr. and Mrs. John E. Mabee, both now deceased, for the purpose of aiding, among other causes, all Christian religious organizations and institutions of higher education.

'Have Faith in God'

In January, 1934, B.B. McKinney went from Fort Worth, Texas, to Muskogee, Okla. to lead the music in a revival meeting at Muskogee First Church. The pastor was A. N. Hall, and the evangelist was C. C. Morris of Ada, Okla.

These were the dark days of the Depression, during which many families were touched by financial failure. Businesses failed, banks closed and meager savings—even family fortunes—were unexpectedly wiped out.

During the days in Muskogee, McKinney thought often of some unfortunate businessmen in Travis Avenue Church, Fort Worth, Texas, where he served as associate pastor and music director.

Some close friends had faced great financial difficulties just before he left Fort Worth for Muskogee.

In a sermon one evening, Morris spoke of the need for strong faith in such days. The words provided the inspiration, and McKinney began the stanzas for "Have Faith in God." By sermon's end, he had a rough sketch of the stanzas. That night, he finished both words and music in his room at the Hotel Severs.

The hymn was published in 1935 by Robert H. Coleman in Dallas, and its message provided strength and courage to all those who sang it. It has become one of McKinney's best loved hymns. — William J. Reynolds

Ouachita friends and alumni plan SBC meeting

ARKADELPHIA—Ouachita Baptist University alumni and friends are invited to attend the annual OBU fellowship at the Southern Baptist Convention's annual meeting in Atlanta, June 10-12. The get-together will be

held following the Tuesday evening session, June 10, at the Peachtree Plaza Hotel.

For more information, contact Carbon Sims or Agnes Coppenger in the Former Students Association Office at Ouachita.

Vermont church seeks pastor

The East Peacham Church of East Peacham, Vt., is in search of a pastor, according to a letter from Neil H. Bradley, chairman of the congregation's pulpit committee.

The congregation seeks an "evangelistic"

person who is a "dedicated Southern Baptist," Bradley explained. Candidates must be willing to be bivocational or be self-supporting, such as a military retiree.

Resumes may be sent to Bradley at HCR-30, Box 5, East Peacham, VT 05862

Cooperative Program report: April

January-April gifts

Summary for April 1985		Year	Over (under) budget to date	% increase over previous year
Received	\$ 945,177.74	1981	\$ 17,046.19	13.68
Budget	\$1,020,833.33	1982	(\$41,666.83)	11.24
(Under)	(\$ 75,655.59)	1983	\$ 12,895.28	11.62
		1984	(\$355,206.92)	-2.10
		1985	(\$224,530.37)	9.92
		1986	(\$134,574.86)	9.66

An incomplete gospel

The editor's page

J. Everett Sneed



We live in an age of mental confusion. There have been so many surprising discoveries and so many startling inventions within the past few years that many minds are hopelessly bewildered. The impression has gone abroad that Christianity is not what it used to be. Some believe that the Bible is not the book it was when they were young. As a result, some have modified bedrock Bible doctrines. One of these is the New Testament doctrine of repentance and faith.

Even a quick glance at the New Testament will convince us that repentance and faith are matters of vital importance. There are many terms used in the New Testament to describe the experience of becoming a Christian. Perhaps the essential elements are summed up in the two terms "repentance" and "faith." Repentance has to do with sin while faith relates to our relationship with the Savior. Each implies the other. They are two aspects of one act or attitude.

Repentance has well been called "the lost card of gospel preaching." And yet, as we turn through the pages of God's Holy Word, we find repentance is necessary for forgiveness. Only through repentance can one truly possess peace. Repentance is also necessary for final entrance into the City of God.

Repentance is emphasized throughout the Bible. For example, Hosea exhorts, "... break up your fallow ground; for it is time to seek the Lord..." (Hos. 10:12). All through the Old Testament, the prophets called upon the people to turn from their wicked ways in repentance.

John the Baptist, the forerunner of Jesus, came preaching, "... Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Jesus himself said, "... except ye repent, ye shall all likewise perish" (Luke 13:3). After the resurrection, he charged his disciples to preach repentance and remission of sin through his name.

The apostles also preached repentance and faith. Peter preached that men must repent. Paul, the flaming evangel of the grace of God, said, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30).

The examples of repentance compose the most absorbing and moving pages in the Bible. From Genesis to Revelation, the penitents cry out for forgiveness. In the Psalter, for example, the cry for repentance is profound, indeed. David, for example, said, "Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions" (Ps. 51:1). In the New Testament we find the apostle Paul, whose commitment and dedication was profound, cry-

ing out, "... Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

The question arises, "What is repentance?" Repentance is more than being merely sorry for one's sins. Individual moods change quickly. Oft times, individuals are simply sorry that their sins have finally caught up with them. Apparently, Esau had no sorrow for the sins he had committed. He was simply sorry that he had lost his father's blessing. There certainly was no godly sorrow on the part of Pharaoh when he finally agreed to allow the children of Israel to be set free from bondage. These are instances of self pity, not of godly repentance.

Repentance is not necessarily fear or remorse. There is a kind of fear that worketh godly sorrow. But not all fear ends in repentance. Anyone separated from God would be uneasy when he faces judgment. But godly repentance must go deeper than regret or fear of the consequences of sin.

Spiritual repentance requires a man to change his mind about sin. True godly repentance recognizes that sin broke the bond of love in the Garden of Eden. True repentance recognizes that sin cost God his son on Calvary. True repentance reckons an individual as a sinner.

Spiritual repentance requires that an individual change his mind about himself. One is truly repentant when he compares the sinful state of his own life with the life of perfect righteousness of Christ. The individual who compares himself with other sinful men is not truly repentant.

True repentance, then, calls for a change of one's mind about Christ. The one who is truly repentant must see Christ as the only Savior from sin and the Redeemer from iniquity.

The other side of the coin in salvation is faith. The Scripture is clear, "Without faith it is impossible to please God" (Heb. 11:6). What, then, is New Testament faith? New Testament faith is commitment to Christ as Savior. To exercise faith, an individual must take him at his Word. Both repentance and faith are permanent attitudes of the Christian heart.

The question arises, "To whom are repentance and faith granted?" They are granted to the prodigal when he owns his sin and looks to his Father. They were given to the publican when he owned his sin and said, "God be merciful to me, a sinner" (Luke 18:13). They were given to Paul when owned his sin and looked to Christ. Repentance and faith are granted to each and to all who acknowledge their sinful state and turn to Christ. Without repentance the gospel is incomplete.

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Letters to the editor

Breach of integrity

Mr. Lee Roberts Sr., chairman of the 1986 Committee on Boards, Commissions and Standing Committees, has committed an outrageous breach of integrity and publicly damaged the prospects for reconciliation within our divided denomination.

He has radically politicized an already politically-charged report by publicly endorsing a candidate for the convention presidency two days before its release. He has labeled those who would oppose his candidate a people committed to a lie. He has slandered Southern Baptist college and seminary professors by calling their teaching "slop".

He has trampled upon our democratic polity by likening any amendments to his committee's report as "needless" and "embarrassing." He has rejected the opportunity to become part of the solution of our difficulties and has instead incarnated the demonic nature of our problem.

He should not be surprised when his committee's report is challenged by every state in the Union and his own statements censured by messengers he so arrogantly claims to represent. — **John H. Hewett, Asheville, N.C.**

Replace McCarty

In response to the article in the ABN of April 24, 1986, concerning SBC President Charles F. Stanley naming parliamentarians for the 1986 annual meeting of the SBC, I applaud Dr. Stanley for his efforts and concern. However, it is a shame he feels he is being forced into seeking a registered parliamentarian for this meeting. His choice of Drs. Draper and Sullivan was excellent, but I find it distressing, if not insulting, to many of our fine Baptist professors of speech, debate and parliamentary procedure, to have to go outside our own denomination for parliamentary guidance. Therefore, I protest the naming of C. Barry McCarty, an ordained Church of Christ minister, as a parliamentarian of the Southern Baptist Convention.

I am confident Dr. McCarty is a fine person, perhaps a brother in Christ, and he is a qualified, registered parliamentarian. However, Church of Christ ministers and their churches are well known for their debate and for their dogmatic theological attacks upon Southern Baptists. It is to that exact point I protest.

Please, let us leave that denomination out of our Southern Baptist Convention meetings. As a distinct denomination themselves, they give the local Baptist churches enough problems: We do not need their local ministers pointing fingers at us and then claiming it became necessary for one of them to guide the Southern Baptists.

Despite Dr. Stanley's claim that a neutral, registered parliamentarian is now called for and that his background makes no differ-

ence, it yet remains that this person is going to be sitting at the right hand of the Southern Baptist Convention president and in his direct consultation. This man probably will give the best advice possible and do an excellent job. But his viewpoint will not be Baptist. This is not a "neutral" meeting. It is the Southern Baptist Convention. Surely, in our denomination, there is a professor of speech, debate or parliamentary procedure, that can and would serve just as well.

I ask that a replacement be found for Professor McCarty. — **Al Kerst, Jonesboro**

Alarmed

I received just today a copy of a letter sent to me by a concerned pastor. This copy of a letter which he received from two men has the heading "SBC Friends of Missions." George McCotter and William Puckett of North Carolina are co-signers of the letter.

To say the least this letter alarms me. These two men have made accusations regarding what contributed to the election of Dr. Charles Stanley in Dallas as being the results of eleventh hour bussing of messengers by independent-fundamentalists. They also admit that they are now resorting to unethical practices in order to mobilize moderate Baptists to oppose the election of another conservative to the presidency in Atlanta. They claim they are "friends of missions and religious liberty" in the SBC. They also claim to have mobilized moderate Baptists in North Carolina last fall resulting in the election of their candidates. They claim also that this year in Atlanta may be the "the most crucial period in the history of the SBC." Meaning that this may be the last opportunity for moderate Baptists to regain control of the SBC.

Such terms as "theological strong arming," "right wing philosophy" and "well-oiled machinery," are used to describe the determination of the conservatives to remain in power. Yet in the same letter they admit to the same tactics they accuse others of. They also make a plea for financial help to finance their campaign. They name Dr. Winfred Moore as their candidate. I have learned from another source that these two men and their constituents secured the voluntary help of a political consultant—Randolph E. Cloud, former director of development for the State Democratic Party—to help organize the liberal wing of the North Carolina Convention prior to the annual meeting in Charlotte. I believe Arkansas Baptists should be informed of the above activities. — **Bob Richardson, Atkins**

On the firing line

Mr. sister's husband is in the Army, and they have been stationed in Germany for four years. The following is from a recent letter of hers.

"We now have curfews and detailed

security checks, and have been asked to limit our activities off base, but we still go to church trusting God to protect us there, especially. I'm glad we're going home soon, but I'm very concerned about the friends we're leaving behind. I sure wish people knew what it is like and would be more supportive of the military people.

The bombing of Libya was very serious and put us at even greater risk, but we've been sacrificed long enough. The military police are risking their lives every day trying to protect us. We have armed guards surrounding our school across from our house. All the kids' field trips have been cancelled. They're working double and triple shifts; and I'm proud of the families of these men. I don't know of anyone who has gone running home because of what's happened.

We're all at risk, but we're here to do a job. Sure it's scary. We have to trust the Lord every moment of the day and put our children under his wing of protection. We didn't leave God in the States; he's here with us too.

So don't worry or fret. Let's all just praise the Lord for his love and protection and pray that our family can show his love to those around us while we are in a difficult situation."

Are Southern Baptists doing enough for our service men and their families while they are risking everything to ensure our freedoms? Maybe individual churches can "adopt" several military families and support them through prayer, letters and other things that say, "We love you and haven't forgotten you." We don't have to agree with government policy to aid those on the firing line for us. — **Mrs. David B. Vasina, Omaha**

Rightful role

Dr. Criswell is right in saying a laity-led church will be a weakened church. Pastors, by virtue of their divine calling, are God's appointed leaders of the church in the New Testament economy.

In Scripture we find these statements, "obey them that have the rule over you," "let the elders that bear rule be counted worthy of double honor." It is clear pastors have some kind of rule in the church. It is the rule of moral and spiritual leadership and should not be usurped by the laity.

In a sermon on the church, the late L.D. Summers, longtime pastor of First Church, Mena, said pastors, by virtue of their call from God, have the first place of authority in the church. Pastors should not be in the church like jack rabbits in the lion's den.

In the average small town and rural church, and in some city churches as well, the authority rests with one or two prominent members, and the pastor must fall in line with their wishes if he expects to hold his pastorate. We are made to wonder if the Shared Ministry movement among us will

help or compound this situation.

We will have real revivals and stronger churches when pastors are given their rightful role as the leaders of God's flock and supported by the prayers and help of the laity. — **Walter H. Watts, Ft. Smith**

'If anyone had told me...'

First Corinthians is not addressed only to the church at Corinth but to all who are "sanctified in Christ Jesus," "called to be saints," and "in every place call upon the name of Jesus Christ" (I Cor. 1:2). Therefore, it is addressed to, and is applicable to, all of us.

According to this epistle: (1) when the above described are divided (1:10-12), (2) when they substitute the wisdom of men's words for the power of the preached gospel (1:17-25), (3) when they glory in the things of the flesh rather than in the Lord (1:29-31 and 3:21), (4) when they disdain spiritual things (2:12-16), (5) when they resort to human courts to settle internal differences (6:1), (6) when they condone and even boast about sexual immorality (5:1-2), and (7) when they let envy, strife, and divisions cause them to do things the way the world does them (3:1-3), they are carnal!

Over 50 years ago, I decided my life would be invested for God among Southern Baptists. I thank God for leading me to that decision, and in no way do I regret it.

If anyone had told me then the day would come when some Southern Baptist ministers

and churches would align themselves into political factions, would make instructed delegates of elected messengers to associations and conventions, would conspire with one another to try to control agencies and institutions of associations and conventions, would manifest and declare openly the childish attitude, "If you don't play my way, I'll take my marbles and go home" (Luke 7:28-35), and would advocate and practice an autocratic bureaucracy which eliminates autonomous and self-governing local churches, I would not have believed them!

But I am afraid this is happening today, and it makes me heartsick, for this is Corinthian carnality at its worst. — **Don Hook, Little Rock**

SBC sentiment thwarted

The Baptist and Reflector reports that the Executive Committee of the Southern Baptist Convention delayed action in joining a lawsuit challenging the constitutionality of our diplomatic relations with the Vatican. The article states, "The recommendation to delay originated in the By-Laws work group where discussion focused on refraining from any action that might embarrass President Reagan during his bid for reelection in November 1984."

It is appalling that the Executive Committee would disregard the expressed opinion of the 1984 convention out of regard for a particular party or candidate. The Conven-

tion clearly opposed government entanglement with the papacy. Why did President Charles Stanley allow this sentiment to be thwarted? — **Russell Bennett, Louisville, Ky.**

The way we used to be

I've been attending SBC (annual meetings) for 68 years. I was a voting messenger when women were first admitted as voting messengers at the convention in Hot Springs in 1918. I voted with 4,000 messengers the next year for the \$75 Million Campaign.

I was a pastor in Bartholomew Association in 1925 when the Cooperative Program was being launched. With many of the churches pastorless, I virtually ran the wheels off my old T Model promoting that program, which has produced the greatest missionary, educational, and benevolent movement in the history of Christianity.

Up to 1979, all our leaders were ardent supporters of the program. Since then, the facts tell a different tale regarding the presidents of the SBC.

I'm a conservative Baptist and in favor of getting rid of any pastor or teacher who promotes heresy, as Baptists have always taught, but they should be dealt with individually, without accusing the whole denomination.

Let's get back to doing things as we have always done them and keep our programs going and growing. — **W. O. Taylor, Melbourne**



The Southern accent

Dr. Kenneth Startup

A very charming and rugged lady

When Mary K. Eagle died in 1903, friends remembered her as a "cultured," "magnetic," and "charming" lady. She was also described as "pre-eminently strong," powerful, and even "rugged." All observed that Mary Eagle had been a significant force in the social, political, and religious life of Arkansas for two decades.

Born in Kentucky, the daughter of a successful planter, Mary Kavanaugh enjoyed a sheltered and comfortable childhood. Her family's social status and wealth also made it possible for her to receive a thorough education, which included several years at one of Kentucky's finest female academies.

In 1882, Mary married Col. James Eagle, minister, politician and president for many years of the Arkansas Baptist State Convention. A few years later, Col. Eagle was elected governor of Arkansas, and near the end of his life he served as president of the Southern Baptist Convention.

But Mrs. Eagle did not live in the shadow of her prominent husband. She possessed a keen mind and a robust personality and was an active campaigner for various causes, notably the struggle for women's voting rights. Most importantly, Mrs. Eagle possessed a profound commitment to evangelism. With a few other ladies, she labored for years to establish the Woman's Missionary Union in Arkansas.

It was a difficult task. Churches were scattered and hard to reach either in person or through a printed message or letter. Still, Mrs. Eagle and her "sisters" were convinced of the necessity of this organization and so they persevered.

As president of the Women's Central Committee of the Arkansas Baptist Convention, Mrs. Eagle often spoke and wrote to encourage the organization of Arkansas women in the cause of missions. Her plea was urgent and forceful: "Oh, Baptist

women of Arkansas! We urge you to help us put this powerful engine for good in motion..." The work was painfully slow, but gradually the "powerful engine" began to move.

Mary K. Eagle could have had a quiet life of luxury and ease, but God touched her in a way that compelled her to labor in his cause. Long hours of writing, days on rutted and muddy roads or in dusty, hot railway cars, endless meetings, a rigorous speaking schedule, all revealed the depth of Mrs. Eagle's commitment to missions.

On the eve of the centennial anniversary of the Woman's Missionary Union, it is fitting to pause and remember Mary Eagle and those other faithful and forceful women who built one of the most significant missionary organizations of the modern era.

Kenneth Startup is professor of history at Southern Baptist College.

people

Billy E. Hines Jr. has resigned as associate pastor of Central Church, Magnolia, effective July 30, following more than five years of service. He will begin serving Aug. 1 as associate director of evangelism for Arizona Southern Baptist Convention. He is a graduate of East Texas Baptist University and Southwestern Baptist Theological Seminary. He has served churches in both Texas and Arkansas. Hines and his wife, Kathy, have three daughters, Lara, Melanie and Lydia.

Bryan Faus has joined the staff of Cabot First Church as minister of music and youth. He and his wife, Brenda, came to Cabot from Central Church in Italy, Texas, where he also was minister of music and youth. Faus also has served churches in west and central Texas. He holds a bachelor of music degree from Wayland Baptist University and a master of church music degree from Southwestern Baptist Theological Seminary.

Lucille Younger Stills of Gilbert died April 30 at age 63. She was the mother of Lannie Younger, pastor of Tucker First Church. Her funeral services were held May 2 at St. Joe First Church.

Clayburn Bratton has resigned as pastor of James Fork Church.

Mark Cook began serving May 4 as pastor of Bates Church, coming there from Muse, Okla.

Jay Stewart of Barling has joined the staff of Fellowship Church at Witcherville as minister of music.

David Willard has joined the staff of Ward First Church as minister of music and youth.

Tim B. Blann has resigned as associate pastor and minister of music at Park Place Church in Hot Springs following more than eight years of service. He has accepted a call to join the staff of a church in Hobbs, N.M.

James Gills of Cabot died May 9 at age 19 as a result of an automobile accident. He was a member of Cabot First Church where his funeral services were held May 12. Survivors are his parents, Mr. and Mrs. James O. Gills of Cabot; a brother, Michael Gills of Washington, D.C.; two sisters, Traci and Kristi Gills, both of Cabot; and his grandmother, Edith Treadwell of Little Rock.



Hines



Faus

Rick Domerese will begin serving May 23 as pastor of Lone Star Church at Heber Springs. He and his wife, Debbie, and their two children are moving to Arkansas from Kentucky.

Gary Cresswell of Heber Springs is serving as pastor of Pleasant Ridge Church in Little Red River Association.

Doyle H. Morrison of North Little Rock died May 10 at age 52. He was a member of Park Hill Church in North Little Rock, where his funeral services were held May 12. Morrison was a family practice physician and a staff member at Memorial Hospital. Survivors include his wife, Lajuana Storey Morrison; a son, H. Keith Morrison of Little Rock; two daughters, Dana K. Morrison of Cabot and Kimberly Ann Grimes of Little Rock; his parents, Mr. and Mrs. Ray Morrison of El Paso, and two sisters.

Mark Oak has surrendered to a full-time Christian vocation and plans to attend Southern Baptist College. He is the son of Fred Oak, pastor of Quitman Church.

Olive Mae Hocott of Beebe died May 10 at age 82. She was a member of Pulaski Heights Church in Little Rock. Survivors include a son, Jay J. Hocott of Little Rock; a daughter, Patsy Herrin of Beebe; three brothers; four sisters; seven grandchildren and 12 great-grandchildren.

Floyd Cowan Jr. of Forrest City died May 10 at age 62. He was a Southern Baptist minister and a veteran of World War II. His funeral services were held May 13 at Forrest City First Church. Survivors are his wife, Helen McGee Cowan; a son, Dalon Cowan of Forrest City; a daughter, Phyllis Hillis of Forrest City; his parents, Mr. and Mrs. Floyd Cowan Sr. of Colt; a brother and five grandchildren.

Marty Sharp has resigned as pastor of Shorewood Hills Church at Malvern to begin his studies at Southern Baptist Theological Seminary.

Jim Barrett is serving as pastor of Bethel Church near Elaine. A native of Springfield, Mo., he attended Southwest Missouri State College and is now a student at Mid-America Seminary. He and his wife, Karen, have three children, Wendy, Lisa and Andy.



Pleasant Grove Church at Perryville held a service March 30 to dedicate a building housing Sunday School classrooms, a kitchen and fellowship hall. The building program also included the installation of a baptistry, water, central heat and central air conditioning. Pastor Troy Akers reported construction costs were held at a minimum due to the volunteer labor efforts of Ray Brownholtz and other members.

briefly

Fort Smith Grand Avenue Church men have planned an Indiana mission trip Aug. 10-17. They will assist Memorial Chapel in New Castle with a building program and revival.

Mabelvale Trinity Church observed homecoming April 17 with a musical program featuring the Hay Days Singers of Benton and the Golden Key Singers of El Dorado. Orville Castleberry is pastor.

West Helena Church will celebrate its 75th anniversary Aug. 3 with homecoming services beginning at 10:45 a.m. Former members will be special guests.

Humnoke First Church honored pastor Joe W. Hall with a luncheon May 1, recognizing his third anniversary of service.

Waldenburg Church ordained pastor Allen Quinn to the preaching ministry May 4. Ordaining council members were Jimmie Garner, director of missions for Trinity Association, Bill Scroggins, Charles Locke, Jim Box and Cecil Parker.

Walnut Street Church in Jonesboro has begun construction on an 18,000 square foot addition to its facilities. Completion day is expected to be in early 1987. Members of the church recently completed a 13-week Together We Build fund raising campaign, directed by Dwayne Fischer, consultant with the Southern Baptist Convention Stewardship Commission. Mr. and Mrs. Alfred Gallan of Jonesboro were directors for the campaign, in which members subscribed \$406,752 either through cash gifts or three-year commitments. C.A. Johnson is pastor.

Forest Tower Church in Little Rock ordained Harlan H. Fletcher and W.E. Wood to the deacon ministry May 4. Pastor Larry Childers served as moderator and Bob Shaddox, pastor of Ironton Church in Little Rock, delivered the charge. Gene Stacks, pastor of Star City First Church, was speaker.

Searcy Temple Church has provided a residence for Darrel and Judy Garner and their children, Julia, Joe and Danny. The Southern Baptist agricultural missionary family is on a short-term furlough from Malawi.

Little Rock Calvary Church will ordain Mark Tidsworth to the preaching ministry

June 4. Tidsworth, son of Floyd and Mary Ida Tidsworth of Little Rock, is a student at Southern Baptist Theological Seminary.

Geyer Springs First Church in Little Rock established a record attendance May 4 when 1,682 were present for Sunday School. Pastor Paul Sanders attributed the historical attendance to the outreach efforts of members through personal visits, phone calls and letters.

Pine Bluff Immanuel Church deacons hosted a dinner May 20 for single senior adults, according to pastor Mike Huckabee.

Baring Cross Church in Little Rock observed homecoming May 18 with "Old-fashioned Day" activities, including dinner on the ground, singing and fellowship. Harvey Elledge was speaker.

Conway First Church observed Christian Home Week May 11-17 as members were challenged to spend time together by cancelling all outside-the-home engagements. They were also encouraged by pastor David McGowin to establish a family altar time.

Fort Smith South Side Church recently voted to purchase property at 24th and L Streets for an all-purpose activities center, childrens playground area and parking space. Wade Tucker is pastor.

Barcelona Road Church in Hot Springs recently broke ground for a new worship center and launched a \$350,000 fund raising program to cover construction costs. Tim Reddin is pastor.

Mountain Home First Church hosted a church group May 11 from First Church, Murray, Ky.

Arkansas City Church conducted a Doctrine of the Laity study May 4-7 with 38 persons participating. Mark Kelly, staff writer for *Arkansas Baptist Newsmagazine*, was leader. Ken Overton is pastor.

Russellville First Church has more than 40 members with counseling training and experience in the areas of financial, grief, family, marital, teen problems, vocational, illness and spiritual. They have organized into a counseling ministry group to assist in meeting the needs of other church members.

Springdale Elmdale Church has planned a June 19-28 mission trip to Arizona to assist Windrock First Church with a vacation Bible school for a group of Navajo Indians.

Combs Church celebrated its 20th anniversary May 4. Program personality included former pastors Ed Turner and Clyde Nida and musician Doyle Downing.

ABN photo / J. Everett Sneed



Northside Church, Horseshoe Bend, dedicated a new 5200 sq. ft. worship and education facility on May 4. The new plant was erected at a cost of approximately \$60,000 through the use of volunteer labor. The dedicatory service was held in the afternoon with Jim Scott, pastor of the DeWitt Church, delivering the dedicatory message.

Surface similarities hide deep differences with Mormons

by J. Everett Sneed

Recently, Gary Leazer, Morris Smith and James Boling of the Department of Interfaith Witness, SBC Home Mission Board, Atlanta, Ga., held a workshop at First Church, Magnolia. Leazer said, "More Baptists are joining Mormons and Jehb'vah's Witnesses than any other groups."

Leazer said that currently there are 5.8 million Mormons worldwide. There are slightly more than 3 million in the United States. These statistics include infants and children, since they are considered members of the church.

The last statistics, released in 1983, revealed there were 8,408 Mormons in Arkansas. Their rate of growth has been almost four percent per year. This reflects a slightly faster growth in Arkansas than the nationwide rate of 3.5 percent.

Leazer said, "I do not know of a single doctrine Mormons teach that we could accept as Baptists. On the surface they may appear to be somewhat similar, but in reality their entire system is different from mainline denominations."

Leazer reviewed Mormon doctrine. They reject the Trinity. They believe in God the Father, his son Jesus and the Holy Ghost, but these are three separate and distinct beings. The three function more like a committee than anything else. The Mormons believe God is married and was once a man on a planet somewhere. He accepted and lived out the same gospel truths taught by the Mormon church and became a god. He is the god of that planet.

The Mormons further maintain God and his wife had all of us as his spirit children in heaven and that we were later born here on earth. This process also includes Jesus. So their view of the Father, the Son and the Holy Spirit is totally different from ours. They only worship God the Father but recognize many gods.

Jesus came into the world, and they believe that it was necessary for him to die on the cross. Jesus' death on the cross corrected what Adam and Eve had done in the garden. That is, he restored our immortality, and the whole world, regardless of faith in Christ, will experience the physical resurrection and live forever somewhere. It is up to each individual through his own good works and membership in the Mormon church to determine where he will live. The Mormons, of course, maintain they are the one true church.

There are four places an individual can go. The first is perdition or the second death, which most closely corresponds to the Baptist doctrine of Hell. The only ones who go there are Satan and his demons and those who commit unpardonable sins such as murder.

For all others, there are three kingdoms of Glory. The lowest of these kingdoms is the testial kingdom, the next kingdom is the

terrestrial, and the highest is the celestial kingdom. Two of these kingdoms are mentioned in 1 Corinthians 15:40. Joseph Smith invented the third.

Leazer observed, "Mormonism teaches that the only persons who can go to the celestial kingdom are Mormons who keep the laws and ordinances of the Mormon gospel." An individual must be baptized by a Mormon priest. If it is a man, he must be ordained to the Melchizedek priesthood.

In order to be worthy of the celestial kingdom, an individual must be married in a Mormon Temple in a celestial marriage. An individual must also tithe 10 percent of their gross income.

It is also required an individual keep the Word of Wisdom, which forbids the drinking of coffee, tea or alcoholic beverage. The use of tobacco also is forbidden. Finally, in order to attain the celestial kingdom an individual must sustain the prophet and attend church regularly.

The Mormons teach that if an individual does these things and enters into the celestial kingdom, eventually he will become a god just as God is, except God will always be a higher God.

Leazer also observed the Mormons have a very low view of the Bible. He said, "They quote the Bible extensively from the King James Version. But Joseph Smith made numerous changes in the Bible. Some have estimated that he made as many as 600 theological changes in the Bible."

The initial goal of Mormon missionaries is to place the Book of Mormon in the hands of individuals they visit. They will ask a person to read certain passages from it which indicate that Jesus visited the Western hemisphere after his resurrection in Israel. It tells how Jesus started his church among the American Indians.

Reading all of the Book of Mormon can give an individual a very false idea about Mormon teaching. The Book of Mormon is similar to the King James Version of the Bible. It contains a lot of quotations from the Bible.

The Mormons have a total of four different scriptures. These include the Bible, the Book of Mormon, the Doctrine and the Covenants and the Pearl of Great Price.

Leazer emphasized caution should be used in any encounter with a Mormon. He said, "A Baptist can falsely assume he knows something about Mormonism simply by reading the Book of Mormon.

"I do not think it is a good idea for a Baptist to invite a Mormon into his home unless he is equipped to take the initiative in the encounter. A person needs to know something about the Bible and how to use it. The average Baptist does not know enough about Mormonism to properly deal with a Mormon missionary. Often, Mormon missionaries mislead an individual because of their redefining of terms.

"I do think we should share our faith and encourage our people to witness to Mormons," Leazer continued. "But I think we should start with our neighbors and co-workers."

Leazer observed that Mormon missionaries are trained to be proselytizers. Leazer listed a number of things to keep in mind in a witnessing encounter with the Mormons.

First, emphasize the ABC's of salvation. Arguing with a Mormon about polygamy, although the doctrine is not biblical, is not the most important thing when you are attempting to lead an individual to have an experience with Christ.

Second, in witnessing to a Mormon, an individual should use his own translation of the Bible. This is necessary because Joseph Smith changed so much of the text. The Mormon version of the King James Bible is exactly like ours but the footnotes and appendix contain Smith's changes.

Third, be sure to carefully read the context of any passage mentioned by a Mormon. It should be remembered they are masters at pulling verses out of context to make a case for their doctrines. For example, they refer to 1 Corinthians 15:29, which mentions baptism for the dead and ignore the fact Paul was talking about the resurrection in the entire chapter.

Fourth, probably the best witnessing tool an individual has is the sharing of his own testimony. The truth is that most Mormons have not had an experience with the Lord."

Fifth, in giving a testimony an individual should emphasize his sinfulness apart from God because Mormons believe they are future gods. It is important to quote Scripture to reinforce this. An individual also should emphasize his helplessness without God. This is necessary because Mormons believe they can save themselves and work their way into heaven.

Finally, an individual should emphasize salvation is by grace through faith and works come as a result of a changed life, not as a vehicle to produce salvation.

Leazer observed, "One of the problems in dealing with groups like Mormons is that they want to do all the talking. It is important for an individual to condense his testimony to two minutes, giving emphasis to biblical teachings so Mormons and others like them will have something to take away with them.

"Mormons are not normally won in a single witnessing experience," Leazer concluded. "This doesn't mean we should not witness to them, but it requires a great deal of patience to bring them to a relationship with God through Christ."

(Editor's note: Next week we will look at Jehovah's Witnesses.)

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

Helpline

for the local church

Here it comes! I mean, in full force it is about to make its presence known. Extra meals, extra clothes washing, Bible School, ball games, vacations and "forty-eleven" other things.

That is summer, all right! You want to just cancel summer? Maybe you would like to just sleep through it. Some of you are worn out thinking about it, right?

No! No! No! We don't want to miss the choice opportunities summer affords! We will likely have to make some choices out of the many things that we might do, because we can't survive doing all of them. Two things should govern those decisions. We should choose for ourselves and our children the activities that will provide the most lasting spiritual benefits. Secondly,

we should choose the activities that both children and parents can do without creating unreasonable stress on schedules, emotions and physical strength. Make this a quality summer.

Here are some of the great ways we can help you! One or more of these will meet a need for you or some family member.

*** National Campers on Mission Rally.** For the first time, Campers on Mission will hold their annual national meeting in Arkansas. It will be at Wilderness Point Campground on Lake Norfolk, near Henderson. The National Rally, June 20-22, will be preceded by the Arkansas Chapter of Campers on Mission Rally, June 17-19. What a great opportunity for fellowship, relaxation, vacation or retirement! This very large campground can accommodate hundreds of rigs. You regular campers can find a new experience with Campers on Mission. Those of you just getting started will love this. You could probably find someone who would help you put up your tent. Let's show our friends from over the nation a great Arkansas Baptist good time. Call Pete Petty (376-4791) if you need more information.

*** Man and Boys.** This is for you! Actually, the Man and Boy Mini Camp, June 13-14, for grades 1-3, is the only camp which includes the dads. It's a little shorter than the other camps because of the younger ages. Busy dads who find time to come with their sons to Camp Paron for this Mini Camp will always be glad they did. Camp craft experiences along with missions emphasis will combine with organized games and activities to round out a beautiful experience.

*** Fourth graders through senior high.** you will have two weeks to choose from for your Royal Ambassador Camp. June 9-13 and June 16-20 are the dates. Besides the spiritual emphasis and missionary education, great fun will be found in water sports, camp craft, ball games, conservation and nature experiences. So many boys are growing up with little contact with good male role models. Moms, pastors, churches need to see to it boys have such an experience, even if there is no dad to encourage it.

*** Women and girls.** you are not left out. Immediately follow-

ing the RA camps are the camps sponsored by the state WMU. Again, a two day camp is planned for grades 1 - 3 with their mothers, just as was scheduled for the boys. The dates for this camp is June 27 - 28 at Camp Paron. Those little girls need this time with their moms.

Can you believe this? We have four weeks of GA camps plus one mini camp. The dates for the first two camps are June 23-27 and June 30-July 3. These are at Camp Paron. The full scope of activities and events that go with a good Christian camp are planned, plus that personal contact they get with missionaries.

*** Acteans have a Mini Camp** June 16-18. But this camp is at Cold Springs Camp, north of Conway. This is the Faulkner County Association Camp. What a thrill it is to see these camps growing to capacity. This is one of our greatest hopes our churches will continue to be mission minded. It also provides a rich source for the Lord to tap in calling our future missionaries.

*** Music Camp for grades 4 - 6** is scheduled June 23 - 26 at Ouachita. some 600 children and leaders gather for this glorious week. Pastor Rich Kincl, from First Church, Berryville, will be leading the worship services. A large corps of workers is enlisted from over our convention leadership in one of the most popular events of the year. For the musically inclined, this is a must.

*** The best for last!** No, the biggest for last! For 82 years Arkansas Baptists have had youth assemblies at Siloam Springs. Seven

Great ways we can help you!

by Don Moore

weeks are planned for this summer. We average almost 1,000 per week. It takes over 750 enlisted workers from over the state to staff this great experience. There are usually 250 to 300 people saved during these weeks. Older children and youth come to Siloam. Special classes exist for adult sponsors. This year could be a record year. Call Freddie Pike for more information.

It is probably too late for you to get into Glorieta or Ridgecrest this summer. But, you can pray for the rest of us. Many from Arkansas will be teaching at various weeks. I have the privilege of being the preacher for Bible Preaching Week at Glorieta, July 18 - 23. We all would appreciate your prayers.

*** Watch for the next Helpline.** July is as promising as June. Please pull out your Helpline and keep it handy for ready reference. We count on you to do that as we try to cut back on individual mailings that come to you from the Baptist Building.

As you labor through the summer may it be in the power of the Holy Spirit. Your labor will not be in vain or burdensome! P.S. Don't forget June is the month we go to the SBC.

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

This monthly Helpline is a cooperative ministry of the Arkansas Baptist State Convention Executive Board and the *Arkansas Baptist Newsmagazine*, designed to inform about and interpret the helping ministries of the Arkansas Baptist State Convention to the churches. Pages 12-15 are produced by the ABSC Executive Board.

10-11 rank and file

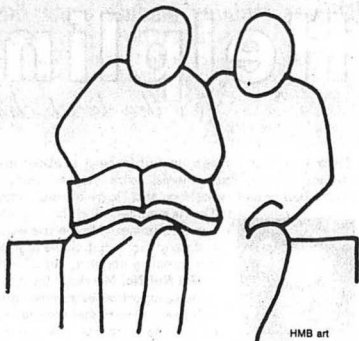
SBC baptisms have been declining steadily. Last year, it took 41.3 church members to win one convert to Christ. What can churches do to involve more laypersons in personal evangelism?

12-15 coming on strong!

A full summer of camps and other programs lies in store for Arkansas Baptists. State convention personnel give a preview of what's ahead.

Involving laypersons in personal evangelism

by Mark Kelly



HMB art

For a denomination which prides itself on being the most fervently evangelistic of them all, Southern Baptists are in serious trouble.

In 1985, it took 41.3 Southern Baptist church members to win one person to Christ. Looking at it another way, the average Southern Baptist wins one person to Christ every 41.3 years.

That statistic reflects but the most recent development in a steady trend of declining baptisms in the Southern Baptist Convention. In 1985, the SBC's 351,071 baptisms represented a decrease of 5.6 percent (20,957) from the previous year. Thirty years ago, a denomination 40 percent smaller in membership baptized 20 percent more people, a ratio of one convert for every 20.3 members.

Undoubtedly, if conversions resulting from church staff and crusade evangelism could be deducted from total baptisms, the statistics would paint a very dismal picture indeed of evangelism among the rank and file church members of the convention.

'The greatest roadblock to lay evangelism is fear. . . . Hands-on experience and accountability are the secrets to involving more people in their calls to make disciples as they go.'
—Jim Lagrone

"We're very concerned about statistics, like that," said Jim Lagrone, associate director of the Arkansas Baptist State Convention Evangelism Department. "I believe the average church member wants to do something when it comes to personal soulwinning. I believe they are aware of their responsibility, but they don't have confidence in their ability to share their faith effectively.

"Perhaps we haven't given people the chance to experience soulwinning, perhaps we haven't pushed lay evangelism because we are afraid of its abuse," Lagrone conjectured. "But I believe the greatest roadblock to lay evangelism is fear, the fear of not knowing what to say or do when faced with an opportunity to share what Christ means

to us. We know we should, but we don't know how."

Churches burdened for more rank and file involvement in personal evangelism have an abundance of resources available to them in six SBC witness training programs, Lagrone noted.

WOW (Win Our World)—a weekend event geared to youth and their leaders. Lagrone explained a new WOW Advance program will receive its national premiere this July at Arkansas' Super Summer youth event on the campus of Ouachita Baptist University. The new material will focus on training youth leaders, who in turn will train apprentice youth in Scripture memorization and personal evangelism.

LES (Lay Evangelism School)—"one of the most effective Southern Baptist tools yet developed," according to Lagrone. A four-night experience in one week, the material is geared to a general lay audience. Preparatory Bible study and follow-up are included in the design.

Tell Witness Training—also geared to a general lay audience, this 11-week study uses a film cartridge and viewer. When used well, it gives good results, Lagrone said.

CWT (Continuing Witness Training)—an intensive 13-week course of training involving Bible study, Scripture memorization and hands-on experience. A skilled witness works with two apprentices in weekly study sessions and visitation. Lagrone's evaluation: "Done right, it will change a church."

Two other training resources are found in Equipping Center modules produced by the Baptist Sunday School Board. "How to Witness" and "Training Sunday School Workers in Evangelism" are flexible studies geared to individual, small group and seminar approaches.

The second of these, Training Sunday School Workers in Evangelism, was produced for the "Good News, America" simultaneous revival effort. In January, immediately following Witness Commitment Day, churches were encouraged to join in an attempt to train 1 million Sunday School

workers in personal evangelism.

Lagrone has found the Training Sunday School Workers module "a good step toward making Sunday School what we've always said it is, the outreach arm of the church."

"The Sunday School teacher who is not visiting unsaved class members is one of the largest untapped resources in the church today," he said. "If Sunday School is to be the church's outreach arm, we need to put some teeth to it. That's why this module is so good."

The module, which is designed for six, one-hour study sessions, provides basic training in personal witnessing to the very people on whom churches hinge their hopes of outreach, the Sunday School leadership. It places an emphasis on evangelistic Sunday School visitation and gospel presentations in the classroom setting.

But a study seminar without hands-on experience and an accountability to practice what has been learned does no good, Lagrone asserted.

"Without on-the-job training and accountability, this module would be just another study," he said. When he has led the study, he has asked Sunday School leaders to commit themselves to a regular day at least once a year when an evangelistic gospel presentation would be made in every class, complete with an opportunity for persons to respond to the call to salvation.

Training is the key to helping people overcome their fear of not knowing what to do, and hands-on experience and accountability are the secrets of good training, Lagrone asserted.

"I believe in the old saying, 'Preparation breeds confidence,'" he concluded.

"Hands-on experience and accountability to practice are the secrets to involving more people in their calls to make disciples 'as they go.'"

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

Witness training module paves the way for El Dorado laypersons

by Mark Kelly

The timing was perfect for Becki Harp. As a relatively new Christian, this bright, spirited young woman was full of enthusiasm about her newfound faith. When the director of Immanuel Church, El Dorado's Adult 2 Sunday School Department announced the need for an outreach director, she knew the Lord wanted her for the job.

"I was eager to do anything I could," she recalled. "I took the position because I knew God wanted me to, but I knew I didn't know how to do the job.

"In fact, several of us in the department knew God wanted us to be visiting, but all of us sat back because we didn't know how."

Harp had only just accepted the position when an announcement was made about an upcoming training event. Jim Lagrone, Arkansas Baptist State Convention evangelism associate, was to lead a one-day seminar to train Sunday School workers to visit and teach evangelistically.

"The timing was perfect," Harp recalled. "It was just what I needed, right when I needed it.

"When Jim told us, 'Preparation breeds confidence,' that spoke to me," Harp explained. "He told us a successful witness is sharing the gospel in the power of Christ and leaving the results to God.

"When I realized it's not up to me to provide the most eloquent words, that all I have to do is share my testimony and leave the results to God, it was like a tremendous burden had been lifted from my shoulders," she said.

"We all have a responsibility to witness, not just church staff, but we feel inadequate because we don't know how," she added. "And there is so much apathy. People are so busy and so caught up in the world that

we lose sight of what we are supposed to be doing."

Ruben Carter sees the apathy, too. The director of Immanuel's Adult 3 Sunday School Department, Carter finds a lot of people tend to take worldly standards of numerical success and apply them to the church, missing the meaning of it all the while.

"What you get is an organization and big numbers but not what God is looking for," Carter explained. "You get members but not saved people committed to being disciples of Jesus."

Carter speaks from his own experience. Active in church organizations his whole life, he came to a conviction he had joined the church but never committed himself to Christ. After his making a commitment, he found "a deep desire to be a soul winner."

Carter made a commitment to his Sunday School's outreach program and later was asked to direct the department. When the Training Sunday School Workers in Evangelism seminar was offered, he jumped at the opportunity for a new vision.

What he found was a new vision of Sunday School as more than teaching Bible knowledge.

"I used to see Sunday School as a ministry to church members and a way of bringing people into church services where they could be exposed to the gospel," Carter explained. "The responsibility for winning them was on the preaching.

"Now I see the challenge and potential of equipping people in Sunday School to be soulwinners. I can see the salvation witness taking place during visitation," he said. "I realized the value of evangelism through the Sunday School lies in the sheer number of

people involved. If you can get them witnessing, you multiply the potential effect.

"We need to quit just teaching the Bible as a subject and start emphasizing being disciples of Jesus," he asserted.

Gary Glasgow, assistant pastor at Immanuel, believes the Training Sunday School Workers in Evangelism module serves as a good first step toward involving more laypeople in personal evangelism.

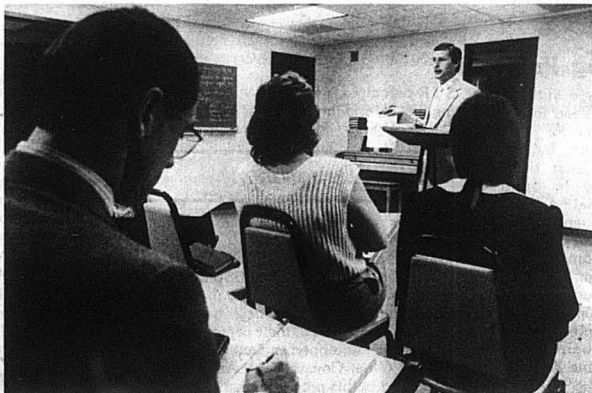
"This study can involve people in witness training who wouldn't be able to commit themselves to a more intensive process like Continuing Witness Training," observed Glasgow, who has served the church for 10 years. "More importantly, it can provide preparation for a person to make a deeper commitment to witness training.

"As people get a vision and burden for what God can do through them, the Lord can lead them to a deeper commitment to training," Glasgow continued. "When you come to a point where you're ready to completely yield to his will and you feel a burden for people and a hunger to share, that's the point where he begins to use you.

As evidence, Glasgow points to Harp and Carter. After completing the study led by Lagrone, each has moved on to more intensive training. Carter presently is an apprentice in Continuing Witness Training, as are three others from the study group. Harp is working through MasterLife, a six-month group process designed to instill discipleship skills, including sharing a personal testimony.

"The danger a church faces is in not continually training people in witnessing," concluded Glasgow. "If we don't keep up our training, people forget how. Maybe they even forget what they are supposed to be doing."

ABN photos / Mark Kelly



Immanuel Church, El Dorado, is in its first cycle of CWT (Continuing Witness Training) after an emphasis on training Sunday School workers in personal evangelism. Four of the 37 persons trained in that program moved on to the intensive CWT process.

Missions Awareness

Arkansas Woman's Missionary Union sponsors three types of missions centered camping programs



Glasscock

daughter. A special weekend, such as a GA Mother/Daughter Camp, could have a

Mother/Daughter Camp gives mothers and 1-3 grade daughters an opportunity to spend quality time together in a missions setting. The remaining GA Mother/Daughter Camps will be June 27-28 and July 11-12.

Plan now to set aside time to be with your

lasting impact on your mother/daughter relationship as eternal values are taught and caught.

GA Mini-Camp is for girls in grades 1-4 and mothers or leaders. The purpose of GA Mini-Camp is to serve as a transitional camping program between GA Mother/Daughter camp and weeklong resident GA Camp. GA Mini-Camp gives two nights of a camping experience with a familiar adult chaperone in addition to a GA Camp counselor. This is particularly helpful for girls who have never been to camp before. Special conferences are provided for the adults and mothers so GA Mini-Camp is geared for their special needs. The dates for GA Mini-Camp are July 1-3 and July 9-11.

Resident weeklong GA Camp is for girls finished grades 3-6. Arkansas WMU provides trained college girls who serve as counselors and camp staff. Girls experience Bible study, worship, special interest activities, swimming, commitment service, and more. The dates for GA Camp are June 23-27, June 30-July 3, July 7-11, July 14-18.

WMU

Choose the missions camping setting that best fits your needs. For registration information on any of these camping programs, contact the State WMU Office, P.O. Box 552, Little Rock, AR 72203. — **Pat Glasscock, GA/Mission Friends director**

Arkansas Baptist Farmer's Economic Crisis meeting held in Brinkley

Recently on April 22, the first of several Farmer's Economic Crisis Meetings was held at the First Baptist Church in Brinkley. Jim McDaniel, pastor of the host church, presided. It has been called a great success by those who attended.

Among the approximately three hundred in attendance were many farmers and their wives, pastors and other church leaders. A good group from the host church was, also, present.

The keynote speaker was Dr. Don Moore, Executive Director of the Arkansas Baptist State Convention. The newly elected

Christian Life Council

associate to Dr. Moore, Mr. Jimmy Sheffield, spoke on stress management. Mr. Jim Sprott, attorney and chairman of deacons at Brinkley First Baptist Church, was also a speaker.

The purpose of the meeting was to extend spiritual encouragement to those individuals and families going through the current farm crisis. The meeting was sponsored by the Arkansas Agriculture Mission Fellowship. As one of the Arkansas Brotherhood Fellowship Groups, they will be setting up more such meetings in other areas of the state that have been gravely affected by the farm crisis. — **Robert Parker, Director**

Summer Training Program

Isn't it ironic that a college student will spend 4 to 5 years and fifteen to twenty thousand dollars on training for his life's vocation, but spend very little time or money to build a foundation for his Christian life in the years to come?



Loyd

Arkansas Baptist Student Union is interested in providing deeper training in discipleship skills. We want to help students live a more effective and fruitful life. This summer, beginning June 1 and going to August 9, Arkansas BSU will provide a 10 week Summer Training Program-S.T.P.

S.T.P. participants will work full time during the day and then use their evening and some of their weekends for training.

Student Department

Students will gain training in personal spiritual growth, outreach, missions, evangelism, character and Bible study.

The desire of the Arkansas BSU Summer Training Program is that through the application of these training objectives, BSU students will return to their campuses and BSU's better equipped and active in fulfilling the Great Commission. Any student interested in this program should write to S-T-P, 944 West Maple, Fayetteville, Arkansas 72701-4996. The requirements are simple: a hungry teachable heart and a desire

to serve Christ with what is learned.

If you live in Little Rock or North Little Rock and need a summer employee, please let us see if one of these involved in the STP program might meet your needs. In turn, you would be making it possible for a student to strengthen his Christian life.

I, my wife Cindy, and our children will be living in Little Rock this summer as I direct the STP program. Won't you pray for this new venture of faith for Arkansas BSU? — **Lynn Loyd, Student Director**



New Christian growth

One of the striking memories of my past was a visit with a thirty year old baby girl. She talked, walked and acted as a baby.



Shell

I can only imagine the heartache of this mother. Her little girl never matured. I often think how it breaks the heart of our heavenly father when his children never mature. Peter expressed the heart-beat of our heavenly father in I Peter 2:2 concerning the

growth of Christian babies, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." God has given us many new baby Christians through the harvest of the Good News Revivals. Each of these babies needs the support system of the Christian family in the local church.

The plan of God for each new Christian is very vividly displayed in Acts 2:41-47. Our local churches have a responsibility to new Christians to teach them this plan. Each new Christian has a responsibility to himself, the local church and our Lord to train in this plan.

The New Testament Christians were joyously converted. The Bible says in v.41, "they gladly received his word". When a person comes to know Christ he shares in a joy unspesakable and full of glory. Jesus spoke to Zaccahaeus and said, "Make haste and come down". Zaccahaeus made haste and joyfully received Jesus.

Evangelism

The New Testament Christians were openly committed to Christ and his church. They were baptized. This means that they were obedient to Christ's command. They followed the example of Jesus. They gave a public testimony of being dead to sin and resurrected to walk a new life.

These New Testament Christians were completely obedient to the truths of our Lord. They continued steadfastly in the apostles' doctrine. It is critically important to take a stand for the truth and to stand upon the truth. When we know the truth, the truth sets us free. They enjoyed a loving fellowship. You can observe the flight of birds and find the old adage is true that "birds of a feather flock together".

Growing in Christ will continue in the next issue. — Clarence Shell, director

Religious Liberty Sunday

Because he preached without a license from the established church, John Bunyan, an English Baptist preacher, spent eleven years in the Bedford jail.



Parker

In the summer of 1851 Obadiah Holmes, an early Baptist leader in Massachusetts, received thirty whip lashes for refusing to obey the state church. As a result of Holmes standing up for religious liberty in

this way, Henry Dunster, president of Harvard, accepted Christ and became a Baptist. Dunster later led in the establishment of a Baptist church in the city of Boston.

As July the fourth draws near, Baptists in Arkansas should prayerfully reflect upon the great contribution men like John Bunyan, Obadiah Holmes, Roger Williams, John Witherspoon, George Mason, Isaac Backus and John Leland made regarding religious liberty. It's a precious heritage that must be passed on!

Christian Life Council

Whether we agree with other religions or not, freedom or liberty to worship according to the dictates of their own conscience must be respected.

From the beginning, Christian history has shown that the way to win the lost to Christ is not to restrict them religiously but to demonstrate that Jesus Christ is preeminently the King of Kings and the Lord of Lords. This is done by lifting Him up by the preached Word and by a thoroughly committed Christian life imitating the way Jesus responded to His Heavenly Father and to the many needs of mankind. Through the centuries Jesus has drawn men unto Himself in those ways and not be eliminating religious liberty.

If nothing else, in celebration of Religious Liberty Sunday on June 1, proudly lift up the liberating Christ. He continues to set and keep men free by His overpowering love demonstrated best of all on Calvary. — Robert Parker, Director



Brotherhood

Big "M" stands for Memphis, Tennessee, site of the Seventh National Pioneer Royal Ambassador Congress, August 4-7, 1986, at the Memphis Convention Center. The National Congress will provide an action packed mission experience for Pioneer Royal Ambassadors in grades 7-12. There will be exciting things to do, people to meet, and places to visit.

Memphis, noted for its location on the mighty Mississippi River, will provide many options in mission action, education, and information. Besides music and testimonies by Christian personalities such as Truth, Ken Medema, Angie Lewis, James Irwin, and Jerry Clower, the Congress will provide an in-depth look at Southern Baptist Missions from firsthand mission testimonies, projects, and games.

For more information concerning details, cost, and housing contact the Brotherhood Commission, Congress Registration., 1548 Poplar Avenue, Memphis, Tennessee 38104 — Neal Guthrie, Director



National COM Rally

Arkansas Campers on Mission are excited about hosting the National Campers on Mission Rally at Wilderness Point,



Petty

Henderson, Arkansas, Hwy. 62 (eight miles east of Mountain Home.) The National Rally will begin Friday night, June 20, and conclude Sunday morning, June 22. The theme is "Bein' as how you're goin'..."

The state rally will precede the national rally with the program beginning Wednesday afternoon, June 18. Campers are welcome to come for the entire week. The Arkansas group is urged to arrive by Tuesday afternoon, June 17 if at all possible.

Plans have been made to have programs and events which will be of interest to all ages. The Ozark region is one of the finest playgrounds in the nation.

The registration fee for this rally is \$10 per rig for the entire rally. Camping cost is \$9 per day for each rig. A person does not need to be a member of COM to attend this rally. In fact you don't have to own a camper or tent because there are motels in the area.

Speakers include Dr. Don Moore, Executive Director, ABSC; Smokey Boyle, National Chaplain of Good Sams and coordinator of the Rio Grande Valley RV Park Ministries, Harlingen, Texas; Dr. Jack Nicholas, President of Southern Baptist

College, and many others. Outstanding music has been arranged by Lendol Jackson.

Dorothy Jackson, Vice President for Student Development, Southern Baptist College and professor in Church Recreation will direct the programs for children and youth.

Missions

Helpful conferences have been arranged for Saturday morning. There are about a dozen conferences which have been arranged to assist Campers on Mission in ministry as they go. Each conference will repeat once which will enable each person to attend two special interest conferences.

Saturday afternoon there will be an arts, crafts and missions fair. Saturday evening we will have one of the largest open air potluck dinners. This is an annual event during the national rally.

This National Campers on Mission Rally is a real opportunity for those of us in Arkansas.

Write or call the Missions Department, P.O. Box 552, Little Rock, AR 72203, 376-4791 ext. 5150 for more information. —

Pete Petty, Missions Ministries



Money Management

Christian stewardship begins with good money management. Churches, in growing Christian stewards, have a responsibility to teach their members the basics in Christian money management.



Walker

The state Task Force on Planned Growth in Giving suggested Christian money management conferences for ministers/staff members.

Two conferences are scheduled for July 14-15. The July 14 conference is set for Fort Smith, and the July 15 conference will be held in Little Rock.

Stewardship

Dr. John Morgan, pastor of the Sagemont Baptist Church in Houston, will lead the conferences. Dr. Morgan is an experienced money management conference leader. He has prepared and published materials for conference participants.

The conferences are designed to equip pastors/staff members to conduct money management seminars in their churches. All pastors/staff members are invited. No conference fees will be charged. — **James A. Walker, director**

Single Adult Labor Day Conference

The Arkansas Baptist State Convention will sponsor a bus trip for single adults to attend the Labor Day Conference at Ridgecrest August 29-September 1, 1986. The trip is for single adults, church and associational workers in single adult ministry.



Jackson

Lloyd Elder, President, Baptist Sunday School Board, will be the featured speaker for this largest annual national gathering of single adults. Phillip Landgrave, composer and professor, Southern Baptist Theological Seminary, will be the music leader. Special guests include Cynthia Clawson, composer, concert and recording artist; Ragan Courtney, author and dramatist; and Keith Longboam, music evangelist and recording artist.

Highlights of the Labor Day Weekend for single adults include music, worship, a large variety of growth seminars, Bible study, leadership training, fellowships, talent shows, deat-interpretation, a 5K run and more. Ferris Jordan's new book, commissioned for this conference, will be given to each person who registers. "Living Values for Today's Singles" is the theme for the annual event.

Family Ministry

The group will leave Little Rock Thursday, August 28, at 10:00 a.m., spending the night at the Holiday Inn Holiday Home in Cookeville, TN. The Labor Day Weekend begins with the evening meal Friday and ends at 11:00 a.m. Monday. The group will leave Ridgecrest, spend the night at the Holiday Inn Holiday Home in Jackson, TN, and return to Little Rock about 2:00 p.m. Tuesday, September 2.

The cost per person is \$240.00. This includes round trip bus transportation, lodging enroute and the costs at Ridgecrest for lodging, registration and meals. Meals enroute and personal incidentals are not included. Reservations will be accepted on a first-received-first-reserved basis.

Contact the Church Training Department, P.O. Box 552, Little Rock, AR 72203 (501/376-4791) to register or request additional information. The conference center fee is refundable until July 30, 1986, and other monies are refundable until August 28. — **Gerald Jackson, associate**

Preschool News

The Weekday Early Education Workshop is scheduled for July 31-August 1 in Life Line Baptist Church, Little Rock.



Ratton

experienced and inexperienced; Mother's Day Out; book/storytelling; science/nature; how to use the Bible; baby-toddler; and discipline/developing self-esteem.

An idea fair is scheduled on Thursday afternoon. WEE directors are urged to participate in the fair by exhibiting creative

art, cooking projects, seasonal activities, music activities, nature, unit ideas, table and folder games, and other ideas that have been successfully used.

Sunday School

Three new sets of teaching pictures for preschoolers are now available through the Baptist Sunday School Board. Six additional sets are scheduled for release within the next few months.

Read-to-Me Bible Story Pictures, Sets 1, 2, 3 are listed on the undated literature order form. Each set contains twelve pictures printed in the Holman Read-to-Me Bible. These full-color Bible story pictures are eleven by fourteen inches.

Set 1 is suggested for use with babies through fives, and sets 2 and 3 are suggested for twos through fives.

Forthcoming picture sets will include: Present-day, set 1 (20 pictures for babies-twos); Present-day, set 2 (12 pictures for twos-fives); Natural World, set 1 (16 pictures for babies-twos); Natural World, set 2 (24 pictures for twos-fives); Preschoolers-at-Church (24 pictures for twos through fives); and People-Around Me (24 pictures for twos-fives).

With the exception of Preschool Pictures A, Set 3, the present sets of preschool pictures will go out of print when the new sets are released. The present sets of pictures will be referenced in preschool literature for two years. This will allow churches to purchase the new sets as budgets will allow.

Pictures are valuable teaching tools with preschoolers. Plan to buy the new sets for every preschool department. — **Pat Ratton**, preschool consultant

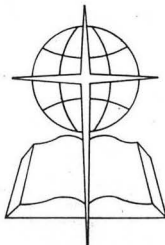
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May 5-6, Chaplaincy Awareness Conference, Camp Paron. A training conference for Arkansas chaplains in various fields who are endorsed by the Southern Baptist Convention, plus

May 6, Golden Age Evangelism Conference, North Little Rock, First Church.

May 8, Golden Age Evangelism Conference, Dumas, First Church.

May 10, State Music Tournament / Ensemble Jubilee, Benton, First Church. Annual event to give associational tournament winners a chance to compete on the state level.

May 12-16, MasterLife/MasterBuilder/DiscipleYouth II Workshops, Ouachita Baptist University at Arkadelphia.

Annual event to train pastors, church staff, church leaders and youth leaders to lead these programs in their local churches.

May 16-17, GA Mother/Daughter Camp, Paron. First of several overnight events for Girls in Action and their

mothers for missions education and fellowship.

May 19-21, Senior Adult Celebration, Ouachita Baptist University at Arkadelphia. An annual inspiration and fellowship event for senior adults and their leaders.

May 19-22, National Continuing Witness Training Seminar, El Dorado, First Church (an incorrect location has been listed before). One of three seminars in the state this year to certify participants to begin witness training in local churches.

May 23-25, New Work Conference, Camp Paron. Missions Committee chairmen, missions development directors from associations, plus mission pastors, sponsoring church pastors and directors of missions are invited.

Next Month in Arkansas: June

volunteer chaplains. The pastoral role of the chaplain is this year's emphasis.

May 5, Golden Age Evangelism Conference, Springdale, First Church. Annual event to get senior adults involved in evangelism.

July

July 1-3, Girls and Action Mini Camp, Camp Paron.

July 7-11, Girls in Action Camp, Paron.

July 7-11, Arkansas Baptist Assembly, Siloam Springs.

July 9-11, GA Mini Camp, Paron.

July 11-12, GA Mother-Daughter Camp, Paron.

July 13-23, Pioneer RA Mission Action Project, Grayling, Mich.

July 14, Money Management for Ministers, Concord Association office, Fort Smith.

July 15, Money Management for Ministers, Baptist Building, Little Rock.

July 14-18, Super Summer '86, Ouachita Baptist University, Arkadelphia.

July 14-18, Girls in Action Camp, Paron.

July 14-18, Arkansas Baptist

Assembly, Siloam Springs.

July 21-25, Arkansas Baptist Assembly, Siloam Springs.

July 28-August 1, Arkansas Baptist Assembly, Siloam Springs.

July 28-August 1, Music Arkansas, Ouachita Baptist University at Arkadelphia.

July 31-August 1, Weekday Early Education Workshop, Little Rock, Lifeline Church

August

August 3, On to College Day, August 4-7, Seventh National Pioneer Congress, Memphis Convention Center.

August 8-9, Pastor-Director Retreat, Camp Paron.

August 9, Volunteer / Part Time Music Leader Retreat, Smackover, First Church.

August 14-15, Children's Choir

Leader Workshop, Little Rock, Geyer Springs First.

August 15-16, DiscipleYouth I and II, Ouachita Baptist University campus.

August 15-16, Associational WMU Officers' Retreat, Camp Paron.

August 22-23, Volunteer / Part Time Music Leader Retreat, Southern Baptist College campus.

August 22-23, Associational Church Training Leadership Conference, North Little Rock, Park Hill Church.

August 26, Worship Planning Seminar, Little Rock, Calvary.

August 29-September 1, Single Adult Labor Day Weekend, Ridgecrest, N.C.

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BSU Share Team—The Baptist Student Union Share Team will be touring Arkansas this summer, leading revivals and youth rallies, performing in concerts, appearing in camps, and encouraging student involvement in BSU. To schedule the team, write: Share Team, 1404 N. Arkansas, Russellville, AR 72801; phone 967-3217.



BSU officers—State Baptist Student Union 1986-87 officers were elected at the annual BSU Leadership Training Conference. They are (from left) Dianne Conaway, Arkansas State University, vice-president; Brad Shaw, University of Arkansas at Little Rock, president; and Ursulla Lloyd, Henderson State University, secretary.

missionary notes

Mr. and Mrs. J. Dennis Murray, Baptist representatives to Israel, have arrived on the field to begin their first term of service (address: P.O. Box 5058 Afridar, Ashkelon, 78150 Israel). They are natives of Arkansas. He was born in Arkadelphia and considers El Dorado his hometown. The former Bonita Pettus, she was born in Magnolia and considers El Dorado her hometown. They were appointed in 1985.

Deborah Moore, missionary to Liberia, has arrived in the States for furlough (address: 1301 E. Third St., Hope, AR 71801). Her hometown is Hope. She was appointed by the Foreign Mission Board in 1982.

Mr. and Mrs. Freeling H. Clower, missionaries to Sierra Leone, have arrived on the field (address: P.O. Box 1085, Freetown, Sierra Leone). He was born in Abilene, Texas. The former Betty Wisdom, she was born in Clarksville and considers Ozark her hometown. They were appointed by the Foreign Mission Board in 1985.

Mr. and Mrs. Gerald D. Johnson, missionaries to Peru, have completed language study and arrived on their field of service (address: Apartado 3177 Lima, 100 Peru). He is a native of Brinkley. The former Debbie Wilson, she was born in Arkadelphia and considers Little Rock her hometown. They

were appointed by the Foreign Mission Board in 1984.

Mr. and Mrs. Ed L. Smith, missionaries to Botswana, have completed furlough and returned to the field (address: P.O. Box 228, Lobatse, Botswana). They are natives of Arkansas. He is from DeQueen, and she is the former Charlene Clements of El Dorado. They were appointed by the Foreign Mission Board in 1971.

Mr. and Mrs. William Holloway, missionaries to Japan, resigned from missionary service March 31. They were originally appointed in 1972. Since 1980 they have served at the Nagoya (Japan) Friendship House, community outreach center of the Japan Baptist Mission. He served as director and she as associate director. They consider Arkadelphia their hometown. She is the former Linda Louton. They may be addressed at 1610 S. Prairie Rd., Stuttgart, AR 72160.

Mr. and Mrs. Glendon D. Grober, missionaries to Brazil since 1955, resigned from missionary service March 31. He served as a convention/association representative and she was a seminary teacher. He was born in Vicksburg, Miss., and considers Little Rock his hometown. She is the former Marjorie Steele of Ballard County, Ky. They may be addressed at Arkansas Baptist Convention, Box 552, Little Rock, AR 72203.



AMAR Update

Camden First Church mission team members Lonny Achey, Richard Shankle, Jim, Nancy and Nancy Kay Clark, and Don and Kathy Gambill will travel to Nova, Brazil, in June to do construction work and assist with evangelistic outreach.

Arkadelphia First and Second Churches will send two mission teams to Alenquer, Brazil, this summer. The first group, responsible for building a church and giving dental and medical assistance, will be in Brazil June 15-29. The second group, which will teach doctrine in a lay institute, will be there July 20-Aug. 3.

Concord Association mission team that left May 14 will return May 25 from Manaus, Amazonas, where they led in equipping pastors to do Continuous Witness Training in their churches. They also participated in outreach visitation and local church revival services.

Crossett Mount Olive Church has a three-member mission team composed of Donette Stafford, Jill Halley and Joey Dean that will assist with the AMAR project this summer.

For information about the Amazon-Arkansas Partnership Mission, contact Glendon Grober, P.O. Box 552, Little Rock, AR 72203; (501) 376-4791.



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'Common Science' subject of professor's column

by Paula Abdallah

ARKADELPHIA—Most people don't think about the carbon-dioxide, wheat proteins or waterproof nature of shortening which make their morning biscuits so light and flaky. But then most people don't subscribe to one of the few hundred small-town newspapers that publish Joe Jeffers' weekly science column, either.

Jeffers, associate professor of chemistry and biology at Ouachita Baptist University, was awarded a \$19,700 grant last fall to promote science education all across the United States through a series of 36 articles entitled "Common Science." The column, sponsored by the National Science Foundation, is written in an easy-to-read style while presenting the "common sense side of everyday science," including such topics as "The Chemistry of Biscuits," the nature and effect of poisonous elements and what commercials mean when they advertise "pH balanced" shampoos. Jeffers also covers modern topics in science and technology like the possible military and large-scale energy uses of laser power and "New Twists in Tornado Research."

To publish the column, newspapers must have a circulation over 1,200 but Jeffers chose a town with a population 20,000. Jeffers chose these criteria for two reasons.

"Historically small-town papers have a high readership where big city dailies aren't available," he said, "and the better small papers are usually read cover to cover. Also, residents of small towns don't have easy

access to educational centers like museums or large modern libraries.

Out of the 4,000 newspapers on Jeffers' mailing list, 323 of them in 48 states are now publishing "Common Science." Jeffers said he was very pleased with the near 10 percent acceptance rate which he set for his goal when the project began this past January.

Readability is a main feature Jeffers considered necessary for the public he was trying to attract, mainly students in grades 5-9 and a general adult audience. One purpose of the column is to provide out-of-class enrichment, and the very style of "Common Science" encourages parents to serve as guides while reading it with their children.

Beside presenting science in "very small doses," Jeffers deals with subjects the reader can relate to as the name "Common Science" implies.

"I have preconceived ideas for a lot of my columns," he said, "but I know I can get carried away and lose touch with common interests, so I also ask other people for ideas."

For example, it was Jeffers' wife, Charlotte, who suggested the topic of light bulbs for one of his future columns. "The idea was good and I used it, but I never would have thought of it myself," he said. "Because this is my first column, it's really a learning experience for me, too."

The 36th and final "Common Science" column will be published in mid-September

of this year. At this time, evaluations sent to editors, school superintendents, teachers and students and their parents will tell Jeffers how successful his project was in terms of stimulating science education in the home, the classroom and the community.

"I've received about 1,100 responses from papers and several positive comments from superintendents and individuals," he said, "But it's too early to tell how effective the column has been until the 36 weeks are over. I want to give the public schools this time to work on the newspapers and generate interest throughout the towns."

After the evaluation period, though, Jeffers said the continuation of "Common Science" would depend on the newspapers.

"I'll probably have to start charging something then just to be able to finance the distribution of the column," he said, "and I don't know if this will work because most newspapers already have an excess of material to use. But I'll at least make the attempt."

However, if the column can't continue, Jeffers still believes his effort to encourage interest in science has been worthwhile.

"When I first started sending 'Common Science' out, I thought to myself, 'How many newspapers using the column would it take to be successful? For me, that would just be one.'"

Paula Abdallah writes for the Ouachita Baptist University public relations office.

Pinnock apologizes for fueling SBC inerrancy controversy

by Michael Tutterow

ATLANTA—A former New Orleans Baptist Theological Seminary professor and mentor to leaders in the inerrancy movement in the Southern Baptist Convention has apologized for fueling the controversy over biblical inerrancy, a theological position he now claims is "not well supported" by the Bible.

Responding to an SBC *Today* review of his latest book, *The Scripture Principle*, Clark H. Pinnock, professor of systematic theology at McMaster Divinity College in Ontario, Canada, renounced his firm belief in the theory of the inerrancy of Scripture and apologized "if I caused suffering in the SBC on account of my singlemindedness."

Pinnock, who taught at New Orleans Seminary from 1965-69, served as a champion of biblical inerrancy, authoring two books in reaction to neo-orthodox encroachment on the American theological scene. Pinnock's views influenced several students now considered leaders of the fundamentalist-conservative movement in the SBC, including Paige Patterson, president of Criswell College, Jim Henry, pastor of First

Church, Orlando, Fla., and Jerry Vines, copastor of First Church Jacksonville, Fla.

"As I look back on my years in New Orleans now, I see that I was in sharp reaction against what I thought was an insidious incursion among Southern Baptists of the very tendencies which across the Atlantic (Ocean) were dismantling the edifice of faith," he wrote in the May issue of *SBC Today*, a national publication of news and opinion for Southern Baptists.

Fearful that neo-orthodoxy was infringing on Southern Baptists, Pinnock ignored "the large so-called moderate element and neglected the darker side of the conservative forces," he said. But the response, he conceded, "exaggerated(ed) somewhat the case for inerrancy."

"I am sorry if I caused suffering in the SBC on account of my singlemindedness," he said. While maintaining the "trumpet blast" against liberalism was needed, Pinnock added "polarization in theology is seldom good either for theology or church."

"I was insufficiently nuanced in distin-

guishing in my mind the important difference between liberal and moderate," he added. "If there are those who were hurt by my insensitivity on this score, then I offer a sincere apology."

Pinnock noted in his book that exaggerated claims for the perfection of the Bible convey the notion that "human writers were phantoms and penmen." While he saw inerrancy as the only guard against liberalism, Pinnock admitted the inerrancy theory is a logical deduction not well supported exegetically.

Pinnock added he will continue to use the term "inerrant" in reference to the Bible to "convey to the most people the confidence which I have in God's written word."

He called on Baptists to cease their attempts to resolve the many "insoluble" problems of Scripture and instead "trust in the Savior presented in Scripture and allow his truth to transform our lives."

Michael Tutterow is associate editor of *SBC Today*.

'Less pronouncements, more commitments,' Moore says

RICHMOND, Va. (BP) — "We need less pronouncements about the Bible and more commitments to the Christ of the Bible," said Winfred Moore in Richmond, Va., during an early May preaching mission in Virginia.

Winding up the three-day mission that began in Southwest Virginia and reached to Tidewater, Moore, pastor of First Church of Amarillo, Texas, began his message in Richmond with some humorous reflections on "Who I am," because he said, "I've lately seen so many things about me that I never knew before." Moore said his aged mother recently telephoned him, weeping, to declare, "If I thought these things were true, I would come and whip you even now!" "I believe this is the infallible Word of God, God-breathed," declared Moore hold-

ing aloft his Bible before some 200 persons in Monument Heights Church.

"I find it strange we are having to argue about who believes the Bible the most," he said. "I accept every claim the Bible makes for itself. I do not accept every claim that others make about the Bible unless it is supported by the Bible, itself."

Taking Romans 14 as his text, Moore said that Paul was asking Christians to "stop abusing your rights" when he wrote about controversy over diet.

Observing that Paul was writing "about food and food only," Moore nevertheless said Christians could accept the Pauline admonition to mean, "Do not, for the sake of anything, tear down the work of the Kingdom of God."

"Paul told them to stop putting stumbling blocks in their brothers' ways," he said. "It is not enough to verbalize, 'I love you,'" Moore said. "For love to have validity, you must work it out in your everyday life.

"God is more interested in how we get along together than in our solving Ezekiel's wheel, or the prophecies of the book of Daniel or the mysteries of the Revelation," he said.

Paul was telling the Romans, said Moore, "I want to teach you how to live in peace," and interpreted Romans 14:3 to mean, "Don't look down upon and condemn each other. God has fully accepted your brothers.

"We've got to learn how to be affirming and accepting of one another in our diversity," said Moore.

Long-term commitment to solving problems needed: Huff

NASHVILLE, Tenn. (BP)—Southern Baptists would prefer a "fast fix and a fast cure" to the problems besetting the denomination, SBC Second Vice President Henry Huff said.

Instead, what is needed is a long-term commitment to the priorities of missions, evangelism and biblical truth, Huff said in chapel services for employees at the Baptist

Sunday School Board and the Southern Baptist Convention building in Nashville.

"Southern Baptists have a great heritage of religious freedom, of unity in diversity and of doing a very effective job in missions and evangelism," said Huff, a member of Crescent Hill Church, Louisville, Ky. "Is our priority today in evangelizing the world with

the Bible as our guide, or is our priority being certain that everyone believes the same thing before they can go out and evangelize?"

"What today is the real priority of Southern Baptists?" he asked.

"You would probably hear from Southern Baptist Convention people that it is witnessing to the lost, soul-winning and nurturing of those people who are in our congregations," said Huff. However, he contrasted SBC baptism statistics which have shown a marked decline in recent years.

"It is not that we have lost our way but that there is not much work being done," said Huff. "Certainly I do not feel we can be effective soul winners when we are preoccupied doing battle with one another.

"I am not sure when you are witnessing to an unsaved individual that the person neither knows nor cares in which camp you belong. I am not sure when you feed the hungry... they care whether this came from a conservative or fundamentalist," said Huff.

He called on Baptists to give priority to developing "a relationship over the entire length of our life with God, a relationship that is both personal and meaningful and can fulfill our lives.

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Tanner tabbed as Oklahoma executive director-treasurer

OKLAHOMA CITY (BP)—William G. Tanner, president of the Home Mission Board since 1977 and former president of Oklahoma Baptist University, was elected executive director-treasurer of the Baptist General Convention of Oklahoma during a special called meeting of the board of directors May 5.

Tanner, 56, succeeds Joe L. Ingram who has been BGCIO executive 15 years but is stepping aside June 30 to direct the Baptist Health Care Corporation.

Tanner is expected to begin duties in Oklahoma July 1. His election must be ratified by messengers at the state convention Nov. 10-12 in Bethany.

Questioned before the vote about his vision for Oklahoma, Tanner said he had learned much in 10 years of missions administration. "The day of playing games is over," he said. "If we don't get serious about leading people to a saving knowledge of Jesus Christ, we're going to lose this country."

Tanner was born March 10, 1930 in Tulsa and graduated from Baylor University in

1951. He earned a doctor of education degree from the University of Houston and Ph.D. from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

He was pastor of churches in Texas, 1948-62; First Church, Gulfport, Miss., 1962-67; president of Mary Hardin-Baylor College (now University of Mary Hardin-Baylor) 1967-71; and Oklahoma Baptist University president, 1971-76.

The executive committee of the Southern Baptist Home Mission Board accepted "with regrets" Tanner resignation and adopted a process for handling administrative decisions until a new president is elected.

While the board is without a president, each of the board's vice presidents will continue to operate according to the interim administrative process adopted by the board.

HMB Executive Vice President Bob Banks will "fulfill the function and responsibilities of the president in his absence," as provided by position description and board action.

Travis Wiginton, pastor of Bethel Church in Norman, Okla., and chairman of the

84-member board, told board members the agency's bylaws spell out the process for selection of a new president.

The bylaws state the officers of the board shall appoint a seven-member search committee to recommend a new president. Wiginton said the officers would appoint the committee after the Southern Baptist Convention which meets in Atlanta, and after Tanner's resignation is effective.

Wiginton noted Tanner had led the agency to become the largest Protestant missionary-sending organization in the world. During the 10 years of his presidency, the Home Mission Board has appointed 5,480 new missionaries, provided opportunities for mission service for more than 320,000 volunteers, and endorsed on behalf of the denomination 3,664 Baptist chaplains, he said. Currently, there are 3,723 missionaries serving under the board, he added.

These missionaries, volunteers and chaplains personally have led 656,117 persons to a saving faith in Jesus Christ, Wiginton said.

Commission initiates search for executive director-elect

NASHVILLE, Tenn. (BP)—Citing "personal health concerns," Southern Baptist Christian Life Commission Executive Director Foy Valentine has requested the process for finding his successor be set in motion.

In a letter to the commission's chairman, Charles R. Wade, Valentine asked that a search committee be activated to nominate an executive director-elect "as soon as in the providence of God the right person can be found."

In response to Valentine's request, which was discussed at the regular meeting of the CLC executive committee on April 28, Wade, pastor of First Church, Arlington, Texas, has appointed six other commission members to be on a search committee with him.

Committee members are Mrs. Patricia Ayres, member of First Church, San Antonio, Texas; Marvin Don Blanton, member of Oak Grove Church, Bel Air, Md.; David George, pastor, Immanuel Church, Nashville, Tenn.;

Mrs. Virginia Hendricks, member of Glorieta Church, Glorieta, N. M.; Roy Rhodes, member of First Church, Tallahassee, Fla.; and George Strickland, member of Beau-coup Church, Pinckneyville, Ill. Wade will be chairman.

Wade asked that suggestions to the committee be communicated in writing and sent to Charles R. Wade, Chairman, CLC Search Committee, c/o First Baptist Church, 300 South Center Street, Arlington, TX 76010.

Missionaries, seminary approved by Canadians

VICTORIA, B.C. (BP)—In what leaders called the "most far-reaching decision in the recent history of missions," the Canadian Convention of Southern Baptists gave final approval to channels through which Canadians called to foreign missions can be appointed to overseas service.

The proposal calls for the Canadian executive board to do the initial screening of missions candidates, as well as the formal commissioning of those recommended by the Foreign Mission Board office of human resources after the usual personnel procedures have been completed.

The new convention also adopted a statement of faith and practice for its graduate school of theology and formally approved Canadian Southern Baptist Seminary as the name of the new school to be opened for classwork in September, 1987.

Canadian Southern Baptist Seminary is to be located on a 149-acre tract west of Calgary, Alberta, purchased late last year with funds contributed by Southern Baptists through the Foreign Mission Board.

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Churches springing up all across West Africa

RICHMOND, Va. (BP)—They start in homes or schools, sometimes under thatched roofs, but "little churches are springing up all over West Africa," reports a Southern Baptist Foreign Mission Board official.

John Mills, the board's director for West Africa, visited nine West African countries this spring. The "most heartening thing for me to see" was the emerging of the "little embryonic churches," he says.

Some churches start with a dozen members, maybe 25. That may seem small, but "you've got to measure progress not only by where you've arrived, but by the distance you've come," he says.

Mills noticed a warm enthusiasm among churches in West Africa. A church starts and then "starts another church that will start another church."

Missionaries "don't have a thing to do with a lot of the churches that start," he notes. "We can't do it. We're not enough. The multiplication of churches is the real hope of winning Africa."

Much of the warm enthusiasm among West Africans has come about "because they realize how much the missionaries of

the Southern Baptists do care because of the help rendered during the drought" last year, Mills believes.

Burkina Faso suffered the worst drought in 30 years, and Southern Baptists distributed more than 6,000 tons of grain in that country last year. Southern Baptists also prayed for rain and rains came.

Since last year, six churches have developed in Ouagadougou, Burkina Faso, almost doubling the number related to Southern Baptists in that nation's capital.

A dental clinic built recently in Bobo-Dioulasso is expected to draw people from all over Burkina Faso and neighboring countries. Few adequate dental clinics exist in the country, and the Southern Baptist clinic is the best equipped, Mills says.

Along the eastern Mono River area in Togo where the North Carolina partnership is working, there may soon be as many baptized church members as in all of that country now, Mills says.

New believers in the Mono River area are "begging us to come start new churches," he reports. "Missionaries go down the road and people run to stop them just to say,

"Thank you, thank you, thank you," for work missionaries and volunteers are doing.

Workers in the North Carolina partnership are finishing construction of a steel and concrete bridge across the Mono River. Once the bridge is ready for use, residents no longer will have to make a 75-mile detour to take crops to markets when the river is up.

About 50 good wells have been drilled in the Mono River area. Ponds have been built to allow for fish farming and irrigation farming. Missionaries and volunteers have been teaching health and nutrition in the villages.

About 15 churches and 15 other preaching stations have been started in the same area. Between January and March, 392 people were baptized there.

In Dakar, Senegal, about 800 Muslims participate in weekly activities in a Southern Baptist center. Activities include sports, reading, discussion groups and Bible studies. About 200 participate in the Bible study each week.

A larger center is scheduled to be built that missionaries hope will attract 2,000 Muslims per week in Dakar, which is "one of the most Muslim cities on earth," Mills says.

Hunger crisis threatens Haitian countryside

PORT-AU-PRINCE, Haiti (BP)—Hunger in Haiti's countryside could reach a crisis stage if relief aid, including food sent by Southern Baptists, doesn't reach isolated areas soon.

Southern Baptist missionary Jack Hancox was waiting at the end of April for a shipment of food paid for with Southern Baptist hunger funds. But he said he wasn't quite sure how he would distribute it when it

arrived. Many roads to the countryside have been washed out by recent heavy rains; others are periodically blocked by protest demonstrations and burning tires as the nation struggles for stability.

Hunger is nothing new in Haiti, the poorest nation in the Western Hemisphere. But it could become much worse if normal commerce doesn't resume soon.

The worst threat hangs over isolated rural areas, where the rains and food distribution problems have compounded widespread economic disruption. Hancox, a veteran missionary who works with Haitian Baptists in a variety of social ministries, reported "two or three areas where there is extreme hunger. But I have not heard about anyone starving to death." None of the international relief agencies in the country has sounded a famine alarm yet, he said.

However, the United Nations Disaster Relief Organization has declared Haiti is in a "state of extreme need" and issued a call for international humanitarian aid. In April the U.S. government pledged an additional \$10 million for emergency food and urged other governments and relief agencies to respond to Haiti's need for immediate help and long-term development.

Looting still threatens relief efforts. Church World Service lost two relief trucks to hijackers recently, Hancox reported, and machete-wielding mobs have assaulted that agency's food warehouse three times. Baptist warehouses were looted repeatedly during the height of the unrest leading to the downfall of "president for life" Jean-Claude Duvalier.

"I'm a little nervous about it because I don't want to keep (the new food shipment) out in my warehouse and have everybody find out about it," said the missionary. "But we need it because of the terrible hunger up in the mountains. So that's a chance you've got to take." He said he would seek police protection for Baptist food distribution efforts.

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Attorney questions whether SBC constitution enforceable

ATLANTA (BP)—The question of whether Southern Baptist Convention rules of procedure are enforceable underlies an appeal of a federal court decision favoring the SBC and its Executive Committee, according to an Atlanta attorney.

On May 5, Judge Robert Hall ruled in favor of the SBC in a lawsuit in U.S. District Court, saying the First Amendment to the U.S. Constitution prohibits him from intruding into the internal church matters of the 14.4 million-member Southern Baptist Convention.

On the following day, a notice of appeal was filed by attorneys for Robert S. and Julia Crowder of Birmingham, Ala.; Henry C. Cooper of Windsor, Mo.; and H. Allen McCartney of Vero Beach, Fla., who had brought the suit against the convention, complaining their rights had been violated by the ruling of SBC President Charles F. Stanley during the 1985 annual meeting.

"All the judge ruled on was that the First Amendment prohibited him from hearing the case," said John Floyd, an attorney with the Atlanta law firm of Bondurant, Mixson and Elmore, who represented the Crowders, Cooper and McCartney.

"He (Hall) did not rule on the merits of the case, and I would not expect the appeals court (the 11th Circuit Court of Appeals) to consider if Stanley were right or wrong, either," he said.

The attorney said a primary concern is that the order granting summary judgment to the SBC "appears to be very broad. We can only read between the lines, because he obviously did not stop to explain his decision and wrote only what he felt he had to say.

"We cannot predict how others will read this order, but it at least has the potential to be read very broadly. It may very well say the bylaws of the convention and the convention Constitution and Robert's Rules of Order are simply unenforceable," Floyd said.

"We continue to believe we are correct on the merits of the case," Floyd told Baptist Press. "We continue to believe it is not necessary for a court to address any question of theology to deal with the question of procedure. Robert's Rules can be used by the Boy Scouts, by any corporation or by virtually any group of more than one person. There is nothing about Robert that changes simply because the Southern Baptist Convention decides to use it."

The attorney added: "The defendants have never cited any Scripture or Baptist belief which aids in the understanding of Robert. No one ever cited any biblical passage which would explain Robert or the bylaws when they deal with whether nominations can be taken from the floor.

"This is not a theological question. There is no need for the court to interfere with any Baptist belief. It is clear a civil court has no right to interpret a question of belief and we know that, no question."

Floyd said, however, there is "nothing inherently theological in Robert's Rules. They are simply housekeeping rules."

Floyd said he does not expect the appeals court to make any decision before the 1986 convention, but lifted the spectre of a convention without enforceable rules facing the potential of 50,000 to 70,000 messengers who will assemble in Atlanta.

"The ruling leaves at least the possibility of allowing some people to say there is no enforcement mechanism," he said. "If the rules are unenforceable, it is hard to call them rules. It is especially hard to expect people in the heat of things to be obligated to follow them."

Huff says committee 'not representative' of SBC

LOUISVILLE, Ky. (BP)—Charles Stanley's appointment of a 54-member Committee on Committees to serve during the 1986 annual meeting of the Southern Baptist Convention is "not representative of Southern Baptists," says SBC Second Vice President Henry Huff. Huff, a Louisville, Ky., attorney, made his comments a week after SBC President Stanley named two persons from each of the 27 qualifying states to serve on the Committee on Committees for the 1986 annual meeting, scheduled June 10-12 in the Georgia World Congress Center in Atlanta.

Under the SBC Constitution and bylaws, the convention president appoints the Committee on Committees "in consultation with" the two vice presidents. This year the vice presidents are Winfred Moore, pastor of First Church of Amarillo, Texas, first vice president, and Huff, second vice president.

The Committee on Committees is appointed by the SBC president and does not require election by messengers at the annual meeting, while the other committees do require ratification.

Huff said he and Moore submitted 198

names to Stanley for consideration in the appointment of the committee. "Only two (on the final list) were names which had been submitted by either one of us," he said.

The Louisville attorney said he and Moore "submitted 195 unduplicated names to the president. . . for consideration. Dr. Stanley had received some 300 other names."

"The list submitted by the vice presidents consisted of the names of ministers and layperson from all participating states without regard to their views, but with regard to the evangelistic effort, which includes baptisms as shown by their church letters, their Sunday school, training union (church training), Woman's Missionary Union and Cooperative Program support," Huff said.

He added: "The individuals recommended by the vice presidents were from both small churches and large churches and represented, we felt, the basis on which the SBC functions, namely, great churches on mission together. Some of the names nominated were not objected to by the vice presidents, but I feel the names originally submitted were far more representative of

Southern Baptists than those actually nominated."

The vice president noted he and Moore had spent one day at Stanley's home in Atlanta, going over a computer printout listing 500 names of persons who had been suggested for appointment to the committee.

"It would appear from the results of the meeting of the officers on April 11 that it was mostly conversation and not conferring that occupied several hours," Huff said.

"I had assumed that when we were invited to confer that our list would be taken seriously, and that unless there were objections stated, they would be carefully considered. There were no objections stated, but obviously our suggestions were given very limited consideration.

"To have this many names rejected does not seem to be in keeping with the often expressed idea of reconciliation and peacemaking," he said.

Huff added: "We had prayed, worked and hoped for better. I do not feel the list as announced is truly representative of the greatness of Southern Baptist life."

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International

Fruit of the Spirit

by Winfred P. Bridges, First Church, Paragould

Basic passage: Galatians 5:13-6:10

Focal passage: Galatians 5:13-26; 6:7-10

Central truth: The Holy Spirit produces positive attitudes and moral behavior in Christians who allow the Spirit to control their lives.

It is interesting to note that a major portion of what Paul calls the works of the flesh are sins of the personality or disposition. They are sins within the mind that find expression in the personality. These are critical, fault finding troublemakers and gossips in the church who keep an undercurrent going, or they are getting their way. Another fact of this passage is that adultery and fornication are on the same level of sins as hating and stirring up people. These are not given as characteristics of the saved, but the lost! A saved person may exhibit a work of the flesh, but not as a continual lifestyle.

In contrast to the works of the flesh is the fruit of the Spirit. These, too, are dispositional traits, but are the opposite of the sinfulness of the flesh. These attitudes produce a spirit of cooperation, of sweet character.

While it is obvious drunkenness is a sin of the flesh and temperance a fruit of the Spirit, a Christian cannot but abstain from alcohol as a drink. But, at the same time, temperance or self control should lead him to control his tongue, his temper and the temptation to rally others around himself when things do not go to his liking.

While we encourage people not to drink, smoke, curse, go to wild parties, and to abstain from adultery, we need to tell the whole story! A person may be a church goer who does not drink smoke, etc., but he may be full of hate, a troublemaker, one who stirs up strife, etc. Suppose he lives beside a lost man who drinks, smokes, and whatever, but who has a gentle sweet neighborly manner of living. Can we be naive enough to assume that he would want to be like his "good" neighbor?

If church people abandoned the idea that a Christian is one who goes to church, doesn't smoke, etc. but one who is moral and has the disposition of Christ about him, we could make a more positive influence on the world. We frown on adulterers while discord creators go on. Lost people are unimpressed by such. The church could see a new day if these passages were understood, lived, and taught.

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Life and Work

With the unsaved

by Bert Thomas, Valley Church, Searcy

Basic passage: 1 Thessalonians 1:1-10

Focal passage: 1 Thessalonians 1:2-10

Central truth: Christians are to witness to the lost through their lives.

Christians have the responsibility to witness to the lost. If we are to witness effectively, proper relationships must be established.

Building morale within the church is the first step to witness to the lost. Thanking God always for one another is one way to do this. How good it is to know our name is being lifted daily to the throne of our heavenly Father by our church family!

Remembering each other without ceasing also builds morale. What are we to remember about each other? We are to remember the work of faith. This is work done because of the miracle of the new birth. We are to remember the labor of love. This is hard work done through sacrificial love. Finally we are to remember the endurance of hope, the strength to go on left after persecution and disappointment.

Knowing the election of fellow-believers builds morale. We know by deep conviction that they are God's (vv. 1,9) and that he blessed them (v. 5). We know they have responded to God's call by changed lives (v. 9), the fruit of their ministry (v. 3), and by the joy they found in tribulation (v. 6).

Channeling the gospel through our lives is a second way to establish relationships with the lost. We should be so closely identified with Christ's gospel that we should say "our" gospel (v. 5). It comes to us through the power of the Holy Spirit and gives us full confidence in our ministry. Channeling the gospel through our lives is imitating the right examples. Jesus witnessed to Nicodemus, a ruler of the Jews, about the new birth. He reached across social and racial barriers to witness to the woman at Jacob's Well. Each member of a church should imitate the example of Christ. If we do, then our church will serve as a pattern for other churches in reaching out to the unsaved.

Sounding forth the Word of God is a third way to establish relationships with the lost. There should be such a dramatic change in our lives that "...we have no need say anything" (v. 8). Our lives should "broadcast" that change to the outside world. We are to serve God as faithful servants warning the unsaved and waiting patiently for the return of Jesus.

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Bible Book

Power to convict

by Roy A. Fowler, First Church, Mountain Home

Basic passage: Nehemiah 7:33b to 10:39

Focal passage: Nehemiah 8:8-10; 9:2-3,36-38; 10:30-31

Central truth: The study of God's word has the power to convict people of sin and lead them to repentance and commitment.

Nehemiah returned to Jerusalem to rebuild the walls of the city. However, he was just as concerned with rebuilding the spiritual life of his people.

The people expressed hunger for renewal by coming to the assembly. It is easy to lose those three little words "as one man" in verse one. This is always necessary to experience revival. There must be a unity of purpose.

When the people assembled themselves, Ezra brought the Law. The word of God is always a true measuring stick. God's word will always be necessary in any renewal.

Ezra read the law to the congregation "from the morning until midday" (8:3). This was at least three hours and may have been as many as six hours. The people were attentive and listened with hungry hearts (8:3). When he read the word of God, all the people stood up (8:5). This again demonstrated their hunger for the word of God, but also demonstrated a high respect. As Ezra read the law, he explained and interpreted clearly and simply its meaning (8:8). As the people heard and understood, they began to weep and rejoice. How long has it been since you understood God's word to the point of weeping and rejoicing!

One day was not enough. They gathered again the second day to hear more (8:13). In this second day of intensive study, they rediscovered the Feast of Tabernacles, which lasted seven days. For seven days, they read from the law (8:18). On the eighth day, they assembled together "fasting with sackcloths, and earth upon them" (8:18b). The wearing of sackcloth was a common sign of grief and sadness. Now they began to stand and confess their sins. They cried with a loud voice unto God (9:4). Finally, they stood and praised the name of the Lord (9:5).

Spiritual revival will happen when we come together in a spirit of oneness to hear God's word. The word clearly taught and explained will bring us to confession and repentance. When we have experienced cleansing from sin, we will shout praise to God.

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Seminary group responds to Peace Committee

LOUISVILLE, Ky. (BP)—A special committee formed by trustees of Southern Baptist Theological Seminary to investigate concerns of the SBC Peace Committee has released its final report to that group, concluding "the faculty members cited in the concerns and the president have both taught and written" in accordance with the seminary's confessional statement.

"The Abstract of Principles and its historic emphasis on the authority of the Bible is the standard by which the teaching and writing of faculty members must be measured, in keeping with the seminary charter," explained Ben R. Murphy, chairman of the special committee and of the seminary board of trustees during the review process. The Abstract of Principles is the 1859 statement of faith signed by every faculty member at Southern Seminary since the school's founding.

The special committee noted some of the concerns filed with the Peace Committee "reflected legitimate differences of opinion" as well as "the genuine diversity that characterizes the Southern Baptist Convention" on a variety of theological issues.

The report added other concerns were based on misunderstanding of terminology, statements taken out of context or mistakenly attributed to an author, or lack of clarity in writing or lecture.

"In most cases, the concerns expressed about the faculty and president arose from a partial view of their writings or could be traced to differences of interpretation of Scripture. In some cases, the professor was at fault in failing to express clearly what was intended, whether in spoken or written word," the report says.

The trustee-appointed Committee on Denominational Concerns held its final meeting April 29. The panel originally met

with a subcommittee of the SBC Peace Committee on Jan. 9-10, at which time it received several "concerns" about specific seminary faculty members. These were considered by the 11-member trustee academic personnel committee, and that group's report was approved by the full board of trustees in its April 8 meeting. That full report was released to all Peace Committee members, along with the special committee's summary statement.

At its April 29 meeting, the special committee and the trustee officers also met with a Louisville trustee, John Michael, to consider criticisms he has leveled at the review process during the meeting of the full board of trustees. At the conclusion of the April 8 session, seminary president Roy L. Honeycutt asked the board officers and Michael to meet and assess the validity of Michael's concerns and determine if the president had discharged his duties properly.

After meeting with Michael, the committee and officers adopted a statement in which they "voted unanimously that we commend the president for the manner in which he has dealt with these matters and his fidelity to his duties of the office of president."

Following that session, Michael sent a letter to all seminary trustees in which he reported that the meeting "resulted in a feeling on my part that my concerns were fairly heard. Although some differences of opinion still remain, I am thankful for the opportunity to have had a dialogue on these matters."

The special trustee committee consisted of Murphy, a Dallas businessman; Perry F. Webb Jr., pastor of First Baptist Church of Baton Rouge, La., and current chairman of the seminary's board of trustees; Joseph E. Stopher, a Louisville attorney and long-time seminary trustee; and Honeycutt.

HMB appoints missionary to work with diplomats

ATLANTA (BP)—Ron Meron of Huntsville, Ala., has been named as minister among international diplomats at the Southern Baptist Home Mission Board's ministry at United Nations in New York, effective June 1.

Meron is currently a language missionary with the Madison Association in Huntsville.

He will fill a vacancy left by the retirement and death of Elias Golonka, pioneer in the United Nations Ministry sponsored by the Southern Baptist Home Mission Board.

Born in Israel of German parentage,

Meron is fluent in four languages. He and his wife, Amy, are concert pianists.

Meron is a graduate of Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

Meron will join Theodore Mall in coordinating Southern Baptist witness, Bible distribution and ministry among diplomats at the United Nations.

The United Nations ministry is a companion to the SBC Home Mission Board's ministry among international diplomats in Washington, led by Mario Acacia.

Former SBC officer Clifton Allen dies

WINSTON-SALEM, N.C. (BP)—Clifton J. Allen, 84, retired editorial secretary for the Southern Baptist Sunday School Board, Nashville, Tenn., and a former recording secretary of the Southern Baptist Convention, died in Winston-Salem, N.C., May 5.

A native of South Carolina, Allen began work with the board in 1937 as associate

editorial secretary and was elected editorial secretary in 1945. He was recording secretary of the convention from 1966 to 1977.

Allen was the author of 22 volumes of Points of Emphasis, a commentary on the International Sunday School Lesson, and, following his retirement, was general editor of the Broadman Bible Commentary.