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Arkansas Baptist State Convention

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Mother's Day
Sunday, May 13

May 10, 1984

Arkansas Baptist
NEWSMAGAZINE

On the cover



ABN photo / Millie Gill

On Mother's Day, May 13, Arkansas Baptists, like virtually all Southern Baptists, will be honoring their mothers for their loving care. Whether she is the youngest or oldest, with many children or only one, don't forget to express your appreciation.

Resolutions body slates May meeting

NASHVILLE, Tenn. (BP)—The 1984 Southern Baptist Convention Resolutions Committee will meet May 17-18 to begin planning their work at the annual meeting in Kansas City, Mo.

The pre-convention meeting started in 1983, to allow the Resolutions Committee time to prepare its work for the annual meeting. In recent years, the volume of proposed resolutions has increased to the point that an additional meeting is necessary.

In announcing the pre-convention meeting, Bailey Stone, pastor of First Church of Odessa, Texas, and committee chairman, asked persons who plan to present resolutions at the SBC to submit them prior to the May 17-18 meeting.

"During the meeting we will set our pro-

cedures and make plans for how we will do our work," Stone said. "We also will assign certain members of the committee to study areas which will be potential topics of resolutions."

He added: "The meeting is necessary because the volume has increased so much. A few years ago, there were only a few resolutions, but now there are many. It is impossible to do all the work at the convention."

Persons planning to submit resolutions are asked to send them to Stone in care of the Resolutions Committee at the SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tenn., 37219.

George Schroeder, a Little Rock dentist, will serve on the committee.

Conference yields \$100,000, 42 people

MEMPHIS, Tenn. (BP)—Southern Baptist mission programs will receive \$100,000 and the commitment of 42 people because of the second World Missions Conference at Bellevue Church in Memphis, Tenn.

During the four-day conference in March the church's one-time gift to missions in 1984 was taken. The \$90,011 given will be supplemented by funds from last year's missions conference so the Foreign Mission Board of the SBC will receive \$65,000, the Home Mission Board \$30,000 and the Tennessee Baptist Convention state mission offering \$5,000.

Many of the 42 people making public

decisions during the conference were in the areas of short-term and career missions.

Adrian Rogers, pastor of Bellevue and former president of the Southern Baptist Convention, announced the church also will pay off a \$23,300 mortgage for the Solid Rock Church in Altoona, Pa. The Pennsylvania church has already started two missions of its own. The pastor, Steve Umholtz, was one of the speakers at the Bellevue conference.

Also, approximately 80 members of the 14,000-member Memphis congregation will participate in mission trips this summer, either to Altoona or to Michigan.

In this issue

12 names released

In keeping with a new bylaw, the SBC Committee on Boards has released its nominations for convention agencies and standing committees, including one that has already sparked discussion.

13 youth drug abuse

Although three national surveys indicate the level of drug abuse among U.S. teens is down, they indicate the problem is still "acute." One survey indicated Southern Baptist youth "differ only slightly" from others in the use of hard drugs and cigarettes.

Ramsey Pollard dies in Memphis

MEMPHIS, Tenn. (BP)—Former Southern Baptist Convention president, Ramsey Pollard, 81, died April 20 at Baptist Memorial Hospital in Memphis, Tenn., following a brief illness.

Pollard was pastor of churches in his native Texas and in Florida before going to Broadway Baptist Church, Knoxville, Tenn., in 1939. He stayed in the Knoxville church for nearly 21 years before becoming pastor of Bellevue Church, Memphis, in 1960 where he stayed until his retirement in 1972.

He was a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Texas, and received a Distinguished Alumni Award from that institution in 1966. He was awarded honorary degrees by Carson-Newman College, Jefferson City, Tenn., and Atlanta College of Law, Atlanta.

Since his retirement, Pollard has kept busy with revivals and interim pastorates, recently serving as interim pastor of Union Avenue Church, Memphis.

Pollard was president of the Southern Baptist Convention for two years (1960-1961) and was president of the Tennessee Baptist Convention in 1954.

He was president of the SBC Pastors' Conference, chairman of the SBC Executive

Committee and chairman of the Southern Baptist Radio and Television Commission. He preached the convention sermon at the 1959 SBC. Other SBC positions included a term on the Home Mission Board and preaching on "The Baptist Hour."

Pollard was also president of the Tennessee Baptist Convention executive board and a trustee of Carson-Newman College, Harrison Chilhowee Baptist Academy, Seymour; Union University, Jackson; Baptist Memorial Hospital, Memphis, and East Tennessee Baptist Hospital, Knoxville, all in Tennessee.

Memorial services were held April 23 at Bellevue Church in Memphis. The service was led by two former SBC presidents, Bellevue Pastor Adrian Rogers and Herschel H. Hobbs of Oklahoma City, Okla. Burial was scheduled April 25 at Restland Memorial Chapel, Dallas.

Pollard is survived by a daughter, Mrs. Robert Cliett of Atlanta; a son, Ramsey Pollard Jr., of Winter Park, Fla.; a sister, Mrs. Irene Pyle of Nashville; five granddaughters, and four great-grandchildren.

The family requests that memorial gifts be sent to the Bellevue Church building fund or to Union University.



The Bible declares that man is guilty. Paul said, "For all have sinned, and come short of the glory of God" (Rom. 3:23). But the Bible also declares that in Christ there is forgiveness. John said, "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Yet, many Christians can not forgive themselves. For an individual to be effective in the Lord's work he must forgive himself, just as God for Christ's sake has forgiven him.

There are a number of reasons devoted Christians fail to forgive themselves. First, some Christians do not properly understand forgiveness. God's forgiveness is absolute, when an individual meets the condition laid down by God. We are to "confess," which means that we are to lay our sin before God with the intention, by God's help, of not committing this sin again.

Often, individuals fail to forgive themselves, because of a self-condemnation which stems from self-rejection. Such an individual can not feel that Christ's forgiveness applies to him. His overwrought conscience seeks to atone and accepts self-effacing with a kind of morbid pleasure. Such an individual may be an active, hard-working church member, or he may be lazy and apathetic. But whatever his situation, in relation to church service, his guilt and self-rejection will make him ineffective as a Christian and rob him of joy.

The problem of the guilt-ridden individual may sometimes be intensified when the pastor forcefully seeks to stir the conscience of indifferent members. An individual already overwhelmed with self-condemnation may think that the pastor is speaking to him and sinks deeper into his feelings of guilt. Since a pastor must preach the consequences of sin, it is also important that he present the forgiveness of God and encourage individuals to forgive themselves.

Some guilt-ridden individuals fail to forgive themselves for sins of the past. Others keep blaming themselves for things they never did. Some may even blame themselves for the death of a family member, their inability to make higher grades in school or an imagined lack of talents.

Psychologists tell us that guilt-ridden individuals often develop the pattern of self-rejection during childhood. A child may be led to believe that even simple, unintentional mistakes are "bad." Such things as accidentally spilling something or forgetting to carry out an assigned task or being too loud or

being silly, when a parent acts too severely, may lead him to feel that everything that he does is "bad."

On occasion the laws of God and the laws of man become mixed up in our thinking. It is important for Christians to not become pharisaical in their approach to life. The Pharisees were past masters at inventing yokes, ingeniously designed to create a false sense of righteousness. They had taken the "Torah" (the books of the law) and had isolated these into 613 laws which controlled the activity of a person from the time he got up until the time he went to bed. This placed a yoke around the neck of every individual and encouraged a false opinion of righteousness.

Fortunately, the Bible does not predicate God's forgiveness on man's feelings of being forgiven. Nowhere in the scripture is the question asked, "What if the recipient doesn't feel saved or forgiven?" Although a very few may think they are saved who are not, one is never lost simply because he does not know that he is saved. It requires no great skill to create feelings of guilt among the most earnest of Christians.

While we are enjoined by the scripture to acknowledge our sins, we are not condemned to bear them. God provided the opportunity for peace of mind and soul. This cleansing is made possible through the personal sacrifice of the One who is "faithful and just."

God does not take sin lightly. It was man's transgression that led Christ to Calvary. But God's grace and justice has made conversion possible through an initial confession. Through daily confession we come to a closer fellowship with him. Jesus taught his disciples that this fellowship is accomplished through prayer.

The individual who feels that he must live entirely above sin is sure either to experience self-rejection or to lower God's standards of righteousness to the level of his own performance. God's forgiveness is not a permit to sin. It is God's provision for the salvation of mankind. God forgives because of his goodness, not because of his toleration of sin.

The marvel of the gospel is that God says, "Come unto me," "ask," "confess," and "receive." So when an individual has sincerely asked and sincerely confesses, he can know that he is forgiven. God never desires for any of us to be guilt ridden. Rather, he wishes us to rejoice because of his marvelous forgiveness.

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Hit and miss prayer

I am amazed and wish that the situation would be changed. I refer to the way prayer requests are handled and prayed for in many churches.

The pastor asks for prayer requests and many times quite a few are given. Some even go into detail, stating the nature of the illness and that probable death (in many cases) looms if God does not undertake. Such prayer requests are worthwhile and should be prayed for in a most definite manner. But in all too many instances, after the requests are given, someone is called upon to lead in prayer and the following takes place: Bro..... gets up, prays for all the

missionaries, all the suffering and afflicted in a highly general way. Yet through his entire prayer, hardly a mention is made of the urgent prayer requests that were given a few short minutes ago. What is wrong? Was not the need great enough to be brought to God in a specific manner?

Why, oh, why, cannot the same specificity be given to praying for people as is given to stating the prayer requests? Someone has well said that the average prayer is so general that, if God did happen to answer the prayer, no one would know whether or not his or her prayer were answered.

Some may say, "God knows all about

each prayer request and for that reason, we can be very general when we pray." If that be our reasoning, we might as well say be general in our requests for God knows what is on our hearts. True, God does know what and all that is on our hearts, but I sincerely believe if the prayer request is important enough to be given and be spelled out that it is also important enough to be prayed for in a definite manner.

Let's get back to praying for specific requests. Let's get back to asking God for what is actually on our hearts, instead of the same old hit and miss praying that includes everybody in general and nobody in particular.—Ned R. York, Blytheville

The Southern accent

Kenneth Startup

Luther and the lessons of history

Last year marked the 500th anniversary of Martin Luther's birth. Throughout the world Luther was hailed as one of the great figures in the history of western man. He was indeed. His plain peasant's frame contained a superabundance of genius, courage and faith. Few scenes are more dramatic than Luther's confrontation with the established order in the city of Worms in 1521.

Accused of heresy, hedged about by men anxiously seeking his downfall and death, Luther boldly refused to renounce his beliefs. He defied his king and centuries-old religious tradition when he proclaimed salvation by faith alone. To the Papacy this was monstrous, deadly heresy; to the Emperor, Charles V, it was treason. Ridiculed and threatened, Luther refused to recant.

Luther's stand unleashed the Reformation and helped lay the foundation for future revolutions in the social, economic, and political life of western man. It was, after all, a rather short step from Luther's proclamation of individual spiritual liberty to a belief that men were also, by right, free intellectually and politically.

History rightfully accords Luther a place of renown. Yet, history is an impartial observer, and if it reveals Luther as a man of justice and faith, courage and genius, it also reveals him as a man capable of brutality and bigotry. We cannot forget—history will not let us forget—that the man who brought the gospel within the reach of millions also encouraged the systematic slaughter of peasants who had confused his call for freedom of conscience with a call for economic and political freedom. And history recalls a Luther who could sanction immorality and dishonesty when it served his purpose.

What then, are we to dismiss Luther as a charlatan and hypocrite and deny or minimize his majestic accomplishments? No, instead, we should allow history to teach us valuable lessons through Luther's life. We should recognize Luther's human frailty and be reminded that we also are liable to failure and sin even when engaged in some great work for God's kingdom. History's portrait of Luther should serve as a clear warning that the experience of grace

is no insulation from the power of selfishness, no guarantee that rationalized worldliness cannot infect our lives. It is a humbling and necessary lesson reminding us of our desperate need for a forgiving and guiding savior.

And history, in revealing Luther's faults, also emphasizes the signal truth that no man, however eminent or gifted, is worthy of our measure of devotion and veneration. Christ alone, in his divine perfection, merits our complete and unquestioning trust. He is the only one to whom we may look with complete confidence and deepest devotion. Certainly, history has many other significant lessons to reach through the honest, discerning study of Luther and the whole procession of the past.

These lessons are not always comforting and reassuring, but properly, prayerfully considered we will find that history offers powerful testimony in support of the great truths of scripture.

Kenneth Startup is professor of social science at Southern Baptist College.

58 cable systems signed up for ACTS launch

FORT WORTH, Texas (BP)—The American Christian Television System is looking toward a potential audience of "three or four million" homes when it begins fulltime programming June 12.

James Edwards, vice president for financial affairs for the Southern Baptist Convention's Radio and Television Commission, which is sponsoring the network, made the estimate after explaining 58 cable television systems with approximately a million sub-

scribers are committed for the May 15 start-up of the satellite system.

Additional cable systems are signing daily and could push the total audience to several million homes by mid-June.

"There are almost 200 communities (in 14 states) serviced by the 58 cable systems under contract," Edwards said. He noted 611 Southern Baptist churches had signed "letters of intent" as affiliates with local ACTS boards.

India churches double

BANGALORE, India—Rallying behind the theme "Start One, Win One," Baptists in Karnataka state have more than doubled their churches.

The campaign challenged each person to win another to Christ and each church to start another during 1983. The result was 78 new churches.

In 1982, they increased the number of churches in their convention from 35 to 61.

You'll be glad to know...

Don Moore

... You can do more than preach, pastor! You may not do anything more important than preach. Preaching is God's chosen method of disseminating the gospel (I Cor. 1:21). It doesn't seem likely, then, that preaching could be overemphasized. I personally do not think it can be given too high a priority.



Moore

However, problems may arise if this is the pastor's only approach to leadership of the church. He may instruct very well in righteousness. He may teach doctrine well in his sermon. He may preach until the crowds pack the buildings, but he can't preach a building plan, a financial campaign, or supervise construction of a space for more people from the pulpit. His messages may quake with thundering against the deplorable conditions of the day, but his concern may need to express itself with more than words. The entire church may need to move in concert. It could take more than the study or the pulpit.

Most pastoral leadership takes place like this. Through personal study, he develops an unbelievable burden for change: wrongs to be righted, doors to be entered, and action to be taken. Because it is so spiritually moving to him and the pulpit is so accessible, he uses this means to try to lead the people. It was his vision, his burden and his dream. If the people do not share his excitement and burden, he feels personal rejection and likely begins to try to fix blame on an individual, or group, or the entire church. His opportunity is past. Was preaching and making enthusiastic announcements his only alternative?

No! He could have worked with the leaders of the church to establish their goals, actions and responsibilities, and then encouraged them along toward their goals. The people will work their plan, finance their projects, and reach their goals. This is leadership that succeeds.

Fortunately, men do not have to choose between good preaching and administrative and organizational detail. Both can be done. (Fellowship and morale are improved.) Leadership behind the scenes in organization and planning will multiply the potential of the pulpit.

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



Food and fellowship

Virginia Kirk and Jane Purtle

Singles ministry

The singles at First Church Batesville are an active, vibrant group. They range in age from young to a "a little older." Some are in school, others are working. Widows, widowers, never-marrieds, and divorced are represented. The needs and contributions of the singles to the church are as varied as their membership.

Sunday School classes and Training Unions have been organized and divisions have been made into ages 18-22, 22-30, and 30's and up. Weekdays find them meeting for regular Bible study. They have occasional week-end retreats and frequent pot-lucks and cook-outs. On Sunday they often go out to lunch after church and gather after evening services at someone's house or apartment for fellowship.

They have many problems in common. Having someone to pray with who will listen and lend a hand is a special part of the group. There is no longer a reason to be lonely. They will tell you that one of the many blessings they have received is to see God working in the lives of each other.

A couple of years ago, marriage almost broke up their organization. Sixteen of them married within a year and were no longer eligible for the singles but they quickly built their number back.

A special asset for them is a monthly newsletter, "Singles Update." It includes a schedule of coming events, names of new additions, birthdays, and devotional material. This is added to members and prospects.

Food is a part of their fellowship. They lean heavily on prepared foods but do a lot of cooking together and sharing of homemade foods at their gatherings. Our recipes this month should be useful to singles, as well as others.

Hurry-up casserole

Prepare an 8-ounce package of egg noodles according to instructions on the package. Drain and add a 1-pound can of chili (no beans). Dump into a buttered casserole, top with 1 cup shredded cheese. Heat in a 350 degree oven until hot and bubbly.

Mexican salad

1 head lettuce, chopped	8 oz. package corn chips, crushed
1 cup cheese, grated	1 onion, chopped
1 can Mexican style beans drained and washed	1 bottle Catalina dressing

Mix lettuce, cheese, onion and beans. This can be tightly covered and stored in the refrigerator. Just before serving, add crushed chips and dressing.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle is on the staff of Christian Counseling and Teaching Center in Syria, Virginia. They have enjoyed cooking together for several years.

Scholar-in-residence named for Ouachita

The Fulbright Academic Exchange Program in Washington, D.C., has announced that Martti Haikio of Helsinki, Finland, has been nominated as a scholar-in-residence at Ouachita Baptist University for the 1984-85 academic year.

This is the first such appointment under the Fulbright program for OBU.

Haikio has been designated as a visiting associate professor of history and political science, according to Hal Bass, chairman of the OBU political science department.

"We are very excited about Dr. Haikio's joining our faculty next year," said Bass. "He will bring a needed international dimension to our social science department."

Haikio will teach "World Politics," "Comparative Politics," and two special studies during his stay. In addition, he will provide guest lectures and curriculum guidance in several other courses, work with the honors program, pursue professional development at state and regional conferences and be available for presentations before interested groups in Arkansas.

The 35-year-old educator directs the Information Office at the University of Helsinki, where he teaches in the political science department, and is a member of the Helsinki School Board and the Parliament of Helsinki City Parishes. His wife, Kristina, and their three sons will accompany him.

by Millie Gill / ABN staff writer

people

Bob Metcalf resigned April 29 from the staff of Calvary Church in Little Rock. He will join the staff of the Southern Baptist Convention Sunday School Board as a youth consultant.

Jimmy Barrentine has resigned as director of missions for Ouachita Association to accept a similar position with the Bowie County Association in Texas.

Rickey Savacool of Arkansas City began serving April 14 as pastor of the Pine Tree Church at Colt.

Gary Akers began serving April 8 as pastor of the Togo Church at Parkin.

Gene Hoggatt Jr. of Brinkley is serving as pastor of the Wheatley Church.

Gene Dixon has resigned as pastor of the Dell Church.

Mark Black is serving as music director for the Salem Church at Benton.

briefly

Harrison First Church launched a Sunday evening ministry May 6 for four and five-year-olds. Bruce and Joan Oliver will direct this extended worship session that will include a Bible story time, music and a playtime.

Hughes First Church will ordain Ron Coats to the ministry May 13. Coats is serving as pastor of the Snow Lake Church.

Booneville First Church began a new ministry April 15 for first time visitors that

OBU group to tour Europe

The Singing Men of Ouachita Baptist University will tour five European nations May 28 - June 3, performing in churches, military installations, school and public concerts. The 32-member group, under the direction of Paul Hammond, sings both sacred and secular music and last toured Europe in 1980.

West German stops include Frankfurt, Bad Kreuznach, Army Post, Baumholder Army Post, Rothenburg and Munich. In Austria, they will visit Vienna, Salzburg, Innsbruck and Garmisch. They also will tour Zurich, Switzerland; Paris and Versailles, France; and Amsterdam, Holland.

includes designated parking spaces and a welcome center where visitors are greeted by a welcoming committee and served coffee prior to being escorted to Sunday School classes.

Angora Church at Leslie held deacon ordination services April 29 for Lee Von Hoffman.

Rosedale Church in Little Rock held deacon ordination services April 29 for Garry Looney, Bobby Loux and Greg Gingerich.

Lonoke Church will be conducting its second Lay Renewal weekend May 25-27. Bob Fisher of Portland will be coordinator. Ed Simpson is pastor.



Doan Si Hung (left) and Tran Dung Phu were among about 400 Vietnamese from Arkansas, Texas and Oklahoma who met in Fort Smith April 14-15 for a revival sponsored by the Vietnamese Church at Southside Church and the Vietnamese congregation of Grand Avenue Church, both in Fort Smith. The meetings were the first of their kind in Arkansas; jointly-sponsored and wholly initiated by the two Asian congregations. Pastors are Phuc H. Nguyen and Minh Van Lam, respectively.

ABN photo / Mark Kelly

El Dorado Immanuel finds key to missions giving

by Mark Kelly

What if Arkansas Baptists had given \$3 million to the Dixie Jackson state missions offering last year, instead of \$336,000? What if they had given \$3.2 million to the Annie Armstrong home missions offering, instead of \$607,000? Would it have made a difference in the spread of the gospel?

Now, what if someone told you such increases were entirely possible and could be accomplished without hurting the local church or the Cooperative Program?

Tommy Kimball is saying just that.

Immanuel Church, El Dorado, where Kimball serves as pastor, has implemented a program of systematic giving to state, home and foreign missions that Kimball claims has increased per capita giving to those three areas 413.5 percent in six years.

In that same period, 1977 to 1983, Immanuel's CP giving climbed 274 percent; associational gifts rose 483 percent. Average Sunday school attendance grew from 313 to 449, a small increase by comparison.

Kimball's two-fold plan is simple. "What we've done is put missions giving where it belongs—in our largest organization, the Sunday school—and then encouraged people to budget their gifts weekly like they give to the church," said Kimball, a Texas native.

The result is that people "give a little at a time and actually give more to missions" than they have ever given before, he said.

Each department in Immanuel's Sunday school organization sets an annual goal for gifts to special missions: the Dixie Jackson offering for state missions, the Annie Armstrong offering for home missions and the Lottie Moon offering for foreign missions. The sum equals the church goal.

Sunday school envelopes provide three areas for designating gifts: operating budget, building fund and missions. Class members are encouraged to work toward their respective goals. A poster in each department reflects their progress.

Missions education is not neglected, either. Kimball notes the church continues to conduct the annual weeks of prayer usually associated with the three offerings. Special envelopes are made available as usual, and people are encouraged to make a special gift. The Woman's Missionary Union conducts its educational thrusts in the Sunday school classes and departments.

Although Immanuel was well above average in the three areas before taking its new tack, per capita gifts (based on resident membership) to the special offerings increased 413.5 percent between 1977 and 1983.

Per capita giving to the Dixie Jackson offering rose from \$2.09 to \$9.76, compared to a 1983 statewide average of \$1.07. Annie Armstrong gifts increased from \$2.78 per resident member to \$10.17, compared to an Arkansas Baptist State Convention average of \$1.93. Lottie Moon gifts rose from \$5.63 per resident member in 1977 to \$21.42 in 1983. The ABSC per capita gift to Lottie

Moon last year amounted to \$5.18.

If Arkansas Baptists' 315,098 resident members had given at the same level as Immanuel's 848 members, the state missions offering would have received \$3.08 million, instead of \$336,865. Home missions would have realized \$3.2 million, instead of \$607,606, and foreign missions causes would have taken in \$6.75 million, rather than the actual \$1.79 million.

To prove associational and CP gifts are not hurt by the approach, Kimball cites respective 483 and 274 percent increases in the same period. Had all Arkansas Baptists given to those causes at Immanuel's per capita level, associational missions would have realized an extra \$2.6 million; the Cooperative Program another \$15.6 million.

"I feel like we are losing a lot of missions

money by holding to our traditional ways of giving," said Kimball, who tried the same program in two previous pastorates with the same results. "Bald Mission Thrust requires a lot of money to become a reality. This is one way to provide it.

"Almost anyone can give \$1 a week," he continued. "That doesn't sound like much, but that's \$52 a year. Some of our people are giving \$5 or \$10 a week." (They gave \$41.35 per capita to the three offerings last year; Arkansans gave \$8.18.) "It doesn't take many giving that much to add up.

"If all Arkansas churches would adopt this approach, we would double our missions giving just like that," he said, snapping his fingers sharply. "We could even triple it."

Mark Kelly is an ABN intern.

Youth Convention offers fun, training



ABN photos / Betty J. Kennedy



When more than 3,500 Baptist youth came to Little Rock for the annual State Youth Convention April 20 it was fun, but not only that. The Church Training-sponsored one-day event included exhibition of Bible drill and speaking skills, plus youth-oriented music and messages. Frank Pollard, shown on stage for the "DiscipleLife Talk Show" with local TV personality Beth Ward, was featured speaker. At left, Ouachita Baptist University students tie up loose ends before going on stage.

1984 BSU Missionaries



Top: G. A. Camp

*Front: Tammy Bishop, ASU; Lea Gaines, OBU; Denise Bettis, HSU
Vanessa Wilkerson, SBC. Back: Cheryl Wilson, UCA; Sherry Foote, SBC.*

Center: Indiana and Illinois

*Front: Elizabeth Williamson, UA;
Celeste Dunn, SBC; Annette Hill, ASU;
Edwina Davis, ASU; Janet Immel, HSU.
Back: Kim Whittford, UCA; Bret Stewart, OBU. Insert: Karen Waymire, UALR.*

Bottom: Family and Child Care Services

*Front: Marilyn Howerton, UA, and Roger Langlie, OBU, Children's Home.
Back: Jodie Peters, ATU, and Cindy Phillips, SBC, Children Shelters. Not pictured: Robert Pinkston, OBU, Children's Home.*





Youth Home-summer workers
 Front: Elizabeth Wood, UA; Doug Stanley, UCA. Back: Arnie Scheving, ASU, Lessa Payne, UCA.



Out-of-state
 Front: Helen Preiss, UCA, and Sandra Fruland, ASU, Colorado. Back: Thomas Strasser, SBC, Maryland; Terry Hudspeth, SBC, Louisiana. Third row: Wallace Keck, ATU, Utah; Carolyn Eudy, UA, Louisiana.



Arkansas: resort
 Kneeling: Cindy Rentfro, ATU, Harmony Assn. Standing: Karen Kirtley, UCA, Devil's Den; Don Finley, SBC, Shady Lake; Brad Permenter, OBU, Shady Lake; Patricia Neal, SBC, Harmony Assn. Inset: Cheryl Barrows, UALR, Devil's Den.



Foreign mission assignments
 Charles Johnson, SBC, Bible teacher, Yekepa, Liberia; Vickie England, UAM, children's worker, Heidelberg, Germany.



Little Rock and North Little Rock
 Seated: Angie Miller, OBU, Pulaski Assn. Standing: Jon Belvin, Children's Hospital; Greta Neal, SBC, Pulaski Assn; David Dodd, OBU, North Pulaski Assn.

The Baptist Student Unions of Arkansas have provided opportunities of service for students for more than 35 years. Students serve in a variety of volunteer programs, either sponsored and financed by their fellow students or on their own resources. Arkansas students have carried their witness from the beaches of Florida and the Atlantic coast to Hawaii and Alaska and to most of the continents of the world. They have served in prisons, youth care agencies, state and national parks, church camps, inner city centers as well as Baptist churches and associations. Pray for the Summer Missionaries and for others who serve this year.

Your state convention at work

Evangelism

Golden age evangelism

History was made this past week in Arkansas Evangelism. For the first time in the life of Arkansas Baptists, we shared in Golden Age Evangelism Conferences. These conferences were especially designed for our Christian citizens who are 60 and above.

The Golden Age Conferences were conducted at Cherokee Village, May 7, and Bella Vista, May 8. We are very excited about our committed Christians who have a desire to serve the Lord in the golden years.

Jesse Reed, our retired director of evangelism, spoke on "Personal Witnessing." It was my privilege to share a message on "Prayer for Spiritual Awakening." Glendon Grober, our new associate in evangelism directed this program.

We experienced beautiful music under the direction of Ervin Keathley, our Secretary of Music. The choirs of East Side Church, Paragould, and Bella Vista shared presentations in special music.

Arkansas ranks second in the nation in ratio of population 60 and above. Our golden age Christians have a unique opportunity to reach their peers for Christ. Most of these have the time, expertise and experience to be used in a great way for our Lord. — Clarence Shell, director

Church Administration

Vocations and Siloam

I had a recent conversation with a parent of a young man who responded to God's call to a church vocation several years ago.

It was exciting to hear that he is about to finish seminary and is already serving a church.

I first met that young man in a Church Vocations Conference during one of the assembly weeks at Siloam Springs six years ago. During that conference we examined the meaning of "call" and explored various options in church vocations. We also looked at helpful steps in preparation for a church vocation. In the course of the week this young man had many questions answered and his vision was broadened to the possibilities in church

vocations.

If you have youth in your church who are committed to or simply considering church vocations, they can find information and encouragement in a church vocation conference during one of the weeks at Siloam this summer. Encourage them to sign up for this conference.

Your state Church Training Department provides this conference at Siloam as one way to provide assistance in vocational guidance. Please let us know if we can help your church or an individual in this area of interest. — Bill Falkner, associate

Family and Child Care Services

Remember the children

Someone has said: There is no hope for the future as long as the past remains unreceived, unconfessed, and unforgiven.

May 13 is Mother's Day and many churches will recognize all mothers on that day. Some of us will wear a rose in honor of our mother.

There are some children who really do not know their mother. Because of abuse, neglect, death or abandonment, they do not have the caring love of a mother. Therefore, Arkansas Baptist Family and Child Care Services are providing substitute parents through our Children's Home in Monticello, Group Home for Boys in Jonesboro, three Emergency Receiving Homes and Foster Care Homes.

Although most churches have chosen Thanksgiving as the time to give an offering, several have chosen to receive a Mother's Day Offering.

In 1983 there were 206 churches that did not give through direct gifts to this much-needed ministry. On behalf of the needs of our children, may I encourage these churches to participate in this great mission. We will receive several thousand dollars that will help provide the necessities of life for children who are without the love and influence of their own mother. — John A. Ross, director of development

Church Music

Shared ministry

It's not really new. Many churches have known about it for some time, but it seems to be a concept not easily grasped. We're talking about "shared ministry": a growing concept that needs greater understanding.

The "shared ministry" concept is an understanding of the special ministry relationship among staff members and a willingness to share their call and become partners in ministry. The increased number of staff positions in our churches has generated a need for the "shared ministry" concept.

Church staffs that develop a "shared

ministry" approach seem to experience several benefits, including healthier staff relationships, increase in staff tenure, more support of each other, more freedom in ministry to each other, greater ease in resolving conflicts, and more readily achieved unity of purpose. The staff members are not in competition with each other and they do not feel they are being manipulated in power struggles. They experience freedom, faith in each other, love for each other, hope for tomorrow, and respect for the co-worker in Christ.

I heartily recommend for all church staff personnel a new book written by pastors and staff members, entitled *A Music Leader's Guide to Effective Relationships*, compiled by William Anderson Jr. and published by Convention Press. It is available from the Book Store.

The first National Church Staff Planning Retreat was held at Ridgecrest in April, and only one church from Arkansas had opportunity to attend. A second retreat is planned next year for Glorieta. Perhaps more church staffs will be able to take advantage of this opportunity to develop a "shared ministry." — Glen Ennes

Christian Life Council

Is Hell a myth?

That was the subject of the first sermon I heard the late R. G. Lee preach. It was during the 1948 Kentucky Baptist Evangelism Conference.

Is Hell a myth? What do you think? What is the basis of your belief about Hell? If the Bible is your frame of reference the truth of hell's reality must be faced squarely.

One would think that Hell is a myth considering the few times its reality is mentioned from the pulpit and even in personal witnessing. Hell ought to be verbalized other than in cursing.

The Christian life should be lived primarily with God's gracious, endearing love as the motivating force. The fact of Hell along with God's wrath and displeasure over sin should also be borne in mind. Maybe we would be less prone to backslide and be a stumbling block if we considered Hell more seriously. In his message Lee quoted A. C. Dixon "If we had more preaching of Hell in the pulpit, we might have less hell in the community."

Hell must be preached with genuine humility and compassion. To approach the subject sadistically and without much prayer would be wrong. If Hell is a myth, ignore it. If not, preach, teach and witness



Shell



Falkner



Parker

to its reality. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41) — Bob Parker, director

Cooperative Program Time for concern

In 1984 Arkansas Baptists have given \$2,538,673.24 through the Cooperative Program. This is \$24,720.73 or .98 percent more than that given through the same three months last year. However, we adopted a budget that called for an 8.33 percent increase.

We should be concerned because \$32,574.72 budgeted was not received by the Foreign Mission Board. The Home Mission Board found \$12,877.19 was unavailable. The six seminaries had \$14,913.11 less than anticipated. All the other work we do world-wide went lacking \$6,073.83. World-wide ministries of Arkansas Baptists were short \$66,438.86 of the budget.

In Arkansas, the Baptist Foundation has \$3,176.64 less than expected. The Family and Child Care Services will have \$5,310.36 less. The *News Magazine* will be forced to operate with \$2,748.49 less than expected. Southern Baptist College and Ouachita Baptist University will find that \$6,973.03 and \$27,875.14 respectively is unavailable to meet their needs. The work of the Executive Board Programs which offer support and help to 1,270 churches will have \$55,631.53 less than they planned.

This is cause for concern. If the trend continues, God's work throughout the world will be affected. I am convinced, however, that it is not cause for alarm. I firmly believe that God's people, when informed, will address this concern in prayer and then do what God leads. I am fully confident that we will give to our work all we planned to do when we adopted the current budget. — L.L. Collins, associate executive director



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Committee on boards releases 1984 report

NASHVILLE, Tenn. (BP)—The 1984 Southern Baptist Convention Committee on Boards report was released April 25, in accordance with a new bylaw requiring the report be released "at least 45 days" before the annual meeting of the 14.1 million member denomination.

The report, released by Chairman Charles G. Fuller, pastor of First Church of Roanoke, Va., includes 215 nominations; 103 renominations of persons eligible to serve a second term and 112 new trustees for the 20 national agencies and standing committees of the SBC.

Messengers at the 1984 annual meeting of the SBC in Kansas City, Mo., must adopt the report before it is official.

Fuller said: "I think it is correct to say the committee worked harmoniously, but not necessarily unanimously in its selections. There were certain names offered in nomination which brought response from the group, both in support and not in support."

The committee chairman declined comment when asked about recent remarks by two leaders of the inerrancy movement in the SBC—Paul Pressler, an appeals court judge from Houston, and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas—who told a seminary audience they are pleased with the progress of a five-year campaign to place persons of their view of biblical inspiration on the denomination's boards of trustees.

The committee chairman added, however: "The report definitely shows a conservative flavor, but how it may or may not fit into some design or plan, I cannot say. I believe the sessions of the committee were free from any such design...."

Fuller said the nomination of Pressler, a member of First Church, Houston, to an unexpired term on the SBC Executive Committee, has created the most interest.

"I have had quite a few comments about it (Pressler's nomination)," he said. "Mostly, it was more the reaction of others rather than a question about my reaction. I think, no question, this is THE nomination of the report and it has caused much interest and reaction."

Pressler, a vocal critic of the "liberal drift" of the convention and its institutions, particularly the six seminaries, was nominated to fill the unexpired term of C. Welton Gaddy, who became ineligible to serve after resigning his pastorate in Fort Worth, Texas, to become campus minister at Mercer University in Macon, Ga.

Pressler was nominated to serve the remaining three years of Gaddy's four-year term. Under current rules, if Pressler is elected by messengers, he could serve the unexpired term of three years, plus two full four-year terms, for a total of 11 years as a

member of the Executive Committee, which functions as the convention "ad interim."

While committee members were urged to protect the confidentiality of the report until it was released through Baptist Press, rumors of Pressler's nomination began to circulate almost immediately after adjournment of the committee, which met in Nashville, March 26-27.

Fuller said the committee adopted three "general policies" to govern its work: that it would not appoint current committee members; that members of the 1983 Committee on Committees would not be given trusteeships, and that persons eligible for renomination to second terms would be renominated unless there was a compelling reason not to do so.

"There were five exceptions to the policies," Fuller said. "Three were nominations of persons who were on the 1983 Committee on Committees, one from Florida, one from Missouri and one from the District of Columbia."

The 1983 Committee on Committees, named by the convention president, selected the 1984 Committee on Boards, Commissions and Standing Committees. The general guideline, Fuller said, has been adopted in recent years to protect against conflict of interest.

Exceptions include Jerry Passmore, pastor of Olive Church in Pensacola, Fla., named to the SBC Executive Committee; Stephen G. Hyde, pastor of First Church of Silver Spring, Md. (District of Columbia Baptist Convention), named to the board of Southwestern Baptist Theological Seminary, Fort Worth, Texas; and Ted Garrison, a medical doctor and member of First Church of Camdentown, Mo., named to the Baptist Sunday School Board.

Fuller said another exception was the naming of 1984 Committee on Boards member Ronald E. Stewart, pastor of Northside Church of Lebanon, Ohio, to the board of Southern Baptist Theological Seminary in Louisville, Ky.

Stewart had been named an interim trustee at Southern Seminary—allowed under the seminary's charter—prior to being told of the guidelines. The committee made an exception in Stewart's case, Fuller said, and nominated the Ohioan to a full five-year term.

Fuller said "some questions were raised" about a North Carolina man who was eligible for renomination as a trustee but was not renominated. Richard Eskew, pastor of First Church of Yadkinville, N.C., had served an unexpired term of three years and a full term of four years, and was eligible, under convention bylaws, for a second full term on the Home Mission Board.

"The guideline was that we would renominate persons eligible... unless there

was good and sufficient reason that they not be renominated," Fuller said. "The North Carolina representative was aware of Eskew's eligibility and commended him for 'good and faithful service,'" Fuller said.

"The reason she gave for not renominating Eskew was that he had served an unexpired term and then a full term, and another term would give him 11 years on the Home Mission Board. She said that was an 'excessively long period of time,' especially when there were many other people in North Carolina qualified to serve who had not been able to do so," Fuller said.

Fuller said the committee accepted the nomination of Thomas S. Freeman, pastor of First Church of Dunn, N.C., to replace Eskew on the Home Mission Board, but raised a number of questions.

"Primarily, they were reluctant to make exceptions to the guidelines. The second major area was they wanted to be sure the person in question (Eskew) was contacted as soon as possible by one of the North Carolina representatives so the situation and their rationale would be fully explained," Fuller said.

Fuller said T.W. Wilson of Montreat, N.C., and vice chairman of the committee, made a motion that Fuller ask the SBC Executive Committee to study the possibility of setting a limit on the number of years any person could serve on any board of trustees.

The motion was seconded by the other North Carolina representative, Mrs. Richard Frazier of Roanoke Rapids, and was adopted by the committee.

"The sentiment of the group was that the Executive Committee look into this matter. I don't know that everyone on the committee approved setting an eight or 10 year limit, but the vote was that the Executive Committee study the possibility."

Fuller said a seven-member subcommittee will meet prior to the Kansas City annual meeting to fill in any gaps in the report and to replace persons who have either moved or died. Serving with Fuller on the subcommittee will be Ron Phillips, Hixson, Tenn.; John Wright, Little Rock, Ark.; Brenda Shaver, El Toro, Calif.; Dale Hensley, Grandview, Mo.; Wallace Henley, Birmingham, Ala., and Ronald E. Stewart, Lebanon, Ohio.

The report includes four new positions for the Alabama Baptist Convention, which recently topped one million members, according to statistics from 1983 church letters.

Three Arkansans will be recommended to serve on trustee boards of Southern Baptist agencies and institutions: Johnny Jackson, Little Rock, renominated to the Home Mission Board; Wilson Deese, Little Rock, renominated to the trustee board of Southern Seminary; and Ray Granade, Arkadelphia, a new member of the SBC Historical Commission's board of trustees.

Surveys on drug abuse call churches to action

NASHVILLE, Tenn. (BP)—Recent surveys indicate the statistical "high" in drug use by America's young people may be over. Nevertheless, the nation's drug problem remains acute.

The latest Gallup Youth Survey, for example, found an increasing percentage of teenagers cite drug abuse as the biggest problem facing their generation.

The Gallup organization said 27 percent of teenagers polled in 1977 named drug abuse as the No. 1 problem. In 1983 that figure rose to 35 percent.

Good news can be found, however, in a government-sponsored survey conducted by the University of Michigan. The annual survey of more than 16,000 high school seniors across the country found the percentage who smoke marijuana every day fell by nearly half over the last five years.

The study reported daily marijuana use dropped from a peak of nearly 11 percent of those surveyed in 1978 to 5.5 percent of the 1983 graduating class. It marked the lowest level since the survey began in 1975 and reflected a continuing decrease in use of illicit drugs.

On the other hand, directors of the study pointed out teenagers' use of other drugs, such as tranquilizers, heroin, nitrites and PCP generally remained steady after earlier declines.

Nearly two-thirds of young people surveyed said they have tried an illicit drug by the time they finish high school. One in six said they have used cocaine.

As for Southern Baptist youth, a new

survey found they report a less frequent use of alcohol and marijuana and less frequent attendance at parties where beer or liquor is available than other young people. Yet the study also concluded Southern Baptist youth differ only slightly from others in the use of hard drugs or cigarettes.

The survey of young adolescents by the Search Institute of Minneapolis, was conducted for a conference earlier this year on Listening to Early Adolescents and their Parents (LEAP).

It found 23.5 percent of Southern Baptist youth surveyed indicated use of alcohol within the past year, compared to 35.5 percent of the national sample. Respective figures for use of cigarettes were 10.2 percent compared to 13 percent; for use of "hard" drugs, 8.6 percent compared to 9.3 percent.

Ronald D. Sisk of the Southern Baptist Christian Life Commission believes the national surveys indicate "perhaps the worst of the drug epidemic of the last decade is passing. Our youth seem to be buying the common sense argument that drugs are bad for you."

"Still," he added, "there are serious reasons for concern."

Sisk, who directs education and action on abuse of alcohol and other drugs, pointed out extensive use of alcohol at parties means many young people are continuing to drink and drive. And the 21 percent of high school seniors who smoke cigarettes daily, according to the University of Michigan survey, "are preparing themselves for a lifetime of

ill-health."

The figures on Southern Baptist youth indicate "we have not done as well as we should have in education about Christian lifestyles," he said. "We have told the Bible story of Daniel and the wine, but we have not helped youth see the importance of caring for their bodies in regard to all substance use."

Southern Baptists, he added, are "particular sinners" in regard to tobacco. "Too many Southern Baptist adults continue to smoke in the face of overwhelming evidence that smoking causes cancer." The national statistics, Sisk said, should be viewed as a call to action.

"Churches desperately need to be involved in positive programs of youth education about all drugs," he pointed out. "We need to learn how to minister to the millions of our children already involved in drug use. And we need to take seriously our role as witnesses to the victory of Christ over any need to use drugs."

Alabama calls exec

MONTGOMERY, Ala. (BP)—Earl Potts of Montgomery was named executive secretary-treasurer of the Alabama State Convention by the convention's executive board at a special called meeting April 19.

Potts has been acting executive secretary-treasurer since Jan. 1, 1984, following the retirement of George E. Bagley who had been executive secretary-treasurer for 20 years.

Previously Potts was assistant to the executive secretary-treasurer and director of the church ministries division of the Alabama executive board. He came to the Baptist board in 1970 after 21 years as pastor of McElwain Church, Birmingham, Ala.

Potts, 63, is a graduate of Samford University, Birmingham, and Southern Baptist Theological Seminary, Louisville, Ky. Samford awarded him an honorary doctor of divinity degree in 1972. He was born in Dickert, Ala., and grew up in Shawmut, Ala.

He is chairman of Alabama Governor George Wallace's advisory committee on humanitarian services, and a member of the Alabama Conference of Social Work, Task Force on Community Partnerships, Senior Citizens Hall of Fame Committee, Society of Religious Organization's Management and Baptist Public Relation Association.

Potts is married to the former Louise Green of Greene County, retired Mission Friends director, Woman's Missionary Union, SBC, Birmingham, Ala. A son, David, is vice president for development at Judson College, Marion, Ala. A daughter, Libby, is minister to college students and singles at Spring Hill Church, Mobile, Ala.

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SBC pastors divided over Robison-Green ministry

by Toby Druin

DALLAS (BP)—Leading Southern Baptist pastors are divided over the ministry of longtime Southern Baptist evangelist James Robison and his new associate Milton Green.

Robison, once known as "God's angry young man," has swapped the appellation for an emphasis on deliverance, healing and demons. Over the past two years, the James Robison Evangelistic Association has sponsored seminars featuring the Bible teaching of Green, a one-time carpet cleaner with a ninth grade education from Cleveland, Tenn.

Southern Baptist Convention President James T. Draper Jr., pastor of First Church of Euless, Texas, is concerned because of what he believes is an extreme emphasis on the demonic and an abuse of the doctrine of healing.

Draper, also Robison's pastor, said the controversy over the ministry of Robison and Green has spread across the convention and "has divided friends... has affected churches."

Critics of the Robison-Green ministry say it includes charismatic teachings, including emphases on healing and demonology and an anti-local church, anti-pastor bias. Several prominent SBC churches—including First Church of Dallas and First Southern of Del City, Okla., have cancelled or postponed Robison appearances.

Many Texas Baptist churches as well as congregations in other states have been adversely affected, claim their pastors, who are vocal in opposition to the Robison-Green seminars.

Richard Jackson, pastor of North Phoenix (Ariz.) Church, said several members of his church have attended a Robison-Green seminar "and the immediate effect is that they come back judgmental, critical."

While Jackson has not attended a seminar, he said he has listened to tapes, heard reports from reliable people who attended and discussed them with Robison. The popular preacher also compared some of Green's statements with similar pronouncements made in the past by Joseph Smith, founder of the Mormons, Christian Scientist Mary Baker Eddy and Jehovah's Witnesses founder Charles Taze Russell.

Jackson questions Green's method and conclusions, but said: "The thing that is most devastating to me is that within an hour of the opening of the seminars, the local church and all the local church pastors are placed in question if not condemnation. The statement is made that what you (the person attending the seminar) has been getting is deception and dishonesty."

John Bisagno, pastor of First Church of Houston said there "are some truths in much of what is being said, but there are also excesses that must be guarded against...." He questions Green's system

of biblical interpretation and belief that all of the Bible is assumed to be for all people at all times.

"While this sounds ideally and philosophically beautiful and true, it is also true that we must rightly divide the word. We do not bring Old Testament sacrifices and burnt offerings today. It is obvious that one must have some system of hermeneutics (system of biblical interpretation) by which we try to interpret the word. The seminar seems to suggest that this is not necessary and that everyone can become a law unto himself."

Milton Cunningham, pastor of the Westbury Church in Houston, said the church lost 75 to 100 members after a Green seminar in Houston last year. Many who went and subsequently left the church, he said, were told not to tell their pastor what they were being taught "because he won't understand."

Darrell Robison, pastor of Dauphin Way Church of Mobile, Ala., and a member of the SBC Executive Committee, said he believes Robison to be a Pentecostal, although he is attracting crowds in some areas based on his old reputation as a Southern Baptist evangelist.

"I think they get a foothold that is detrimental to the local church... Their direction and thrust is in line with Pentecostalism, teaching that healing is in the atonement, that it is a priority; majoring in demonism, casting out demons; and deliverance and so on."

Another Mobile pastor, Fred Wolfe, of Cottage Hill Church and immediate past president of the SBC Pastor's Conference, found no fault with Robison's emphasis.

"James was with us for one night and then in the crusade he did preach on healing and he did preach on deliverance, but I did not find any unusual or unbiblical emphasis in what he did," Wolfe said.

Emil Becker, pastor of First Church of Stephenville, Texas, attended a Green seminar last December. Becker complimented Green on his preparation and said he has no problem with some of the teachings in the area of the lordship of Christ, repentance from sin and confession of sin.

"I do take issue with his belief that every sickness is a demon and that every sickness can be cured by repenting of sin and exercising faith in God. This is not taught in the Bible, Becker said.

George Harris, pastor of Castle Hills Church in San Antonio, Texas, says the criticism of pastors and churches comes not

so much from "what is taught but from what is caught." He added people come away from the seminars feeling that if their pastors don't agree with Green they've been blinded and deceived by demons.

Harris said Green makes remarks like, "You are responsible to God, not to some church boss." Harris added: "He (Green) just claims to be teaching the Bible but every one in a while one of these little remarks comes across. That is what I mean by 'caught rather than taught.'"

The Green-Robison movement has supporters, too.

Wallace Henley, pastor of McElwain Church in Birmingham, Ala., and current president of the Alabama Baptist Convention, said he has been concerned about the demonic ever since being on the Nixon White House staff during the Watergate days. "I believe demons cluster about power centers," he said.

Henley listened to tapes of Green's seminars conducted during a Jack Taylor conference at Merritt Island, Fla., and said he came to believe Green "perceives what's happening." He added he saw no evidence of Green criticizing the local church or undermining pastoral authority, but had gotten exactly the opposite opinion.

Henley said he believes much of the criticism of Green has come from inerrantists who are disturbed because Green is not a dispensationalist (one who sees history as divided into strict 'dispensations' or time frames).

The Alabama pastor explained: "Frankly, I am kind of perturbed at my inerrantist brothers for leading the assault because, in my view, Milton Green and James Robison are just trying to interpret very literally and specifically the Scriptures, which is what the inerrantists have been telling us to do."

Jim Hylton, pastor of Lake Country Church in Fort Worth, Texas, who has been instrumental in helping Green come to prominence, said: "Milton is a man that God has worked in and done a beautiful thing in."

Hylton, who led the meeting in which Robison met Green, added: "To say that he is not for the local church or for the pastor is totally to miss the point, and especially is that true with James. They are for the local church; they are for the pastor. What they are wanting is that the local pastor begin to minister to the needs of hurting people and see the needs of people met...."

He said part of the "misunderstanding" comes from Green "verbalizing something the church has neglected for awhile."

This is the second of two articles adapted from an article in the April 11, 1984, Baptist Standard, newjournal of the Baptist General Convention of Texas. Druin is associate editor of that publication.

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Be careful what you say

by Nick Garland, pastor, Second Church, Hot Springs

Basic passage: James 3:1-18

Focal passage: James 3:1-10; 13-18

Central truth: A man's speech not only reveals a great deal about his attitude but about his life style.

Little things mean a lot. In life, it is the little irritations that create frustration, but it is also the person who gives special attention to the little details who receives the commendation as being outstanding. Our bodies are examples that little snacks and small pieces of cake spoil our mid-section. The microscope is the only way to see a little virus that creates chaos when unleashed in a human body. Little things indeed are important, even from the days of Solomon, who reminded us that "the little foxes spoil the vine" (SS.2:15).

So James explicitly cautions his readers to guard that little instrument in the human mouth called the tongue. He makes several comparisons, such as the ability to control a horse with a bit and a ship with a rudder, implying that as the tongue goes so goes the life.

The tongue is small (v.5) but is a fire (v.6) which ignites things with words and corrupts the whole person if not put in check. No man can tame the tongue (v.8), even though he has had great success with every kind of animal training. The tongue is more rebellious than any of these. The tongue is capable of praise but seems in the natural setting to prefer cursing, which ought not to be. (V.10)

The man who has learned to control the tongue is a wise man. There is a wisdom from above and a wisdom of men. The wisdom of men is "earthly, sensual, and devilish" (v.15), creating divisions among men. Contrasted to this is the wisdom of God, which is peaceable, gentle and full of mercy (v.17). The wisdom from God gives us the mastery in little things like the tongue.

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Life and Work

Honoring parents

by Lawson Hatfield, First Church, Fordyce
Basic passage: Luke 2:51-52; Mark 7:1-13;
John 19:25-27

Focal passage: Luke 2:51; Mark 7:8-13;
John 19:25-27

Central truth: Like Jesus, adults today have a lifelong responsibility and privilege to respect and meet their parents' needs.

The clear teaching of the Bible is that children are always to honor and obey their parents. Without this kind of knowledge and commandment briefly stated, "Honor thy father and mother" (Ex.20:12) is both the foundation for family life in Israel and the ground for Christian family unity.

All parents are not always right, but all parents are always due honor, respect, and love from their children. Most parents, like Mary, are right most of the time. They show this in loving and providing for their children. As these children become adults, they must remember what "twerps" they often were as children, yet they were still loved. Adult children in turn honor and love their parents. It is a law. It is the gospel, too.

The inspirational application of esteem for parents is applied in our country in the observance of Mother's Day and Father's Day. For example, today we say, "Happy Day, mothers!" Another application many mothers appreciate is that some churches have a weekly "Mother's Day Out" program. Do something special today to again say to living mothers, "Happy Day, Mother!"

For those of us whose mother has died, we do them honor by remembering some special treasured moments and experiences we had with her. Tell someone about that today.

As ever, there are warnings that we be careful to guard our obedience and honor for parents. In the Old Testament, a man could wrongfully dedicate his money to some personal family cause and thus avoid taking care of his needy parent. Shame. This "corban" arrangement (Mk.7:11) was never a law of God, but a "hedge" of man.

As Jesus died he made provision for his mother. He committed John to Mary, and Mary to John.

It is in coming near and staying near the cross that we know, feel, and properly respond to all the words of God. This includes honoring parents.

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Bible Book

Lessons from home life

by W. Coy Sample, First Church, Morrilton

Basic passage: Hosea 1:1 to 3:5

Focal passage: Hosea 1:1-2, 2:6-8, 21 to 3:3

Central truth: Experience is often the instrument of God's instruction.

The failure of Hosea's home life taught the prophet some very deep spiritual lessons. He heard it in the voice of God pointing out to him his life-work. Looking around, he saw that his experience was not an isolated one. Rather, his home was a picture of the moral state of the entire northern kingdom. The land was reeking with sensuality. Hosea reflected that his own bitter experience was but a parable of God's experience. What Gomer was to him, the nation had been to God.

Hosea, from his own sad experience, could have sympathy with God. Himself a victim—and not simply an eye-witness—he realized more fully what Israel's apostasy did to God.

The lessons from Hosea's personal experience are many. God himself is the supreme end of life. (1) To the individual: "Man's chief end is to glorify God." The life that does not do this is a failure. (2) To the family: This sad story reminds us of the rich blessings of stable homes. The Bible everywhere magnifies the family. "Except the Lord build the house, they labor in vain that build it." (3) To the nation: The spiritual pulse of a nation depends in a large part upon the spiritual health of the persons and households which compose the nation. Departure from God, whether in the case of the individual, or the family, or the nation, is idolatry and adultery.

Hosea's personal life is experienced far too frequently in today's world. The pain, the heartache, the bitterness and anger speak to us loudly of this tragedy. Hosea learned a lesson of God from his experience. Will we learn from God through our experiences?

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'Maintenance won't grow churches'

by Gail Rothwell

NASHVILLE—Many churches are not growing because people are caught up in a maintenance mentality and spend the majority of the church's time and resources ministering to those who are already Christians, Don Watterson said here.

Speaking to a group of lay and professional Sunday school workers attending a seminar at the Sunday School Board, Watterson, director of the Sunday School Department for the Alabama Baptist Convention, explained. "Although maintaining our congregations through pastoral care programs is important, this should not be our only priority. In most Southern Baptist churches 95 percent of all resources are spent on those people who are already Christians."

Noting that most churches have "passive" congregations who are content to be ministered to, Watterson said, "We need to evaluate our priorities and take seriously our command to reach people for Christ."

"Christ called you to be leaders," Watterson challenged. "Like it or not, your task is to patiently move the people toward the goal which Jesus Christ gave—to seek and to save that which was lost."

"Carrying out the Great Commission of Christ will not be an easy task, but it is a priority that demands our attention."

Quoting recent United States Census Bureau statistics, Watterson noted that 54 percent of the unchurched people in the United States are not involved in a local church simply because "they don't know how to be a part of the church."

People are willing, but we are not com-

municating with them as we should. Visiting them once and presenting the plan of salvation isn't going to convince the majority to change their lifestyle. Reaching people is a slow process. Just because we have the message, we assume we have the method," he said.

Watterson believes a growing church must have growth-minded leadership. "Perhaps you are not sustaining Sunday school and worship attendance levels because you do not have the proper support system," he said.

He explained that churches need to develop a support system of leadership before expecting growth to occur. Watterson cited eight needed actions: giving attention to prospect files, starting new units, enlisting and training workers, providing adequate space and facilities, maintaining records, holding weekly workers meetings and conducting weekly visitation.

"When you give attention to your foundation, then you will begin to reap the benefits of increasing worship and Sunday school attendance, baptisms and offerings," he noted.

He cautioned Sunday school workers that church growth should not focus on statistics, but people. "One of the primary motivations behind reaching people should be compassion because people are hurting and need our help. But our compassion needs to be grounded in the roots of our faith."

Gail Rothwell is a writer for the Baptist Sunday School Board in Nashville, Tenn.

Brotherhood trustees approve '84-85 budget

MEMPHIS, Tenn. (BP)—Trustees of the Brotherhood Commission approved a \$2.7 million budget for 1984-85 and voted to set up a project to develop Brotherhood work in Korea during the Commission's semi-annual meeting in Memphis April 19-20.

The 1984-85 budget of \$2,737,285 includes a 2.79 increase in Cooperative Program funds and a 5.99 anticipated increase in income generated through sale of merchandise and magazines.

The Baptist Men's programs will receive \$309,873 for training, program development and promotion, disaster relief projects, lay renewal projects and production of World Mission Journal, the Commission's publication for men.

Pioneer Royal Ambassador programming will receive \$138,369 for program development for teenagers including production of Probe, the Commission's magazine for teenagers and Pioneer Plans, the leadership magazine for Pioneer counselors.

Crusader Royal Ambassador programs will receive \$122,187 for program development and production of Crusader, the Commission's magazine for boys in grades 1-6 and Crusader Counselor, leadership magazine

for Crusader counselors.

Another \$400,000 of program services in the budget is earmarked for inner-agency programs, leadership development, world mission conferences, associational Brotherhood promotion and church relations.

The Korean project involves arranging a mission tour to several sites in Korea to research ways of strengthening men's work there. Baptist Men from across the country will be invited to participate during a 10-day tour in the spring of 1985.

Discussions are also under way to offer help in developing a Brotherhood curriculum at the Baptist Theological Seminary in Daejeon, South Korea.

Brotherhood trustees also heard an interim report on Missions Impact 2000, the committee studying the Brotherhood program. The committee which will present its final report to the trustees this fall has identified three age groups which need special attention in future programming—high school, young adult and senior adult.

The trustees also presented resolutions and Brotherhood jackets to six men who will rotate off the commission this June, among them James Gardner, Blytheville, Ark.