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Arkansas Baptist Newsmagazine

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June 2, 1988

Arkansas Baptist State Convention

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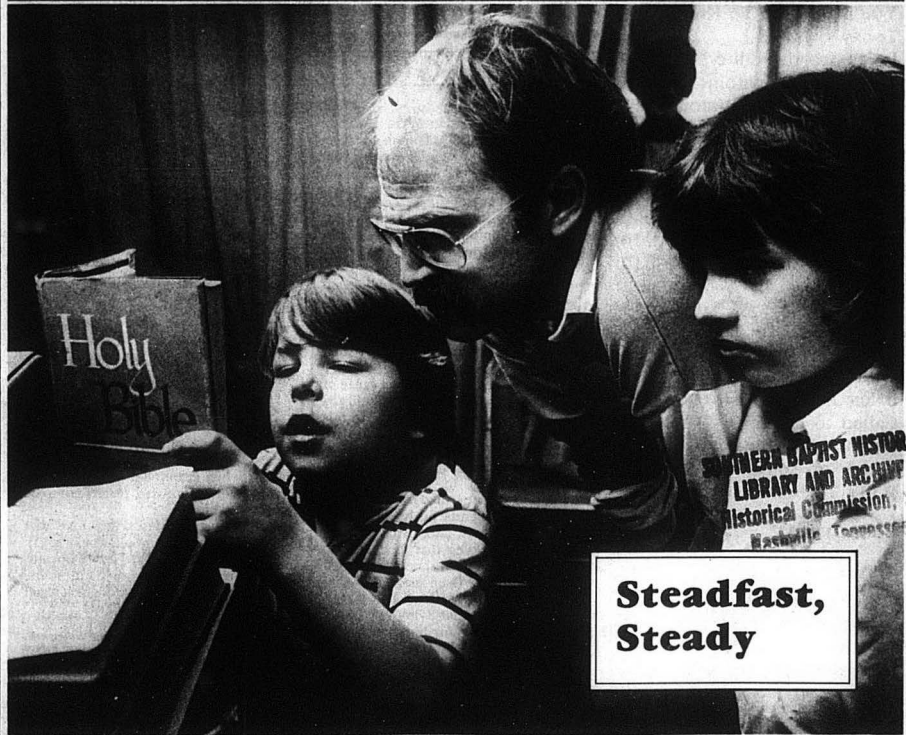


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Called to Missions

Arkansas Baptist

June 2, 1988



SOUTHERN BAPTIST HISTORICAL
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Nashville, Tennessee

**Steadfast,
Steady**

Cover Story



(BP) photo / Jim Veneman

Steadfast, Steady 7

In West Virginia, Outreach Bible Study is being used as a church planting tool. And the results have been impressive.

Editor's Page 3

Speak Up

You'll Be Glad To Know . . . 4

Today's Issues 4

Letters to the Editor . . . 4-5

Woman's Viewpoint 5

One Layman's Opinion . . . 5

Early Reflections 6

Missions Advance II 6

Local & State

Arkansas All Over 8-9

Jamie Jones Retires 10

Honduras Mission 10

Nation

Churches Warned 11

Change of Mind 12

Politics, Not Theology . . . 14

Baker Accepts Pastorate . . 15

Called to Missions 16-17

40,000 Possible 17

'Crisis of Spirit' 18

Witty To Be Nominated . . 19

Lessons 20-21

World

Can We Sit Back? 22

Investing His Life 23

Tanzanians Win 250 24

Retired Missionary Killed . . 24

IT'S UPLIFTING

Ring of Promise

ALEXANDRIA, La. (BP)—Calvin Cantrell will return a "ring of promise" during a visit to Korea this month.

Yoo Chung Me pressed the ring into Cantrell's hand in 1980 after he made a promise to pray for her mother's profession of faith in Christ. Her pastor, Johnny Yoo, explained to Cantrell the ring "sealed a promise," and returning it before the act was complete would be unethical.

In March Cantrell, associate evangelism director for the Louisiana Baptist Convention, received word the mother has taken a profession of faith. The ring was made from his bank safety box for the journey by Louisiana Baptists to lead evangelistic services in 20 churches.

The episode shows the extent Korean Baptists believe in the power of prayer, Cantrell said, noting, "Yoo Chung Me believed in the power of prayer so much

that she gave me something of great value to her in exchange for my promise to pray for her mother's salvation."

Pastor Yoo now is a professor at Korean Baptist Seminary in Seoul. Chung Me is a seminary student and about to be married to a Baptist minister.

Cantrell is leading a team of 30 Louisiana Baptists for the church evangelistic crusades the first two weeks of May.

The team is working in the same 20 churches where Lay Evangelism School training was given in March, said Cantrell.

In late April, 20 people volunteered to join 10 evangelists as members of the witness teams. "Louisiana volunteers have responded in an excellent manner after Korea sent us a message they wanted evangelistic witness teams to work with their witnesses," said Cantrell.

"In March we trained 823 persons in the techniques of witnessing. They will be members of our teams in May," he reported.

GOOD NEWS!

Christian Friendship

Philippians 1:1-11

Friendship is one of the treasures of life and a choice blessing of salvation. Friendlessness impoverishes the human spirit. Christian friendship is:

Indicated by thankfulness (vv. 3-5)—A friendship remembered with unadulterated joy is rare indeed. But Paul could truly express thankfulness to God for the joy of fellowship in the work of Christ which he experienced in Philippi from the "first day" to the time of writing (vv. 4-5). Paul's friends had shared with him in a cause of common interest which began when Lydia opened her home to Paul. He recalled this continuing friendship with obvious delight and thankfulness.

Characterized by confidence (vv. 6-7)—Paul's confidence in the continuing fellowship of service issued from his heartfelt love for his friends, his belief in their experience of Christ, and his faith in the power of God. He knew that "because God completes what he begins, man's possibility is always greater than his ability!"³

Evidenced by intercession (vv. 4, 9-11)—After expressing thanksgiving for friendship, Paul interceded for his friends, asking that their "love (might) abound" (v. 9). Love, the preeminent quality of God, should be reflected in our lives

as well.

When missionary Boyd O'Neal, reached his post in North Brazil, the retiring missionary said to him: "Boyd, I never learned to speak the language well, but I did learn to love the Brazilian people. And that has made all the difference!"

But Paul was specific in the kind of love for which he interceded. Love, he said, should abound in knowledge and discernment (v. 9). No one doubts the love of the little girl who puts her cat into the oven to warm him—but we would doubt her wisdom. Ignorant love is dangerous; insignificant love is edifying.

Discerning love, Paul added, involves the ability to evaluate and the courage to choose the excellent above the merely good, to defend truth against all the disguises of error (v. 10). Paul also interceded for love that reflects spiritual attractiveness. To be sincere means to be found flawless when examined in the sunlight, and to be without offense means not to be a stumbling block.

Finally, Paul interceded for love that results in the fruits of righteousness (v. 11). To be faultless in a negative way is not sufficient. The Christian must manifest the fruit of the Spirit (Ga. 5:22-23) which result in "the glory and praise of God."

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You Can Help!

J. EVERETT SNEED

Not since the days of the Great Depression have Baptists faced such a challenge for their state paper. Between congressional budget cuts and postal service price hikes, postage costs have risen 1,500 percent since 1971. This latest price hike could push that to 1,900 percent. More increases loom on the horizon.

In the April 14 issue of the ABN, we indicated that staff of the *Arkansas Baptist Newsmagazine* would do everything possible to hold the church subscription rate at its present level. In order to do this and also to offer more services to our churches, we must sell more advertising. The efforts that are being made by our part-time sales people are encouraging, but it will require some time in order to offset the financial burden imposed upon us by the post office. In order to cope with this increased financial load, we will be forced to add one skip issue in order to hold expenses down until advertising revenues can be built to the necessary level. We will not publish an issue of June 9.

Actually, our crisis can be turned into an opportunity. For example, in the past we have only been able to allow churches that had a weekly newsletter to use one of the covers of the *Newsmagazine* for their mailouts. A new agreement with the printers will allow churches who send a monthly mailout to use the cover of the *Newsmagazine* for their bulletin.

This new approach can save a great deal of money for many of our churches. With the new postage rates, churches also are being hit with increased postage. This new approach will eliminate postal charges, paper costs, and considerable church staff time. For only a minimal charge, the *Newsmagazine* can serve as the church's monthly mailout.

A second advantage that additional advertising can bring is an increase in the size of the Baptist state paper. When advertising reaches the needed level, it will allow us to have all 24-page issues. This will provide more space than we currently have for information, inspiration and interpretation.

When there is a need Baptists have always responded. There are several ways that churches and individuals can assist us in responding to our present crisis.

Churches can help by placing the *Newsmagazine* in their budgets. It is still true that informed Baptists are responsive



Baptists. A congregation becomes more effective and more involved in Baptist life by providing the state paper for its members.

The effectiveness of local churches is often greatly enhanced through information furnished in the *Newsmagazine*. The *Arkansas Baptist* shares information on the successes of other churches. Often church leaders and members can improve their own ministries by learning what other churches are doing.

The ABN reports the involvement of missionaries at home and abroad. Awareness of our worldwide mission activities assists greatly in encouraging the involvement of church members. Such awareness will assist in increased mission giving and responses to God's call as a missionary or a mission volunteer.

Since each local Baptist church is com-

pletely autonomous it is essential that information be provided in order to coordinate efforts that cannot be carried out by a single church. The Baptist state paper provides this needed information. George W. Truett, pastor of First Church in Dallas for 47 years, never tired of saying, "If you give Southern Baptists the facts, they'll do the right thing."

It would be difficult to formulate a better justification for a Baptist state paper. Without the facts, rational decisions are impossible. Since a Baptist state paper is essential, it is vital that local churches support and provide for a healthy publication.

Baptists who own businesses should consider advertising through the *Arkansas Baptist Newsmagazine*. When businessmen choose to advertise through the ABN, they are not only supporting Baptist work, but they are also using one of the finest media possible to promote their product. The ABN has the advantage of being a weekly publication. This means that it will stay in the homes of the readers much longer than a daily newspaper. The *Newsmagazine* also has a much smaller percentage of advertising than do most daily newspapers, making an ad more effective.

Currently the ABN also is seeking individuals with sales experience to sell advertising. This not only could prove profitable to the salesperson but could also be a ministry in which an individual could serve the Lord and Arkansas Baptists.

Finally, we want to thank the numerous churches who remembered us on our Day of Prayer. Please continue to pray for us so that we may turn this potentially difficult situation into one of victory. We are convinced that as we work together we will turn this problem into an opportunity.

Arkansas Baptist NEWSMAGAZINE

VOLUME 87 NUMBER 21

J. Everett Sneed, Ph.D. Editor

Mark Kelly Managing Editor

Erwin L. McDonald, Litt. D. Editor Emeritus

Arkansas Baptist Newsmagazine Board of Directors: Lyndon Finney, Little Rock, president; Jimmy Anderson, Leachville; Joanne Caldwell, Texarkana; Nelson Wilhelm, Waldron; Bert Thomas, Searcy; Lane Strother, Mountain Home; Phelan Boone, El Dorado; Harold Gateley, Fayetteville; and Don Heuer, Batesville.

Letters to the editor are invited. Letters should be typed double-space and may not contain more than 350 words. Letters must be signed and marked "for publication." A complete policy statement is available on request.

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

Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising accepted in writing only. Rates on request.

Opinions expressed in signed articles are those of the writer.

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Letters to the Editor

DON MOORE

You'll Be Glad To Know

Vital Speeches Of

Today is a periodical I subscribe to that keeps me up-to-date with the major addresses being delivered in most major areas of concern in America and the world. The latest issue carried an article subtitled, "The Commercial Necessity of Thinking Globally." International trade and foreign competition requires commerce to view the global picture if wise decisions and wise investments are to be made. That goes without saying, I suppose.

What about those of us concerned and committed to carrying out Jesus' instructions? Can we afford, with the weighty destiny of human souls, to do less than those concerned with money? Can we do less than "think globally?" Have we waited too long? For many areas, we have.

Missionaries are having to reduce their activities in Honduras, the Philippines, Panama, Gaza, Indonesia, India and Nigeria. They were ordered out of Lebanon and some countries are not renewing visas. We have gotten there too late with too little. The doors will be closed before significant advances can be made with the gospel. We must think globally.

Praise God, the April 13 Foreign Mission Board meeting saw us enter our 113th country, Guinea of West Africa. New appointments brought our overseas foreign mission force to 3,861. Perhaps we are thinking globally!

An estimated 1.3 billion people have never heard the gospel to the extent that they could make a decision to accept or reject Jesus Christ. Southern Baptists may give less to the Lottie Moon Foreign Mission Offering this year than last. If we do, it will be the first time in 50 years we did not increase our gifts over the previous year. We are \$4.1 million below what we had given last year. This almost certainly proves we are not thinking globally!

Southern Baptists will gather soon in such number that taxis, hotels, rest rooms, restaurants and arenas in San Antonio will be taxed to the limit. Five overflow halls seating 22,000 have been rented in addition to an 18,000-seat arena. We must really be thinking globally!

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



Committed to SBC

I just received a letter and a tape from Winfred Moore dealing with our SBC and the struggle within it. In the material I received, Mr. Moore states he is "concerned over political maneuvering" in our convention. Preceding this statement, and following it, Mr. Moore says many things which are plainly political maneuvers on the part of himself and the political group with whom he has affiliated himself. A portion of Scripture comes to mind which should be read and applied by those who would accuse others of doing those things which they are guilty of doing themselves. I suggest Mr. Moore and his political allies read Romans 2:17-22 and make proper present-day application.

The last statement on the brochure I received encourages me to "Join the thousands of Baptists committed to the SBC." I suggest to Mr. Moore and his "moderates" that there are many who disagree with the views they have presented and yet these same people are committed to the SBC.—Gerald Hill, Nashville

Save Your Energy

I have just read the letter to the editor in the May 18th issue of the ABN titled, "Vote For Balance." I am a little bit surprised at the naiveness, or deception of the

writer. I'm not sure which is the case, but I suspect the latter. The writer would have us believe that if we elected Richard Jackson, then balance would be restored to our SBC boards. Either the writer is uninformed or chooses to ignore the facts regarding the state of the SBC previous to 1979. I wonder, does he really believe that before 1979 there was balance on the boards of the SBC, or could it be that he is hoping to persuade them to vote for Richard Jackson? If he really believes the election of Richard Jackson will restore balance to the SBC boards, I have some ocean front property in Phoenix, Ariz., I'd like to sell him. Before the 1979 the SBC was in the hands of individuals who were leading the SBC into liberalism. There was no balance then and there won't be balance if Richard Jackson is elected. Actually, the issue is not balance. You don't share your bed with a rattlesnake just to achieve balance. The issue is identity. Who best represents mainstream Southern Baptists, the "moderates" or those who hold to inerrancy? The vote for the past 10 years substantiates that it is those who hold to inerrancy. The "moderates" are presently involved in 11th hour politics, and mud slinging (see ABN, May 19th, p.14, "Sparks Fly") in an attempt to get votes for Richard Jackson. Their persistence rivals their fervor 20 years ago when they succeeded in taking over the SBC. The difference now is the "conservatives" are wise to their tac-

Today's Issues

Drugged Minds

BOB PARKER



Many drugged minds in our day become so by involvement with pornography. Both "soft and hard core" porn can affect the mind so as to make one less than what God's will is regarding human relations.

Ann Landers, whose answers are often based on advice from others, has written how pornography can disastrously affect marriages. No husband or wife can be the mate they ought to be spiritually, physically or mentally if involved

with pornography—written or pictured.

Some minds are so drugged by pornography that they get involved with child porn. Children are bribed or forced to pose in sex acts or nude for the billion dollar pornography

"business" in the U.S.

The human brain is the most perfect computer ever created. We do well not to feed any degree of filth into them. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any praise, think on these things" (Ph. 4:8).

Bob Parker is director of the Christian Life Council.

tics and aren't likely to take kindly what they are presently doing. I suggest that the "moderates" save their energy for San Antonio. They'll need all they can muster down there.—Bob Richardson, Atkins

Disturbing

Lawson Hatfield's letter in the May 19 issue of the ABN was disturbing. He implies that the "fundamental-conservatives" are out to control the associations and churches of our convention. Control of associations and churches by the SBC is impossible under our Baptist system, and Mr. Hatfield should be aware of this. Scare tactics should be avoided.

His letter attacks not only the convention presidents of recent years but the majority of SBC messengers who voted for them. These messengers are people who love Jesus and vote their consciences. They are not deluded by some tiny group of master manipulators. They are not members of any political party bent on "taking over" the convention. They are people who believe that persons who are paid salaries by Southern Baptists should believe Southern Baptist doctrine. This doctrine is outlined in the Baptist Faith and Message statement approved by the convention on more than one occasion. Among other things, the BFM says that the

Bible is "truth without mixture of error." According to Dr. Hobbs, chairman of the committee that drew up the document, the phrase means that the Bible contains no historical, scientific, or theological errors. Persons who do not agree with the BFM statement should not be appointed.

Mr. Hatfield says that the convention has been operated "like a secular business or a political party." Then he urges people to go to San Antonio and vote for his "candidate," Richard Jackson. This is a brazen political endorsement.

Regardless of the smoke screens that some try to manufacture, the issue is still the Bible. If Southern Baptists believe that the history and theology of the Bible are factually true, we have the right to insist that those who receive salaries from us also share this conviction.—Stephen R. Miller, West Memphis

[Editor's Note: We agree that an employee of a convention should not publicly endorse a particular individual for the presidency of a convention. Dr. Hatfield, however, is not a convention employee. He left the Arkansas Baptist State Convention on May 1, 1983. He served First Church, Fordyce, until June 30, 1987. He was elected president of the Arkansas Baptist State Convention in 1985 and served two terms. He is now retired.]

DANIEL R. GRANT

One Layman's Opinion



Harvard Agrees

An interesting confession was made recently by the head of Harvard University. President Derek Bok stated that most universities have failed to take seriously their responsibility to instill moral standards in college students. Bok said universities are increasingly imparting knowledge and skills in a "value-free environment" that leaves students to fashion their own beliefs and commitment.

What President Bok did not say is that Harvard was founded more than 360 years ago by deeply religious people with the unequivocal purpose of placing all education in the context of Christian values. Bok concluded his report with a series of recommendations designed to reemphasize basic values, including communicating ethical and moral values to students.

Isn't it nice to know that Harvard now agrees with Ouachita Baptist University? Ouachita is even stronger in its commitment to the moral dimension of higher education than when it was founded 102 years ago.

As if to reinforce Bok's confession, just a few days later a 47-page report was released by the Association for Supervision and Curriculum Development. Entitled "Moral Education in the Life of the School," it said recent increases in teenage suicides, drug abuse and pregnancies, show the need for teaching moral values in the schools. It urges the teaching of "common-sense moral values, no matter what their (students') religious beliefs."

The Christian observer will notice one sad omission. The glibly non-discriminatory phrase, "no matter what their religious beliefs," constitutes a fatal flaw. It's like expecting the beautiful flower of morality to grow without the firm and deep roots of being in right relationship with God. To change the metaphor slightly, "the branch cannot bear fruit of itself, except it abide in the vine; . . ." (Jo. 15:4).

Yes, it's nice that Harvard agrees with Ouachita, but Ouachita can teach Harvard a few things about the roots that produce eternal values.

Daniel R. Grant is president of Ouachita Baptist University.

Woman's Viewpoint

God Is The Perfect Father

DIANA LEWIS

Those of us who have been so very fortunate to have good parents who love us should be so very grateful. With Mother's Day just past and Father's Day approaching, I'm especially thankful for my folks.

I know there are many people who no longer have their parents on this earth, and there are those who have never even known their father or mother. And since beginning work with my husband, a chaplain with juvenile offenders, I've become more aware of those people who have been abused by their own parents.



Many of the teenagers we work with have had fathers who have abused them. It's made me realize that calling God "Father" needs explaining to some of the kids. For them to compare God to the only idea of a father they have known is sometimes very confusing. So, we explain that God is what an ideal, perfect father would be. He's always there, always

listens, and always cares.

There are times when we all need to be reminded of this. Maybe your earthly father is no longer alive, or maybe he lives far away. But isn't it marvelous that our Heavenly Father is always there. Matthew 6:8 tells us that he knows what we need even before we ask him.

This Father's Day, don't forget to thank your Heavenly Father for all his love. After all, it is our Heavenly Father's Day, also.

Diana Lewis works part-time at the Arkansas Baptist Youth Services Center at Alexander and is an active member of the Congo Road Mission in Benton.

BEN EARLY

Early Reflections



Too Busy

My niece Jana decided her son was involved in too many activities. Jana decided it would be good to let Lance decide which activity should be eliminated.

After dinner, mother and son sat down and had a very enlightening conversation. Jana began, "Lance, you're involved in so many activities and we need to drop at least one. You will be allowed to decide the one thing you'd like to stop."

Lance nodded his head in a child-like anticipation and waited with great expectation.

Lance's mother continued, "Now here's the list of what you're doing: (1) violin lessons, (2) soccer, (3) swimming, and (4) church. Now out of those which would you like to drop?"

Lance pondered over the list only a moment then quickly replied, "I guess I'll just have to give up church."

As my niece related that conversation to me, I laughed, yet realized many adults make the same decision much too often.

As each of us decides how we will alleviate the pressures of everyday life, all too quickly the answer comes: I'll drop out of church and related activities. The very part of our lives that gives us strength, direction and help with living is the first thing we eliminate.

In this day of new morality and worldliness, we must keep the church at the very center of our lives, letting the light of God's love and Word shine into every heart and home. The church is the foundation upon which our lives, homes, communities, state, and country are built.

I believe there is one basic doctrine we must each and get back to and that is the local church. Only as we let the church be all that Christ intended will we be able to change lives for the glory of God. Conventions, associations, and numerous program are very important but all must point to the local church or everything we do is in vain.

I was pleased when my niece shared her explanation to her son, "Many activities could be set aside, but not church, for church is not an option but a necessity, directed by God."

Ben Early is director of public relations for Southern Baptist College in Walnut Ridge.

MISSIONS ADVANCE 87-89

Missions Advance II

Concerned Arkansas Baptists are asking questions.

"What is Missions Advance II?" Missions Advance II is the second year of a two year emphasis that seeks to help churches see the need for increased missions support.

"Whose idea was this?" It did not come out of Nashville. It did not come out of the Baptist Building. It came from the hearts of the people who were on the Budget Formula Study Committee. These lay people and pastors saw the crisis that was developing and began to seek the face of God about how to help our churches understand the need and meet the challenge. The offices of the Baptist Building have simply provided the labor necessary to supply and coordinate the program.

"Is it doing any good?" It really is! Neighboring Texas and Oklahoma are falling behind contributions of the previous year by hundreds of thousands of dollars. Through April 1988, Arkansas has had a 5.44 percent increase in giving to the Cooperative Program over the same period in 1987. This is slightly (1.6 percent) over the budget. Yes, this has made a difference. Baptists who know, care! Baptists who care, give!

"Who are these Missions Advance speakers?" It is a group of some 125 lay people, pastors, and directors of missions who have volunteered to go to the churches that will invite them to share with the church the missions challenge. They do this at absolutely no cost to the church that invites them.

"What can we expect a Missions Advance speaker to do?" They will give the biblical basis for the Cooperative Program. They will share the thrilling record of what God has done with Southern Baptists through the Cooperative Program. Finally, they will share with the church the crisis we face in mission support today.

"Is this not just a smoke screen type program to try to get additional funds for more personnel and bigger salaries?" Absolutely, not! In fact, many areas of our work have cut back both in personnel and programs. Building maintenance and repairs have been delayed also.

The alarming facts are that the Executive Board programs will have to reduce their program budgets by \$172,839 in 1989 from what they were in 1988. To help you see the impact of this, BSU will have three less people working on campuses next year than this year. The anticipated increase in receipts from the Cooperative Program in 1989 for the Executive Board is \$27,000. The medical insurance increase for that year is \$38,800. Apply these inflationary factors in several areas and you can see the crisis.

The alarming facts are that Arkansas Baptists average giving only \$258.49 per person per year to the work of the Lord through their church. Out of that, their gifts to the three mission offerings, associational missions, the Cooperative Program and direct mission works comes to \$46.10 per person for the entire year. The percent of their giving that goes to missions has gradually declined over the past 10 years. Rather than the people giving 10 percent on a scriptural basis, per capita giving ranges between 2 percent and 3 percent of their income. This alone is reason enough to call for "Missions Advance" efforts.

The alarming facts are that 268 of our churches did not take the foreign mission offering last year. The home missions offering was not taken in 412 churches. The state missions offering was not taken in 540 churches. It is obvious that many of our churches are not "into missions." Another alarming fact is that most churches have not increased their percentage to the Cooperative Program in years. In fact, a 10-year graph shows a slight decline. Church conflict, building programs, additional staff, large transportation expenditures and numerous other factors have resulted in many churches reducing their percentage. Yes, "Missions Advance" is needed!

The fact is that our Foreign Mission Board had \$18 million less to work with in 1987 than in 1986. Yes, "Missions Advance" is needed in our churches!

Every Arkansas Baptist should be addressing these worldwide needs. Each one should pray earnestly. The missionary education organizations should be strengthened. Every member should have an opportunity to hear what their Cooperative Program contributions are accomplishing. Every church should consider growing in their percentage giving.—Don Moore, ABSC executive director

OUTREACH BIBLE STUDY

Steadfast, Steady

by Linda Lawson
Baptist Sunday School Board

LOGAN, W. Va. (BP)—Church planter Pat Garland has the dream that Outreach Bible Study can be the tool for starting 15 satellite Sunday schools, missions and churches in a seven-county region of West Virginia.

Mission Service Corps volunteer Randy Walters is leading eight of the weektime evangelistic Bible study groups as a major step forward in making the dream happen.

"We want people to know Outreach Bible Study will work, but it takes work," Garland said as he sat at a table in Issa's Restaurant, the original meeting place for the First Southern Baptist Mission of West Logan, which now gathers in a trailer a half mile down Highway 10. "We haven't had 100 percent success. We have had bumps along the road, but we've got something here from God that will work."

Outreach Bible Study is a concept using weektime Bible study groups to involve non-Christians who likely would not respond to an initial invitation to attend church. Materials produced by the Sunday school division of the Southern Baptist Sunday School Board for use with youth and adults are designed to communicate the gospel in easy-to-understand language.

Walters, a vocational agriculture teacher from Franklin, La., was assigned in July 1987 to work with Garland primarily in starting Outreach Bible Study groups. Finding people to participate and locating homes where the groups could meet is easy, he maintains.

The groups Walters is leading are small—the largest has six participants—making personal relationships easier to cultivate.

"We'll take any number as long as we can show them the way to Christ," he said.

"People want to hear the Word of God," said Walters. "As long as you're open and honest with the people they will listen. They are seeking the truth."

In addition to seeing new work started as an outgrowth of the Outreach Bible Study groups, Walters hopes to multiply his efforts by training others to lead groups.

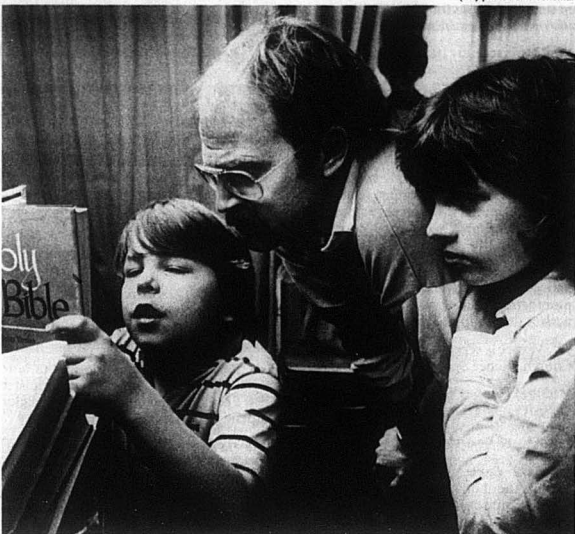
"We've got to reach out," he said. "This is the best way I've seen to reach out with the true gospel."

Since beginning his work as a Home Mission Board church planter in October 1985, Garland has started three missions, including the work in Logan. Outreach Bible Study has been a part of all three.

The beginning of the mission in Logan, a town of 10,000 with no Southern Bap-

tist church, in a restaurant owned by a Lebanese Christian, Sam Sayer, happened through a chain of circumstances Garland can only describe as God's leadership.

"Out of desperation I stopped in here trying to find a place for a mission and preaching point," he recounted. Sayer served him a sandwich and offered his restaurant for the mission.



Randy Walter (center), Joyce Browning, and Chris Davis prepare for worship.

A trash-can served as the pulpit and chairs were moved to face away from the movie videos for rent. During services in the restaurant and now in the trailer, 13 people have made professions of faith, including Sayer's wife Fidaa.

Laymen from the Reedy River Baptist Association in South Carolina helped to buy the lot for the mission and eventually will help to construct a house where the church will continue to meet and where a full-time pastor will live.

On Sunday nights at the mission, children ranging in age from 7 to 13 make up the congregation. Walters or Garland pick up those who live too far to walk and others gather at the trailer at about 6 p.m.

On a recent Sunday night, Walters led them in a study of stewardship of their time after which they planned and led the worship service which included singing, prayer, skits, a devotional and an invitation.

Garland's enthusiasm and dreams extend beyond his own work to the state of West Virginia and the Southern Baptist Convention.

In West Virginia, he projects that one new satellite and one new work could be started using Outreach Bible Study in 1988, five of each in 1989, 10 each in 1990 and 40 each in 1991, which would result in a

(BP) photo / Jim Veneman

total of 56 satellite Sunday schools and 56 new missions or churches.

At present, with a population of 1.9 million, West Virginia has 110 Southern Baptist churches and about 40 missions.

At the denominational level, Garland believes new work could get a major boost, even attaining the Bold Mission Thrust goal of 50,000 congregations by the year 2000, if every one of the more than 1,200 associations had an Outreach Bible Study director and planted at least one new work every year.

"Outreach Bible Study is a restating of the Great Commission. It's a new opportunity. I know it works. The gospel is always steadfast and steady," Garland said.

Arkansas All Over

MILLIE GILL

People

Marvin R. Reynolds will begin serving this month as director of missions for Mississippi County Association with offices in Blytheville, going there from seven years of service as DOM for Black River Association with offices in Alicia.

Paul Holt recently began serving as pastor of First Church, Sparkman, going there from Second Church, Pine Bluff. He is a graduate of Ouachita Baptist Church and Boyce Bible School. He and his wife, Belinda, have two children, John Paul, 18, and Rebecca, 13.

Ronnie B. Arnold recently received his master of divinity degree from Mid-America Seminary. He serves as pastor of Gilmore Church.

Ron Paul is serving DeQueen First Church as interim minister of music and youth. A native of Alvarado, Texas, he graduated this month from Ouachita Baptist University with a degree in religious education.

J.C. Verser is serving as pastor of Post Oak Church, Heber Springs.

Michael Brown received an associate of divinity degree from Mid-America Seminary. He serves as pastor of Emmanuel Church, Forrest City.

James E. Carter has been elected director of the Louisiana Baptist Executive Board's division of church-minister relations. A native of New Edinburg, he will assume his new duties July 1, going there from Fort Worth, Texas, where he has been serving as pastor of University Church.

Brent Davis will serve Russellville First Church as summer student intern. He is a junior at Arkansas Tech University, where he serves as Baptist Student Union president. He also is state BSU president.

Frank Gantz recently received a master of divinity degree from Mid-America Seminary. He is pastor of Greenfield Church, Harrisburg.

John Franklin Pfenenger Sr. is serving as pastor of Barton Church. A native of Missouri, he has served as pastor of other Arkansas churches. He and his wife, Connie, have two sons, John Franklin Jr., and Adam Michael.



Reynolds

Holt

Kenneth I. Hucks recently received a master of divinity degree from Mid-America Seminary. He is pastor of Central Church, Marked Tree.

Bill Elder began his fourth year of service May 22 as pastor of Pulaski Heights Church, Little Rock.

Bob Gray observed his fifth anniversary of service May 15 at Blytheville First Church where he serves as minister of education.

Michael D. Love recently received a master of divinity degree from Mid-America Seminary. He is the son of Mr. and Mrs. Doyle Love of Bee Branch.

Eric Ramsey has joined the staff of Murfreesboro First Church as youth minister. He is a senior communications and religion student at Ouachita Baptist University.

Rick Hyde was in Mexico City May 20-27 as part of a community ministry team from Southwestern Baptist Theological Seminary. Hyde is pastor of Murfreesboro First Church.

Hamilton Moses recently received a master of divinity degree from Mid-America Seminary. He is the son of Mr. and Mrs. Hamilton Moses of West Memphis.

Bert Hargett has resigned as pastor of New Hope Church, Black Oak.

Robert J. Norton, a native of Green Forest, recently received a master of divinity degree from Mid-America Seminary.

James Powell has resigned as pastor of Childress Church.

Everette Martin resigned May 22 as pastor of First Church, Warren, to serve as pastor of Gore Springs Church in Mississippi.

Dale Perry, pastor of Pleasant Hill Church, Harrisburg, recently received an associate of divinity degree from Mid-America Seminary.

Jeff Randolph has resigned as minister of music at Central Church, Jonesboro, to join the staff of Eastwood Church in Bowling Green, Ky.

Roger Amon and Nadean Riley Bell have been elected to the 1988-89 Student Government Council at Midwestern Baptist Theological Seminary. Amon, from Cave Springs, was elected to the office of vice president-treasurer. Bell, a member of Bentonville First Church, was elected chairman of the SBC religious affairs committee.

Randall T. Smith was recently awarded a master of divinity degree from Mid-America Seminary. He serves as pastor of Immanuel Church, Wabash.

Andrew M. Hall is serving as interim pastor of Ridgeview Church, Fayetteville.

Al Bebauer has resigned as pastor of Ridgeview Church, Fayetteville, to serve in Wyoming.

Darren Mechling, a recent graduate of Ouachita Baptist University, will serve Mountain Home First Church as summer youth worker.

James Stephen Young of West Memphis, son of Mr. and Mrs. Jim Young of Fort Smith, recently received his master of divinity degree from Mid-America Seminary.

Ben G. Pilgreen has resigned as minister of music and senior adults at First Church, Fordyce, to join the staff of First Church, Villa Rica, Ga., as minister of music, administration, and activities.

Dennis Plearcy was recently licensed to the preaching ministry by Prairie Grove First Church.

Scott Doss has joined the staff of Prairie Grove First Church as minister of youth and music.

James P. Herron was recently awarded a master of divinity degree by Mid-America Seminary. He serves as pastor of Hope Mission, West Memphis.

Mac Sisson began serving June 1 as director of public relations at Southwestern Baptist Theological Seminary. Sisson served for 13 years as assistant director of public relations at Ouachita Baptist University. He is a native of Crossett and a graduate of OBU. Sisson and his wife, Donna, have two children.

Don Alred recently received a master of divinity degree from Mid-America Seminary. He is pastor of Needham Church, Jonesboro.

Bobby Crabb Jr. was ordained to the preaching ministry May 1 by Hopewell Church, Corning, where he serves as pastor. He is a student at Southern Baptist College.

Briefly

Zion Chapel, a mission of Harlan Park Church, Conway, broke ground April 3 for the first unit of a building program which was begun May 1. Participating in the groundbreaking were Harlan Park Pastor James Richardson, Faulkner Association Director of Missions Lee Lawson, and Floyd Tidsworth, Jr., church extension director for the Arkansas Baptist State Convention. Robert Flowers is pastor.

Cross Road Church in Little Rock will hold a tent revival June 5-10. Bill Lewis of Pine Bluff will be evangelist, and Clarence Hill of Hot Springs will direct music.

Little Rock Second Church dedicated "Second Place," a new educational building, May 15.

Bay Church licensed Sherman Morrison to the preaching ministry May 12. Ten who have completed MasterLife will be commissioned, bringing the total to 39 who have been certified. Ken Brown is pastor.

Murfreesboro First Church has awarded its 1988-89 council scholarships to Ouachita Baptist University to Scotty Ray of Murfreesboro and Eric Ramsey of Tulsa, Okla.

Woodland Heights Church in Harrison, sponsoring church for Elixir Church, assisted in a groundbreaking service April 12. Those on program were J.A. Hogan, sponsoring church pastor, Charles Rowe, Bob Walker, and Nolan Brisco. May 7 members and friends of the new congregation met at the building site, located north of Harrison, to begin preparation for an educational unit.

Earle Church recently held a youth revival that was led by David Richey, Carl Meyer, and Liz Meyer, who are students at Southern Baptist College.

Newport First Church recently purchased a Rodgers 830 electronic organ for its sanctuary, according to Pastor Gene Crawley. Girls in Action also recently held a walk-a-thon as a mission action program,

contributing \$3,000 to a fund which will benefit Mary Kathryn Dillon, a three-year-old cancer patient who hopes soon to be able to go to Omaha, Neb., for a bone marrow transplant.

Pottsville Church held a Church Growth Conference May 1-4 led by Cliff Palmer of Springdale. Ron Graham is pastor.

Gosnell Church held an ordination service May 22 in which Danny Beville, Donald J. Davis, Jack M. Little, Fred L. Roberts Jr., and Danny Williams were ordained to the deacon ministry.

Southside Church in Paris has voted to be the primary sponsor for a mission in Midway, located in Concord Association.

Searcy First Church and Mount Hebron Church of Joy have become associate sponsors for Calvary Chapel, Bradford. **Temple Church**, Searcy, is primary sponsor for the chapel, which is part of the Arkansas Baptist State Convention Macedonian Mission Plan.

Montrose Church Tom Darter Chapter of Royal Ambassadors was involved in a home missions eight-mile walk March 26, receiving mission pledges of more than \$242 for its efforts.

Cotton Plant First Church Baptist Women celebrated the 100th anniversary of Woman's Missionary Union May 9 with a centennial program and birthday party. Recognized for their tenure of service to the Cotton Plant WMU were Lillie Norris Stevenson and Marguerite Riley Anderson. Orman and Elizabeth Gwynne, missionaries to Belem, Brazil, led the Sunday evening, May 8, services at the Cotton Plant Church.

Parkway Place Church in Little Rock held a special foreign missions service May 8 when Orman and Elizabeth Gwynne, missionaries to Brazil, were speakers.

Crystal Hill Church in Little Rock observed Ethel Mowrey Appreciation Day May 22. Mowrey is the widow of the church's founding pastor.

West Memphis Second Church ordained Billy Milton, Neal Morris, and Jerry Patterson to the deacon ministry April 24.

Caraway Church recently voted to assist **New Hope Church**, Jonesboro, financially with its mobile home park ministry.

Friendly Hope Church at Jonesboro recently closed a revival that resulted in five professions of faith. Stan Ballard of Nettleton was evangelist. David Hodge is pastor.

Rowe's Chapel at Monette will observe its 45th homecoming Aug. 31. J.E. Crawford is pastor.

Pleasant Grove Church in Little Rock observed its 137th anniversary May 22 with activities which included the dedication of five Sunday School rooms, a potluck luncheon, and an afternoon ordination service in which John F. Graves was ordained to the deacon ministry.

Fianna Hills Mission in Fort Smith will dedicate a 250-seat worship center at 2 p.m. June 5. The 6,000 square foot worship center, built at a cost of \$450,000, will also provide educational space. The mission is pastored by Bruce Tippit and is sponsored by East Side Church, Fort Smith.

Woodland Church at Clarksville held an ordination service May 15 in which Richard Kent Snyder, pastor of Shilo Clay Church, was ordained to the preaching ministry and James Ellis Patterson and Herman Houston were ordained to the deacon ministry. Pastor Homer Haltom acted as moderator. Others on program were George Domerese, Clear Creek Association director of missions, Sam Howell, pastor of Spadra Church, JoAnn Snyder, and Kenneth Dennis.

Pleasant Hill Church at Rogers ordained its pastor, Ronald Dean Long, to the preaching ministry May 15. Bill Ussery served as moderator and clerk. Those assisting were Joe Dorman, Oakley Long, Wayne Oglesbee, Cliff Palmer, Ben Woody, Ussery, and Bob Klein.

Prairie Grove First Church recently broke ground for a multi-purpose building. Participating in the service were Chuck Arno, Randy Laney, Lucian Loman, Pastor Brad Sheffield, Lila Dunham, Marj McElveen, and Lanny Rice. The new building will house classrooms, a fellowship hall, kitchen, offices, and a conference room.

Bono Church celebrated homecoming May 22 and will ordain Larry Hargrove and David White to the deacon ministry June 5.

Walnut Street Church in Jonesboro mission team will be in Grayling, Mich., July 15-23 to assist with a people search, vacate Bible school, and back yard Bible clubs, and will present concerts.

Foothills Chapel at Mountain View held a groundbreaking service April 10 on four acres of ground provided by the sponsoring church, First Church, Mountain View, Independence Association, and Arkansas Baptist State Convention. Floyd Tidsworth Jr., church extension director for ABCS, was speaker. J.R. Hull is chapel pastor.

AFTER 37 YEARS

Jamie Jones Retires

by Mark Kelly

Managing Editor, Arkansas Baptist Newsmagazine

FAYETTEVILLE—Friends and former students assembled in Fayetteville May 21 to show their heartfelt appreciation for Jamie Jones' remarkable ministry.

Jones directed the Baptist Student Union ministry on the University of Arkansas campus for 37 years, a worthy achievement by anyone's standards. But the crowd which honored him May 21 proved he had accomplished more than just staying a long time. He had touched lives, as well.

Jones came to Fayetteville straight from Southwestern Baptist Theological Seminary in 1951. The Alabama native recalls he and his family moved into the tiny apartment over the BSU Center at an annual salary of \$3,600 and "didn't have any better sense than to think it was great."

Despite the cramped quarters and limited budget, Jones remembers those first years as among his happiest. Daily vespers meetings and "big chunks of time" spent with BSU leaders brought him close to his students.

Jones' ministry emphasized the "basics" of student ministry: evangelism and evangelism training, churchmanship, Bible study, worship, and missions. And that focus helped shape a number of students who went on to become strong leaders. Among the dozen or so names he can sponta-

neously recite are eight foreign missionary couples, two seminary professors, and several pastors.

Southern Baptists have been consistently weak in two areas, Jones believes. He describes the average person's Bible study as "fragmentary, piecemeal, and haphazard" and criticizes the failure to apply the Christian faith to major social and moral evils. He said one of the ways he tried to address these needs was to bring seminary professors in regularly to expose students to "top-notch scholarship in various Christian disciplines."

Although today's college students generally are more affluent and materialistic—and perhaps more apathetic—than their predecessors, their needs are basically the same, Jones says. They are hungry and searching for satisfaction without really knowing what they need. Exposed to BSU's basics, they still respond.

Jones says he has no concrete plans for the near future. He plans to remain active at Fayetteville First Church and wants to minister more personally to individuals than he has been able to in recent years. Also high on his list of priorities are his 10 grandchildren and his hobbies, especially hunting and fishing.

It was with the latter in mind that alumni of the U of A BSU presented him with his retirement gift Saturday evening: a bass



Jamie Jones and a well wisher

boat, complete with engine and trailer. Alumni gave Jones' wife Beverly a double wedding ring quilt. Arkansas BSU directors gave the couple a silver tray.

Jones is a graduate of Alabama Polytechnic (now Auburn) University. In addition to his seminary degree, Jones was awarded an honorary doctors degree by Ouachita Baptist University in 1976. The Joneses have five grown children.

April Cooperative Program Report

Received \$1,073,261.47
Budget \$1,072,525.00
Over \$227.94

Year-to-date

Over \$69,203.89

Same time last year

Over \$20,271.00

God is really blessing us this year! Cooperative Program receipts for April exceeded budget requirements by .09 percent. Receipts for the first four months were 1.6 percent above budget. Our churches have increased Cooperative Program giving by 5.44 percent over last year for the same period of time. Thank you, Arkansas Baptists. May God bless you for your faithfulness in giving.—Jimmie Sheffield, associate executive director



Honduras Mission—A group from Northwest Arkansas recently spent six days in Honduras assisting missionaries Russell and Vickie Fox, formerly of Fayetteville, in the construction of an 8,000-square foot dining complex at Camp Bagoe, about 60 miles south of San Pedro Sula. Arkansas team members, most members of University Church, Fayetteville, included Ken Evans, Steve Neal, Mike Laurence, Diane Lawrence, Matt Lawrence, Aaron Lawrence, Alene Tankersley, Gary Striegler, Harold Smith, Cricket Smith, Terry Gilstrap, Douglas Kitchener, Barney Hunt, Sue Embree, Norman Hahn, Brad Hahn. Accompanying the group were Warren and Joslyn Bursleson.

Churches Warned

Con Artist Poses As Former Mormon

by Mark Wingfield
SBC Home Mission Board

ATLANTA (BP)—A woman pretending to be a disillusioned Mormon missionary is traveling around the country allegedly trying to con Baptist churches into giving her money, Gary Leazer, director of the Southern Baptist Home Mission Board's interfaith witness department has warned.

The woman, Bobbie Dintino, was last seen May 16 in Reading, Pa., where she was confronted with the allegations by the pastor of Berkshire Baptist Church and by police, reported Leazer. Because Dintino had not received money from the Reading church, police would not detain her.

Dintino, who allegedly escaped from a county jail in Utah, has been identified in incidents this spring with Baptist churches in Pennsylvania, Florida, Georgia, West Virginia, Kentucky and Indiana.

In each case, she apparently made contact with a Baptist church, claiming to be

a former Mormon missionary who wanted to know more about becoming a Christian. In most cases, she made a public profession of faith during a worship service.

The woman usually did not directly ask for money, according to reports. Instead, she conned Christians into assisting her by appearing to be in need.

Lee Bolton, pastor of the Reading church, received a call from Dintino Saturday, May 14. After hearing her story, he picked her up at the bus station and arranged for her to stay with one of his neighbors, reported Bolton's wife, Joy.

Dintino attended Bolton's church the next morning and said she wanted to become a Christian, Mrs. Bolton said. But when two converted Mormons who are members of the church counseled with her that afternoon, they told the pastor they were skeptical of her story.

Just three weeks earlier, Mrs. Bolton had attended a Southern Baptist Woman's Mis-

sionary Union writers' conference in Birmingham, Ala., where she had heard Leazer tell about a similar situation.

Because of Leazer's warning in Birmingham, Mrs. Bolton decided to call him for more information. Leazer put the Boltons in touch with Scott Burns, county attorney in Cedar City, Utah.

Through Burns' efforts, Dintino was convicted March 26, 1987, of theft by deception and sentenced to a short term in the county jail. In Utah, Dintino had received financial assistance by claiming to be interested in Mormonism, Burns said.

Dintino's claims to Baptists that she is a former Mormon partially are true. According to Burns, Dintino was baptized into at least 50 Mormon churches and received food, money, furniture, an apartment and medical assistance.

Because Dintino was only convicted of a misdemeanor, she cannot be extradited to Utah if found in another state.

Dintino has used at least five aliases, said Mrs. Bolton and Tal Davis, assistant director of the board's interfaith witness department. She has been known as Laurie Maxwell, Shelly Babbitt, Jennifer Dunn, Francine Jensen and Stephanie Andrews.

In Reading, Dintino left behind a suitcase full of Southern Baptist literature that included six Bibles and three "Survival Kits" for new Christians, Mrs. Bolton said. The Bibles and literature trace Dintino's path through several states and multiple conversion experiences.

Davis and Leazer offered three suggestions for churches who encounter strangers claiming to be disillusioned with a cult: Ask for identification, get as much information as possible and call the Home Mission Board interfaith witness department for resources.



Touching Lives With Love

On Annuity Board Sunday, June 26, Southern Baptists will recognize the ministries of the convention's pension agency. A free bulletin insert, which shares how the Board touches lives through its work, has been prepared for your church's use on this occasion. Use the coupon to order.

My church wants to recognize the Annuity Board's ministries.

Please send _____ copies of the Annuity Board Sunday bulletin insert.

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Annuity Board, SBC
P.O. Box 2190
Dallas, TX 75221-2190



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Classifieds

Pews—Approximately 1,000 lineal feet, various lengths, 15 years old. Buyer must remove. \$3.00 a foot. Contact Jim Seifert, Mary Mother of the Church, St. Louis, MO. 314-894-1373. 6/9

Pews—12-15 foot oak pews. \$100 each. Call Jeff Cheatham, 501-967-1792 or 967-6567. 6/16

Classified ads must be submitted in writing to the ABN office no less than 10 days prior to the date of publication desired. A check or money order in the proper amount, figured at 65 cents per word, must be included. Multiple insertions of the same ad must be paid for in advance. The ABN reserves the right to reject any ad because of unsuitable subject matter. Classified ads will be inserted on a space-available basis. No endorsement by the ABN is implied.

Change of Mind

Colorado Baptists Avert Dropping WMU Director

by Marv Knox
Baptist Press

DENVER (BP)—Financially troubled Colorado Baptists were stepped back from a proposal to drop the Woman's Missionary Union director from their state convention staff.

Instead, they have called for financial commitments from Southern Baptists across the state, seeking to eliminate their crippling debt.

In April, the Colorado Baptist General Convention executive board's finance committee made a motion to cut \$50,000 from the convention's 1988 budget, reported CBGC Executive Director Charles E. Sharp.

That budget is \$2.4 million, with Colorado Baptists expected to raise half and other sources, particularly the Southern Baptist Home Mission and Sunday School boards, expected to produce the balance.

The finance committee's motion was referred back to that committee and to the administrative/personnel committee. "They decided the only way to cut that much money was to cut personnel and some programs," Sharp said. "The suggestion was to cut some programming and to cut the Woman's Missionary Union director effective July 1."

The rationale behind the proposal is that Sharp and WMU Director Sydney Portis are the only CBGC staff members funded by Colorado Baptists, Sharp said. Other staffers' salaries are supplemented by the Home Mission and Sunday School boards.

But during a called meeting May 12, the executive board voted to cut some supplemental program functions and approved six immediate steps and three long-range proposals to ease the budget crisis without dropping the WMU position.

Four immediate actions proposed by Sharp were:

— That the Home Mission Board provide additional funding for the WMU director's salary and housing allowance.

— That every executive board member commit to ask his or her church to take emergency action to increase gifts to the Cooperative Program unified budget by 10 percent for 12 months.

Sharp calculated the executive board members' churches contribute \$34,277 per month to the budget, and the 10 percent increase would produce an additional \$3,427 per month.

— That 1,000 Colorado members of WMU give \$5 more per month, designated to the CBGC Cooperative Program, for 12 months.

The \$5 gifts would be given above

regular tithes and offerings and produce \$60,000 per year for Colorado Baptist budget needs, he said.

Colorado WMU involves 3,200 women and girls in missions education and missions action programs, Portis said.

— That 200 pastors and church staff members also give \$5 more per month for 12 months to the Colorado Baptist budget.

Two other immediate actions added by the board were:

— That all 230 Colorado Baptist churches and missions, not just those who have members who are on the executive board, be asked to take emergency action and increase their Colorado Cooperative Program giving 10 percent for a year.

— That Colorado Baptists conduct a week of prayer, this year only, the last week of June, and that churches receive gifts for the state budget.

The board also recommended the three long-term proposals:

— To investigate the possibility of selling the convention's office building and moving into leased facilities.

— To investigate the feasibility of selling 200 acres of unused land at Ponderosa Baptist Assembly, located between Denver and Colorado Springs.

— To merge the Baptist Foundation Church Loan Corp. under the CBGC. Within two to three years, the loan corporation would "be in the business of loaning money to Colorado Baptist churches and begin to repay a portion of the loans the CBGC has made on its behalf."

Three major factors have contributed to the Colorado convention's financial woes, Sharp said: A \$2.3 million loss incurred by the foundation four years ago, for which the convention is liable; previous convention budgets that were "way out of line with our income"; and the weak economies of Denver and Colorado Springs, the state's largest population centers, during the past 18 months.

Both Sharp and Portis expressed satisfaction with the apparent solution to their problems.

"I feel very good about the resolution," Sharp told Baptist Press. "We've already cut as much staff as we need to if we're going to be effective. To cut that (WMU) position would have left our missions organizations without a positive direction.

"At least we're giving our churches the chance to come in and say, 'We're going to turn this around.' This is what I have heard from our pastors, 'Give us a chance.'"

Portis added: "It's exciting and encouraging to know that the board members

came together and felt that Woman's Missionary Union was a vital part of the church and that they wanted to explore the options—to find other ways to get out of the financial crunch rather than cutting a program."

Portis, who completed 17 years as Colorado WMU director May 1, praised Sharp's leadership efforts and the flexibility and cooperation of the executive board. She said Colorado WMU may become stronger because of the current situation:

"The opportunity is certainly here, if we can make the most of it. I'm praying that the Lord will lead us to do just that."

Psychology For Christian Life

4

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A SMILE OR TWO

A friend told me how Bishop Desmond Tutu (at the World Methodist Council in Nairobi) recounted the story of the whites going to South Africa. The blacks had the land, Tutu said, and the whites had the Bible.

Then, said Tutu, the whites wanted to teach the blacks to pray. "When they opened their eyes," Bishop Tutu continued, "the whites had the land and the blacks had the Bible."

The bishop raised his Bible and tenderly kissed it. "We will see," he said, "who got the better deal."

—Dennis Kinlaw, *Christianity Today*

HMB Offers Toll-Free Number

by Mark Wingfield
SBC Home Mission Board

ATLANTA (BP)—Southern Baptists who have been wringing their hands over unanswered questions about home missions may now ring their Home Mission Board's new toll-free number instead.

By dialing 1-800-634-2462, callers may place orders for Home Mission Board products or receive information about any facet of Southern Baptists' mission work in the United States.

The service began Jan. 1 as an extension of the board's orders processing department. Four operators answer calls from 8 a.m. to 6:30 p.m. (EDST) Monday through Friday.

The toll-free number is for more than product orders, said Lesley Wetherington, manager of the customer service center. "We want this to be a real information point for the Home Mission Board."

Operators are trained to answer the most common questions, like how many home missionaries are serving or what the goal for the Annie Armstrong Easter Offering is. Questions that can't be answered right away will be researched and answered within 48 hours.

Callers also may use the new number to order any of the board's free or priced products, such as the "Eternal Life" booklet or "Real Life" tract. Priced products will be shipped within 48 hours.

Even if a caller needs a product not handled by the Home Mission Board, the operators will find out who does handle the product and how to get it. "We don't consider the need met until we find the answer," said Kitty Roberson, director of the board's marketing services.

Messengers to the Southern Baptist Convention in San Antonio, Texas, this summer will be encouraged to try out the new service. The Home Mission Board's booth will feature a direct hook-up with the customer service center in Atlanta.

The new number is an additional expression of the Home Mission Board's commitment to service, Roberson said. "Our job is to put resources in the hands of Southern Baptists so they can do home missions work in their communities," she explained.

No ABN June 9

The *Arkansas Baptist* will not publish a June 9 issue next week. This issue was added to offset losses from the postage increase (see editorial, p.3). Sunday School lesson commentaries for both June 5 and 12 are printed in this week's paper.

Politics, Not Theology

Committee Chairman Voices Disillusionment

by Elizabeth Young
Arizona Baptist Beacon

PHOENIX, Ariz. (BP)—The controversy over the Baptist Joint Committee on Public Affairs was a political, not theological, dispute, a pastor who headed a special fact-finding committee said.

Gary Young, pastor of First Southern Baptist Church of Phoenix, said: "Inerrancy was never an issue. (The controversy) had to do with control politics, personal dislikes and the application of theology and scriptural principles."

The pastor headed the study committee appointed by the Southern Baptist Convention's Executive Committee for more than a year as it studied the Baptist Joint Committee-SBC relationship.

Since the adoption of the report, Young has remained silent on the committee and its work. However, he discussed the issue in an interview with the *Baptist Beacon*, newsjournal of the Arizona Southern Baptist Convention, following impromptu remarks at a recent pastor's conference in Phoenix.

Young told the Beacon Southern Baptists should be told when biblical inerrancy is the issue and when the issue is control politics. "I would like to keep before the people the issue of inerrancy because that's the issue that the party in power keeps saying is the issue," he said.

SBC messengers will be able to vote intelligently only if they understand when inerrancy is the issue and when it's not, he said.

After serving on the fact-finding committee, Young, although eligible for a second full four-year term on the SBC Executive Committee, declined renomination.

"I was physically and emotionally exhausted," he said. "I began to feel that it was affecting me spiritually. I grew weary of politics. My church was suffering from my absence and from my distraction."

The past year has taken Young from initial hopefulness that the committee's plan would work to anger and frustration as the new PAC seemed unwilling to follow the plan. Young listed three reasons for his initial hopefulness:

— "First of all, because of the working relationship I had with Paul Pressler at that time. I felt that the people would follow Paul's leadership," Young said.

— "Second, the (PAC) chairman (Samuel Currin, a state court judge in Raleigh, N.C.), in spite of the fact that he had testified that we should withdraw (from the BJC), seemed to me to be reasonable and willing to

work toward a solution.

— "And because I'm naive. I made the statement that we had come up with a good proposal, and now it was up to the participants to make it a solution. . . . I trusted them."

Disillusionment came when Young was invited to the first meeting of the reconstituted PAC in August 1987 to explain his committee's intent for funding the PAC and BJC.

"For all practical purposes I wasted more Cooperative Program money on air fare," he said. "It appeared to me that they had their minds made up and were not interested in what I had to say. . . . I felt exceedingly disappointed, heartsick, a bit angry and felt that I had wasted nine months of my life, nine months of my church's precious time in my absence and thousands and thousands of Cooperative Program dollars."

Young said he told the PAC the study committee had discussed the issue of who would have control of the funds being sent to the BJC but made no recommendation on it. He said he was stunned when, last October the PAC voted 8-4 to request the SBC sever ties with the BJC and asked for \$485,200 to fund the PAC as a new SBC agency in place of the BJC.

He does see a ray of hope in the Executive Committee. In February, it declined to act on the PAC's proposal to sever ties with the BJC, saying that more time was

needed to evaluate the effectiveness of the changes.

"It is my hope that the Southern Baptist Convention will not withdraw at this time and will give this time to work," Young said. Three to five years are needed for every person involved, including members of other denominations, the BJC staff and the PAC, to study the issues and "keep up with the dynamics of what's happening in American government and politics," he said.

Young blamed a system that is "tightly and powerfully controlled" for the current situation. The system gives the SBC president great power, he said, both through the appointive process and through parliamentary procedure at the convention. In the past few years, the president has not allowed people challenging nominations by the Committee on Nominations to explain why a person is not qualified to serve; people can only present other nominees and tell why they are qualified, he said.

The answer, Young believes, is in the election of the president.

"Under the present system," he said, "electing a president of the Southern Baptist Convention who is not a part of the party in power is the only way to return the convention into the hands of the messengers."

During his remarks at the Pastor's Conference, Young endorsed fellow Phoenix pastor Richard Jackson of North Phoenix Baptist Church, for president of the SBC. "He is conservative in his theology," Young said, "and he is not obligated to any group or any party and would be answerable to the majority of Southern Baptists."



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Baker Accepts Pastorate

by Tim Fields

SBC Christian Life Commission

PINEVILLE, La. (BP)—N. Larry Baker, executive director of the Southern Baptist Christian Life Commission in Nashville, will become pastor of First Baptist Church of Pineville, La., effective July 10.

Sarah Frances Anders, chairperson of the church's pastor search committee, said members of the church voted "overwhelmingly" Sunday, May 15, to call Baker as pastor of the 3,080-member church.

"When the results of the written ballot were announced to the congregation, they gave him a standing ovation," Anders said. "We feel definitely that God has been working on both ends of this relationship, and we are enthusiastic about his coming to be our pastor. We first contacted Dr. Baker last September and came back to him several times in recent months.

"Ours is a significant church, which is among the top 10 in Cooperative Program (unified budget) giving in Louisiana and gives strong support to Southern Baptist mission causes," Anders said. The annual budget is \$954,772, and the church is one

of the two largest in the Pineville/ Alexandria metropolitan area. That area is home to Louisiana College, a Baptist school with 1,293 students, and also the Louisiana Baptist executive board offices.

Baker accepted the church's call May 22, in a prepared statement which was read to the congregation during the Sunday morning worship service.

"With gratitude, anticipation and enthusiasm, I accept the call of the church to become your pastor," Baker wrote. "We Bakers look forward to the ways in which our lives and ministry will unfold with yours."

Baker's acceptance of the Pineville pastorate comes only 16 months after he was elected to the top post of the moral concerns agency for the 14.7-million-member denomination.

Baker was elected Jan. 15, 1987, on a 16-13 vote during a special called meeting. His election as the fourth executive director of the agency came after some trustees questioned him and took issue with his stand on abortion, capital punishment and women in ministry.

Baker's 14-month tenure as executive director has been marked by opposition from some trustees. The controversy peaked last September during the annual trustee meeting when Baker survived an attempt to fire him on a 15 to 15 vote.

During the same meeting opponents of Baker's election swept the election of all three new officers, turning down persons who supported Baker in favor of three who had supported the attempt to fire him.

Atchison Responds to Baker Decision

Larry Baker's resignation as executive director of the SBC Christian Life Commission will give trustees a chance to "move ahead" with the effort to place the denomination's moral concerns agency on the "cutting edge," according to Arkansas' representative on the CLC.

Joe Atchison, CLC vice-chairman and director of missions for Arkansas' Benton County Association, said that Baker had tried "within the parameters of his convictions" to address the abortion issue, but his efforts were hamstrung by the fact that his position never matched up with the CLC board's stated policy forbidding abortions except to save the life of the mother.

With Baker's decision to leave the CLC, trustees will seek a successor who will "take social positions based on biblical principles" and "share the overall conservative views of the average Southern Baptist," according to Atchison. Then, he said, "we want to move ahead and have the Christian Life Commission really involved in social action and to be on the cutting edge of helping shape the views on social issues in the minds of our Southern Baptists."

Atchison identified abortion, pornography, women in ministry, capital punishment, secular humanism, school-based clinics, and sex and AIDS education in the public schools as issues on which he believes the CLC will be able to "mount real efforts" in the near future.

In addition, he said, "We also want our printed material to have deeper biblical convictions. We want to put out literature that puts Scripture by what we say and then comes to a conclusion, rather than just leaving an open-ended thing for people to take their choice."

As for Baker, Atchison said, "We wish him the best. Any time a man finds God's will for the direction of his life, I'm always happy." However, he noted that the tie vote on Baker's termination last September made another termination effort after the Southern Baptist Convention annual meeting in June a "possibility."



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PEOPLE TO DEPEND ON

Called to Missions

Women Celebrate 100 Years of WMU

by Jim Newton
SBC Home Mission Board

RICHMOND, Va. (BP)—With pageantry rivaling the Olympic Games, Southern Baptists celebrated 100 years of women's response to the call of God to missions.

More than 11,000 women rejoiced together during the "Centennial Celebration" of the founding of Woman's Missionary Union as an auxiliary to the Southern Baptist Convention, May 13-14 in Richmond, Va.

Celebrants repeatedly applauded loudest and longest to comments by speakers referring to the way women have responded to the call of missions and to WMU's auxiliary status.

In contrast with strife-torn sessions of the Southern Baptist Convention during the past 10 years, the celebration generally steered clear of the controversial theological/political issues that have plagued the nation's largest Protestant denomination.

It was instead a celebration with pomp and pageantry rejoicing over the significant role WMU has played in the 14.7-million-member Southern Baptist Convention.

It was a gigantic birthday party during which more than 10,000 women sang in harmony and unity, "Happy Birthday to You, WMU!"

Each session featured a processional

parade similar to the opening and closing ceremonies of the Olympic Games. Among the parade participants were representatives of 37 state WMU organizations, 670 district associations and 24 countries. The colorful pageantry featured banners and balloons, antique cars and horse-drawn carriages, and even a turn-of-the-century trolley.

Drama punctuated points of concern that many of the participants and program personalities voiced privately in the hallways and hotels.

A drama group from Parkview Baptist Church in Monroe, La., presented re-enactments of three dramatic moments in WMU history, beginning with a historical recreation of the organizational meeting of WMU 100 years earlier in Richmond.

The drama group also portrayed the creation of the Woman's Missionary Union Training School in Louisville, Ky., in 1907, and the role of WMU in rescuing the Southern Baptist Convention from financial disaster in the 1930s following the Great Depression.

During a re-enactment of the 1888 convention and WMU organizational meeting, the Parkview Players debated the pros and cons of organizing the national women's group as it might have happened 100 years ago.

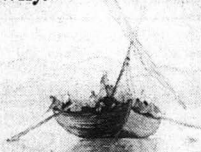
On one side of the divided stage, men

dressed in 1880s ministerial costumes argued for and against allowing the women to organize. On the other side of the stage, women dressed in period costumes—playing the parts of such leaders as Annie Armstrong of Baltimore, Md., and Fannie Heck of North Carolina—discussed the values of a national women's organization versus the stern opposition of the men who controlled the SBC.

The drama ended after Armstrong, later elected first corresponding secretary of WMU, announced the men generally favored a general organization for women so they could "send us your money."

Woman's Missionary Union thus was organized on May 14, 1888, at Broad Street Methodist Church in Richmond, just a few blocks from the First Baptist Church of Richmond where 835 male delegates were meeting for the Southern Baptist Convention.

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²²God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth."^e



(Left to right) Melvaeden Friday, First Church, Blytheville; Barbara Tommey, First Church, McCrory; Marguerite Beard, First Church, Clarendon; Sandy Norris, Markham Street Church, Little Rock; and Retba McGee, First Church, Waldron

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According to Catherine Allen, author of the official history of Woman's Missionary Union, "A Century to Celebrate," the biggest argument against a women's missions organization in 1888 was the fear "that women would leave home and enter the pulpit."

Several speakers emphasized the call of God to women to serve in missions and ministry.

Dorothy Sample of Flint, Mich., WMU president from 1981 to 1986 and current president of the North American Baptist Women's Union, told participants they could find no better way to celebrate the centennial than to hear and respond to the call of God.

"By faith, women have given their sons and daughters to serve as home and foreign missionaries," Sample said. "By faith, women have for more than 100 years stimulated missions through praying, giving and going."

Challenging women to respond personally to the call of God by saying, "Here am I, send me," Sample said women should make the same response as they take the leadership role in bringing healing to the convention.

Marjorie Jones McCullough, current WMU national president, said WMU's purpose has always been missions: "We chose to be a missionary support group, not a missionary-sending agency. We still choose to be a helper and an auxiliary."

The celebration also featured testimonies and interviews with dozens of foreign and

home missionaries who thanked and praised WMU for their prayers, financial support and personal involvement in missions.

As the celebration came to a climax, the Southern Baptist Home and Foreign mission boards commissioned 134 home missionaries and 32 foreign missionaries for service in 25 countries in one of the few joint commissioning services in this century.

Foreign Mission Board President R. Keith Parks called for the kind of sacrificial commitment by Southern Baptists that would "unleash God's power to flow through us and batter through the barriers" that hinder more than 1 billion people from responding to the gospel of Jesus Christ.

Home Mission Board President Larry L. Lewis urged Baptist women to see God's vision and dreams for the future as they celebrate their past, and to become part of the healing process in the denomination.

Lewis said he dreams of a time when Southern Baptists will beat their denominational spears into plowshares and devote their major energies to planting new churches and winning people to Christ instead of fighting among themselves. To do that, Lewis said, Southern Baptists need a great spiritual revival.

The Centennial Celebration ended with a time of personal commitment led by WMU national Executive Director Carolyn Weatherford, while a choir and orchestra from First Baptist Church in Roanoke, Va., sang Frederick Handel's "Worthy is the Lamb" and the "Hallelujah" chorus.

40,000 Possible At San Antonio

SAN ANTONIO, Texas (BP)—Registration for the 1988 annual meeting of the Southern Baptist Convention in San Antonio may reach 40,000 messengers, according to Lee Porter, SBC registration secretary.

"I think the 1988 annual meeting will be comparable to Atlanta (1986) when we reached 40,987," said Porter, adding: "It may fall a little short of that. We have no way of knowing, but the indications of 40,000 messengers seem to be there."

The convention will meet June 14-16, in the Henry B. Gonzalez Convention Center.

Porter, of Nashville, has the responsibility to register and oversee balloting and vote counting at the annual meetings, issue suggestions for messengers to make the registration process easier.

Registration will begin at 4 p.m. Sunday (June 12) in the Mission Room at the front of the sprawling convention center. Monday through Thursday, registration will open at 8 a.m. It will be open until about 9:30 p.m. each night through Wednesday.

For lack of long lines and ease of registration, Porter suggested "most messengers register at a time other than the first hour after opening." He said the peak hours for congestion and waiting occur in the first hours after opening on Sunday afternoon and Monday and Tuesday mornings.

Porter also said messengers who come without a properly filled out card are in for more complications in registration.

"After messengers are elected by their churches, they need to obtain registration cards from state convention offices or from associational offices. They need to be sure the cards are filled out in detail," he said, noting information on the number of members, the amount the church contributed to convention causes, and the total number of messengers elected, should be filled in.

"Each church needs to carefully follow the messenger requirements and restrictions in Article III of the SBC Constitution," Porter said. "The requirements are printed on the cards as is the criteria for determining the number of messengers to which a church is entitled."

"Messengers who do not have a properly filled out and signed messenger card will slow their registration. They will have to go before the Credentials Committee. If a church cannot obtain a registration card, they may bring a letter from the church, but still will have to go before the committee," he said.

If messengers have neither a card nor a letter, they must telephone the church and have a telegram sent to the Credentials Committee, Porter added.

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CHARLES FULLER:

'Crisis of Spirit'

by Dan Martin
Baptist Press

ROANOKE, Va. (BP)—The Southern Baptist Convention is "in a crisis of spirit," Charles Fuller, chairman of the SBC Peace Committee, said.

Fuller, who has headed the 22-member crisis resolution committee since it was created in 1985, issued a statement to Baptist Press on the state of the SBC in advance of the annual meeting, scheduled in Henry B. Gonzalez Convention Center in San Antonio, Texas, June 14-16.

The committee, which presented its final report at the 1987 annual meeting in St. Louis, will report to the San Antonio convention on its new assignment of "observing the responses of all agencies, officers and other participants to the recommendations... in an effort to encourage compliance and foster harmonious working relationships among all segments of our Baptist family."

In issuing his statement, Fuller noted he "cannot speak for the Peace Committee, but I speak for myself."

He added he has attempted to keep faith with his statement that the committee would not be "a super committee or watchdog," and so has had "little to say about what I see as consequences of those actions."

"But I feel some specific observations are needful in the face of the acceleration of political activity and the closeness of the convention in San Antonio," he said.

Fuller, who for more than 25 years has been pastor of First Baptist Church of Roanoke, Va., and who has held a number of responsibilities in the Baptist General Association of Virginia and the SBC, said:

"I am aware that individual conscience is prized among Southern Baptists and majority opinion does not always determine right or wrong. But I am struck with the number of us who seem to feel convention action means little if one does not agree with the decision.

"I recognize the limits of convention action. Local churches are not bound by it, and individuals are free to disagree. But what does cooperation mean among us if we intend to cooperate only with that with which we agree?

"Certainly, there is a place for the so-called 'loyal opposition,' but just as there are some theological parameters among us, there are some political and behavioral ones as well."

Fuller continued by saying he personally believes "the Peace Committee report, adopted by the convention, can work, but not if we work against it, or work around it or work to accomplish goals other than

the ones it proposes."

"In my opinion, we are in a crisis of spirit. There have begun alterations of our theological course. Now, I feel there needs to be an alteration to the course of our spirit.) Charity is not a theological tenet; it is an evidence of conversion."

In dealing with the issues, Fuller also dealt with specifics:

"Recommendation VI, adopted by last year's convention, calls for specific actions by requesting efforts to depoliticize our situation.

"An appropriate response to those requests is not, 'I will if he does' or 'We won't if they don't.' To be sure, the convention action was to 'request' the discontinuance of heavy politics, but that's where the spirit, more than the letter, is crucial.

"In my opinion, there have been many violations of this area of convention action. The violations are to be found on both sides of our controversy, sometimes on levels which are not in the highest profile."

Among the specifics he cited:

— "There have been meetings this year in North Carolina, Georgia, Texas, New Mexico and other places, where the purpose had political ends or were perceived as such.

— "I know Brig. Gen. T.C. Pinckney of Alexandria, Va., to be a genuine Christian, but his mailouts in Virginia I see as a break with the request of the convention. (Pinckney, a retired Air Force officer, mailed letters to Virginia pastors concerning "control" of the state convention and the placement of conservative pastors in pulpits around the state.)

— "Likewise, I see the use of mailing lists by a publication such as *SBC Cause* as another violation. (*SBC Cause* is a new magazine published in Jacksonville, Fla., and widely perceived as a political promotional piece for a potential conservative presidential candidate of the SBC.)

— "In my opinion, a blatant violation is seen in the mailout of *Struggle for the Baptist Soul* in May of this year. (The brochure was included in a mailing from moderate leader W. Winfred Moore of Amarillo, Texas, supporting the moderate cause.)

— "Although some of the state Baptist newspapers have made good-faith efforts to abide by the recommendations of the convention, others have insisted on the continued use of labels, which is a violation of the convention action. (The convention recommended cessation of use of such terms as "moderate-conservative" and "fundamental-conservative," as well as other terms.)

— "*SBC Today* uses the inflammatory

reference, 'fundamentalists;' the *Southern Baptist Advocate* uses the intemperate term 'moderate/liberal.' "

Fuller also referred to involvement of denominational employees in the controversy by saying: "There can be no question that anyone has the right to speak out, but when a denominational executive or elected leader does it, he or she must consider the proportions of divisiveness which are prompted. This kind of sensitivity we need in a 'crisis of spirit.' "

Fuller concluded his statement by saying: "In the public domain, there is what is known as a 'citizen's arrest.' Perhaps a sanctified version of that is Southern Baptists' best hope. No committee can, or should, police the spirit and attitudes of our denominational family, but individual Baptists can refuse to allow fellow Baptists to get by with a spirit which is so close to the emotions it is not a good judge of its own intentions.

"Southern Baptists need to become our own answer to this crisis of spirit. There will be a political contest in San Antonio. We cannot stop that. What we can do is provide a spirit in our politics which will favorably astound the world we seek to win to Christ."



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Witty To Be Nominated

by Karen Merrick
Arizona Baptist Beacon

TUCSON, Ariz. (BP)—Robert Witty, founder and past president of Luther Rice Seminary in Jacksonville, Fla., will be nominated for second vice president of the Southern Baptist Convention during next month's annual meeting of the SBC.

Wayne North, pastor of Emmanuel Baptist Church, Tucson, Ariz., announced his intention to nominate Witty when SBC messengers gather in San Antonio, Texas, June 14-16, for the annual SBC meeting.

North told the Baptist Beacon, Arizona Baptists' newsjournal, he believes Witty will be a candidate for both sides of the convention spectrum. "He would be so well accepted by both sides of the issue" because both sides have been under his leadership, said North.

"He is just a peace-making man," the Tucson pastor said.

"I feel that we need peace among Southern Baptists," Witty said. "The Bible says there should be no schism within the body of Christ."

Witty said he would encourage peace in the convention by promoting prayer and encouraging those on different sides to talk to one another "and see if they couldn't

reach some basis of fellowship."

Witty calls himself conservative but does not align himself with either side of the SBC controversy. "I've never been interested in politics," he said, adding he declined North's first offer to nominate him as second vice president about a year and a half ago.

He changed his mind after receiving encouragement from friends who are "rather influential" in the Southern Baptist Convention, he said, explaining, "I felt like if I could be of any service I'd be glad to do so."

Witty, 81, founded Luther Rice Seminary in 1962 and was its president from 1968-1980. He was chancellor from 1980 until his retirement last year.

Luther Rice Seminary, which is not affiliated with the Southern Baptist Convention or the Florida Baptist Convention, says in its catalogue it is "Baptist in doctrine," and has based its statement of faith on the Baptist Faith and Message statement.

The school is licensed by the state of Florida and has candidate status for accreditation by the Trans National Association of Christian Schools. It says it is "non-traditional" in that it is primarily non-resident and does its work through extension courses.

Witty also pastored Central Baptist Church in Jacksonville, Fla., from 1942 to 1970. He has continued preaching, teaching, and writing in retirement.

Tennessee Names Associate Editor

BRENTWOOD, Tenn. (BP)—Lionie Wilkey, director of communications for the Southern Baptist Convention's Education Commission in Nashville, has been named associate editor of the *Baptist and Reflector*, official newsjournal for the Tennessee Baptist Convention in Brentwood.

Wilkey, 30-year-old native of Marietta, S.C., was approved for the position by the paper's board of directors and began work May 16.

He is a graduate of the University of South Carolina School of Journalism, and has held public relations positions with North Greenville College in Tigerville, S.C., and Baptist College at Charleston in South Carolina. He joined the Education Commission in August 1982, where he edited the *Southern Baptist Educator* and was responsible for news and public relations.

As associate editor, Wilkey will assist in news reporting, layout and production, and office management, according to W. Fletcher Allen, editor.

Scientists Lose Exemption

by Stan Hasty
Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—One of the nation's most controversial religious sects has lost a key appeal at the U.S. Supreme Court over its federal tax-exempt status.

In a short order filed in mid-May, the high court declined to review lower decisions penalizing the Church of Scientology for income tax deficiencies and late-filing penalties assessed for tax years 1970, 1971 and 1972. Both the U.S. Tax Court and the 9th Circuit Court of Appeals had ruled earlier the church owed the back taxes because large amounts of church monies claimed as tax-exempt income resulted in the private enrichment of Scientology founder L. Ron Hubbard and his wife, Mary Sue Hubbard.

By refusing to review the lower findings, the high court left in place the Internal Revenue Service's 1967 revocation of the church's tax exemption. Tax-exempt status initially was granted in 1957, shortly after Hubbard founded the controversial sect.

Although it has not enjoyed federal tax exemption for more than two decades, the church has insisted it is a legitimate religion entitled to exempt status. Accordingly, it has challenged IRS in court contesting taxes the federal agency says the church owes. Nothing in federal law forbids the church from continuing to file such lawsuits over taxes owed in other tax years.

Hubbard, who died in 1986, founded the Church of Scientology in 1954 in California. Along with his wife and four children, he later took up residence on the yacht "Apollo," the floating church headquarters in the Mediterranean. According to the U.S. Tax Court, the Hubbards set up a "sham" corporation and a "bogus" trust fund used to enrich themselves, primarily from sales of Hubbard's many books and E-meter machines, used in the practice of "auditing." The practice, described as "the essential religious experience" of Scientology, involves one-on-one counseling of a newer member by an experienced adherent of the faith.

Hubbard's written works, which run to more than 25 million words, constitute the "scriptures" of Scientology and have sold millions of volumes around the world.

In its 1984 ruling, the tax court held the Church of Scientology failed to qualify as a tax-exempt organization for the disputed years because it was operated for commercial purposes, its profits resulted in the private enrichment of the Hubbards and it "violated public policy by conspiring to impede the collection of its taxes."

The 9th Circuit Court of Appeals affirmed the tax court's decision last year.

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Convention Uniform

God Prepares Moses

by Randel Everett, First Church, Benton

Basic passage: Exodus 1:8-10,22; 2:1-10

Focal passage: Exodus 2:1-10

Central truth: God uses our background to equip us for ministry.

In Exodus 1, we learn that God's people were in bondage to sin and also enslaved to the Egyptians. They were abused and mistreated, forced to labor making bricks for the Egyptians who were using millions of them building walls, monuments, pyramids, and temples. Because of the rapid growth of the Hebrews, the Pharaoh ordered all male Hebrew babies to be thrown into the Nile River.

In chapter 2, we read of the birth of a savior, not the Savior, but a shadow of one who would come. The God who made the covenant with Abraham and delivered the sons of Israel to the land of Goshen, was still at work. Not even the Pharaoh, or the gods of Egypt would be able to stop him.

God had prepared a couple from the tribe of Levi to have a son. When the mother saw her child, she knew she must violate the command of Pharaoh. Even though she was putting herself and her family at great risk, she kept the child alive. At first, he was hidden in her home, but finally placed in the reeds of the Nile River.

It was no accident that he was discovered by the daughter of Pharaoh, that too was in the plan of God. She had compassion on him and would raise him as her own son. His name would be Moses, reminding her that she drew him from the water. But for posterity, the name Moses would be a reminder of the one who led the children of Israel out of Egypt.

The Lord would use the influence of Moses' Hebrew mother to prepare him for his own calling. His parents' faith would later enable him to recognize the Yahweh God of the patriarchs.

Moses would need the heritage of his parents to identify with his own people instead of the Egyptians. He would call on the courage of his mother when he stood up to the Egyptian beating a Hebrew, or the shepherds of Midian, or the great confrontation with Pharaoh.

God used Moses' background, including both good and bad situations, to prepare him for the task to which he was ordained. Each of us is also special to the Lord. He has a plan for our lives.

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Life and Work

Renewing the Mind

by Ross Woodbury, Lakeshore Drive Church, Little Rock

Basic passage: Romans 12:1-13

Focal passage: Romans 12:1-13

Central truth: Renewing the mind involves evaluating and correcting one's conformity to the world in self-concept, relationships, and love.

Based upon the mercies (literally, compassions) of God revealed in the first 11 chapters of Romans, Paul calls believers to a "reasonable" response—to offer their lives to the will of God. Out of this great commitment should then come a continual process of being transformed (the same word used in reference to Christ's transformation) by the renewing of the mind. This discipline of mind-renewal, vital to staying on the highway of the will of God, involves evaluation and correction in areas where conformity to the world is highly possible.

In verse 3, Paul mentions self-concept as one of those areas. The pattern of the world is toward conceit—thinking too highly of oneself. Perhaps there is a bit of humorous irony here as Paul's word for "sober" literally means to be in one's right mind. Thus, the conceited man isn't! The "measure of faith" is not a yardstick of personal piety, but a measure of one's God-given ability to discern and use his gifts.

In verses 4-8, a second suggested area of evaluation is one's relationships with others. The pattern of the world is rugged individualism, prideful "lone rangerism." In contrast, the apostle calls for a renewed appreciation of our interdependency upon each other in the church. Perhaps recalling problems encountered in the Corinthian Church, Paul is concerned that believers not be envious of the gift(s) of others. Better for each to find his own unique "charismata" and run with it!

In verses 9-13, a third area needing evaluation is love. The pattern of the world is *eros* love—love based on reward, love only for the lovely, love with a hitch. Renew the mind with *agape* love, a love that is sincere, "without dissimulation." This is the love Christ demonstrated for us in his living and dying. Such love energizes us to wrest ourselves loose of evil and seek the good will of God, with a spirit of joy and generosity.

Paul even calls for believers to pursue (not just "practice") hospitality—love for strangers.

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Bible Book

Overcoming Doubt

by Rich L. Kincl, Central Church, Magnolia

Basic passage: Matthew 11:2-30

Focal passage: Matthew 11:2-6,11-14, 20-22,27-30

Central truth: Jesus promises his love to all those who trust him as Savior and Lord.

Have you ever doubted your salvation? Do you ever wonder if you are really saved? There are several reasons we may have these doubts. John the Baptist even sent messengers to ask Jesus whether he was the expected one. Remember, John had already announced Jesus' coming as Messiah, addressed him as the Lamb of God, baptized him, and trusted him as his own Lord and Savior.

We have all had some doubts or lack of assurance. Sometimes we are going through some difficult situation or trying circumstances in our life. They may not even be a result of our own actions. How could a loving God . . . ? John the Baptist was in prison after a life of faithful preaching.

Perhaps you have had doubts or stumbled when you were not spending time studying God's Word. Incomplete or inadequate knowledge or understanding of his Word can cause doubt. Doubt can be dispelled if we are students of the Bible. John the Baptist had mostly secondhand information about Jesus. You may be in the same position if you are not reading the Bible for yourself.

Many Christian people today begin to doubt because things do not work out exactly as they have planned. People around them have planted thoughts and ideas in their minds that are not scripturally based. This blocks their understanding and perception of God's will even when it is clearly revealed. John the Baptist, as so many others of his day, could have believed the Messiah would come in a manner to forcefully free Israel from Roman domination. People today have preconceived ideas of how God should act.

As we witness of our personal faith in Christ, our faith is strengthened. We are living proof and testimony to the reality of the living Christ.

Jesus promises spiritual rest (v. 11:28b) to everyone who comes to him in repentance and faith. The dictionary definitions of rest parallel the spiritual rest God gives to those who receive Jesus as Savior.

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Convention Uniform

Personal Fulfillment

by Randel Everett, First Church, Benton

Basic passage: Exodus 2:11-22; Acts 7:20-29; Hebrews 11:23-27

Focal passage: Exodus 2:11-22

Central truth: Moses risked identification with his people.

I can't imagine anyone envying Robin Leech, but it is easy for us to covet the privileged people he interviews. Houses, cars, vacations, servants... they appear to have it all. While we hope to get a few more miles out of our tires, the wealthy seem to think nothing of visiting their European home for a few days.

Moses had it made. While his Hebrew brothers were hauling mud and water for bricks, he was swimming, horseback riding, hunting, or playing with his pets. He was the adopted grandson of the Pharaoh.

In Acts 7:22, Stephen said Moses was educated in all the learning of the Egyptians. Like other privileged boys of royalty, he would have begun his formal education at the age of four, going to school from early in the morning until noon for about 12 years. Emphasis would be placed on reading, writing, and arithmetic.

Yet something wasn't right. Moses must have gradually become aware that he resembled the Hebrews and not the Egyptians. He was told the story of his youth and obviously about the God of his forefathers. How could he continue to enjoy the pleasures of the Egyptians when his fellow Israelites were treated as animals?

His inward inclination became his outward execution when the descendant of Levi saw an Egyptian beating a Hebrew. Forgetting his Egyptian adornment, his Israelite heart took over and he killed the Egyptian.

With one act of revenge, Moses threw away the riches of the king and became a fugitive. Life was over. Or was it just the beginning? Moses would actually trade the splendor of Pharaoh's court for a personal relationship with God.

Perhaps we are jealous of the wrong folks. Real life may not be found in the centers of affluence. That humble servant of God, who gives himself or herself in service to others, may have learned the lesson of Moses. Hebrews 11:26: "considering the reproach of Christ greater riches than the treasures of Egypt..."

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Life and Work

Supporting Divine Order

by Ross Woodbury, Lakeshore Drive Church, Little Rock

Basic passage: Romans 13:1-10

Focal passage: Romans 13:1,5,8

Central truth: Because God works through civil authority and through love, the Christian should endeavor to support his government.

Many of Paul's readers were among the Jews who had been expelled from Rome during the reign of the emperor Claudius for rioting attributed to a certain "Chrestus." When allowed to return after Claudius' death, some may have returned with a hostile attitude toward the state, either rebelling against civil participation (perhaps including paying taxes) or preaching Christ's second coming in terms of victory over Roman Rule.

Paul would not necessarily defend the moral character of Roman rules, but he remembered that the *pax Romana*—the Roman peace—allowed him free travel over the extensive network of Roman-built roads. He enjoyed a reasonable freedom of speech through which to proclaim the gospel (Acts frequently shows Paul being defended from local antagonists by Roman authorities). Roman justice allowed Paul to make appeal even unto Caesar.

These historical factors notwithstanding, in this passage his basic message was that all authority to govern came from and was sanctioned by God. Man—even pagan man—responds to a government. Thus, there is a sense in which the ruler who maintains a society of order and justice (an important qualifier) is "God's servant," and must not be threatened with overthrow.

It is important to note that Paul called for submission, not necessarily blind obedience. Paul would agree with Peter and John that "we must obey God rather than men" (Ac. 5:29). The point is that, even if for conscience' sake we must disobey the government, we must submit to the consequences of that disobedience.

Ultimately, the Christian relates to the state as he relates to all others—with love. As love fulfills all the demands of the mosaic law, so love guides the believer in civic affairs. Even, if he takes to the streets in civil disobedience, he does so in love for his state, seeking "as much as lieth in him" to live peaceably with all men. His heart seeks not insurrection, but a government which reflects its divine origin.

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Bible Book

Religious Legalism

by Rich L. Kincl, Central Church, Magnolia

Basic passage: Matthew 12:1-50

Focal passage: Matthew 12:1-8,22-25, 27-28,31

Central truth: The legalistic traditions of men blind us to the real purposes of God.

What do you think about traditions? Some are good. Traditionally, Southern Baptists are known as a people of the Book, evangelism, and missions. If that's tradition, I am all for it, aren't you?

Some are bad. One of the chief reasons the Pharisees wanted to kill Jesus was that he renounced the traditions various rabbis had attached to the law of Moses. There were more than 1,600 such regulations, not a part of the inspired law. Most were ridiculous.

The orthodox Jewish leaders thought the disciples sinned when they went through a grain field on the sabbath, pulled a bit of wheat or barley, rubbed out the kernels, threw away the husks, and ate the grain. They were accused of reaping, threshing, winnowing, and preparing meals.

Christians must guard against the legalism that can creep into our lives. In healing the man with the withered hand, Jesus was saying, "Man is more important than rules and regulations." In practice, the Pharisees treated their men with less respect than their animals.

Traditions that hurt the cause of Christ or prevent us from doing what is best for others need to be removed from our lives. People and personal spiritual growth must always be pre-eminent. Do you remember the old tradition in some Baptist churches that stated a visitor to Sunday School had to come three times in a row in order to be enrolled? Pitiful! In the past I have known some Sunday School teachers whose attendance record fell short of that standard!

Jesus always stood squarely by Moses, but he denied the authority of the enslaving interpretations which had been made through the ages by different rabbis.

Traditionally, the Pharisees were unforgiving toward others. By nature God is forgiving, and we must be also. The degree, volume, or kind of sin cannot remove the possibility of God's forgiveness. We must respond to others with a mature faith out of a loving and forgiving heart.

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(BP) photo / Joanna Pinneo



Missionaries Jim and Brenda Brock with daughter Paige.

Can We Sit Back?

by Craig Bird
SBC Foreign Mission Board

MAPUTO, Mozambique (BP)—The people in Jim and Linda Brock's world don't make the six o'clock news very often. Images of hollow-eyed babies and gaunt old men are yesterday's news.

Even stories of people living in trees at night or of refugees staggering into feeding stations clothed in the bark of banana trees haven't stamped the name "Mozambique" on the world's collective consciousness.

But those images are vivid for the Brocks, Southern Baptist missionaries who work in Maputo, the capital of the one-time Portuguese colony in southern Africa.

"This country has been at war for 20 years," he explains. "An entire generation has grown up without knowing peace."

It is estimated up to 80 percent of the country's 12 million people have been displaced by the savage battles between government forces and rebel troops. Millions of people face starvation.

"In many areas there is nothing growing—and how many places with fertile land in Africa do you see with no crops planted?" Brock asks.

There are two major reasons the potentially productive farms lie neglected: a lack of seed because it was eaten and the realization by many that their crops probably will be burned before harvest time.

Recent reports tell of fighters surrounding villages at night, then attacking and slaughtering every living thing—every man, woman, child and animal. Houses and crops are burned and, if there is time,

trees are chopped down and burned, so no one will be tempted to live there.

Both sides accuse each other of such actions.

Those who must drive the roads outside the major cities debate whether it is better to drive slowly to try and spot land mines buried in the road, or as fast as you can and hope to speed through any ambush before you can be shot. Even Red Cross airplanes are not granted safe passage through the skies, so rural hospitals lack basic medicines.

The Brocks and their 6-year-old daughter, Paige, plan, however, to invest their lives in such a place.

"We are just trying to do what we think God wants us to do in what happens to be a weird place," Brock admits. They each spent two years in Africa before they met, Jim in Tanzania and Brenda in Kenya, as Southern Baptist journeymen. And both returned to the United States with a longing to return to Africa.

"God didn't 'call' us to Mozambique, he answered a prayer in letting us come back," Brock explains. But while both say they have had complete "peace" throughout the process that moved them from a rural church near Birmingham, Ala., to Maputo, they do confess to asking lots of questions.

Paige "is undoubtedly a direct gift from God to us," Brock says. "And I played 'worst case, best case' about bringing her to this place. The best that could happen is that she could have a wonderful childhood and have tons of fulfilling experiences and get to know lots of in-

teresting and enriching people. The worst, obviously, is that she could be killed."

Finally, they crystallized the issue along the lines of Christian obedience. "If God has told you to go somewhere and you don't go, what do you do, how do you sleep, how do you live?" Brock asks. "There is no other place for us to live than Mozambique—not because we're special but because we're just doing what God wants us to do."

"Besides," Mrs. Brock adds quickly, "we are not the ones suffering. . . . the people are."

"I didn't know anything about the Baptist convention in Mozambique until I got here," Brock explains. "Never in my fondest dreams could I have expected to be allowed to work with people like this. There is a strong commitment to personal evangelism and the people are so willing to work and to give."

Normally at church services, people come forward to give their tithe, then later the pastor asks anyone who wants to give an offering above the tithe to come forward again. The Brocks will never forget a crippled man, dressed in rags, who responded at one service.

"He didn't give much—none of them have much to give—but he was celebrating the fact that God has always been faithful to him," Mrs. Brock says. "I don't see how we, as Southern Baptists can do less. We need to look at all the reasons we have to celebrate God's faithfulness to us. How can we sit back and not give?"

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Investing His Life

by Eric Miller

SBC Foreign Mission Board

PANAMA CITY, Panama (BP)—When Southern Baptist missionary Garry Eudy arrived in Panama, he faced two problems: churches without preachers and seminary graduates without jobs.

The solution looked simple, but cultural dynamics stood in the way of placing young preachers in those empty pulpits.

"There is not much willingness to give young people a chance," Eudy said. "Even seminary students are really held at a distance by some of our adult population."

Despite this, Panamanian Baptists have a goal to start 100 churches and 100 missions between 1987 and 1992.

Eudy wants young adults to help reach this goal. As a student worker, he has put the young people through grueling training, sending them on door-to-door witnessing sprees by day and helping them conduct Vacation Bible Schools and Bible club meetings by night.

He's taught many of them about the Bible and how to preach during courses at Baptist Theological Seminary in Balboa. He and his wife, Kathy, have opened their home to the young people for cook-outs, parties and counseling, providing a much-needed role model of a Christian home.

Finally, riding on the respect he has won as a pastor among older adults, he has put the young preachers behind the pulpit in his occasional absences. Older adults and leaders were amazed because "they did not know that these young men could preach like that," Eudy said.

Out of this effort, Eudy is seeing rise up a young man whom he refers to as "the future Billy Graham of Panama—Ivan Guintero."

Guintero, one of Eudy's seminary students, said: "I have one goal in my life, and that is to touch every corner of my country with the gospel of Jesus Christ—whether that's in evangelistic crusades, revival crusades, conferences or whatever. I don't know exactly what forms it will take, but I will reach my goal."

This is reassuring to Eudy, especially since he will move to Guatemala in June. In September 1987, he was named associate to the Southern Baptist Foreign Mission Board's director for Middle America and Canada.

Over the last decade in Panama, Eudy has been preparing to work himself out of a job by being replaced by young people he has trained. He knew he would leave someday, but didn't know when.

"I feel like my real value as a missionary is investing my life in the university students and the seminary students who will be the future leadership of Panama as evangelists or pastors," Eudy said. This is especially important because, like much of Latin America, the youth population continues to escalate. Even in Baptist churches, youth greatly outnumber adults.

And few churches have ministers to youth or ministers of music who specialize in youth music. Few established pastors have been to college, and many are ill-

I feel like my real value as a missionary is investing my life in the . . . students who will be the future leadership of Panama as evangelists or pastors.

(BP) photo / Don Rutledge



Missionary Garry Eudy

equipped to relate to university students. Some pastors are intimidated by students with education, Eudy said.

He has devoted much of his time to a summer missionary program for university students known as the "Brigados," or brigades. Students themselves began this program in 1981.

Brigados was started to strengthen weak churches and develop youth leadership. It is designed to train youth to help churches with Vacation Bible School and to provide youth workers for Sunday school and revival crusades.

Eudy began working with the Brigados in 1982. In 1983 he led in changing the approach to make it strongly evangelistic, with immediate follow-up and small group discipleship studies.

"What excites me about the Brigados is that it is a program that was born in the hearts of the Panamanian young people," Eudy said. "I feel like I've helped to give it some direction and stability, but they had the vision, and it's something completely indigenous."

Under Eudy's direction, the "brigadistas," or brigade members, prepare for their work by getting intensive training in personal evangelism. This is comparable to Southern Baptists' Continuous Witness Training program.

Brigadistas learn how to conduct immediate follow-up of new believers. They encourage and guide each other in daily devotions.

Each worker evangelizes 30 to 50 people through door-to-door visits. Each follows up on 20 to 25 people. They spend five hours in visitation during the day. At night, they lead home Bible studies and conduct Vacation Bible Schools and backyard Bible clubs.

Brigadistas read material on evangelism and discipleship while in the program. They meet daily to report on progress and share ideas.

Many also attend Eudy's classes at the seminary, giving him a chance to continue his relationship to those who have answered God's call to the ministry.

In addition to his student work and teaching, the Birmingham, Ala., native also has been an interim pastor at one of the churches and has been liaison between Southern Baptist missionaries in Panama and the Panama Baptist Convention.

Through these varied roles, Eudy believes he has helped bridge a gap between two generations of Baptists in Panama. Together, he thinks they can help win that part of the world to Christ.

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WORLD

Tanzanians Win 250 Converts

KYELA, Tanzania (BP)—Some 500 Tanzanian Baptists in the Kyela District won more than 250 people to Christianity after attending an intense seminar on soul-winning.

Five Southern Baptists from Daytona Beach, Fla., taught the seminar, explaining to participants how to share their faith personally and how to lead new Christians into a deeper life with God. The Americans spent six eight-hour days with the Tanzanians, teaching at five locations accessible to all pastors of the district's 405 churches.

Spiraling church growth in the Kyela Baptist Association during recent years has created the need for simple and effective methods of evangelism. Many new, small churches have been organized in Kyela, and their pastors and lay leadership are seeking to reach out further into communities only partially reached by the Christian gospel. Only 100,000 of the 250,000 Nyakyusa people in the district claim any relationship to Christianity.

First Baptist Church of Daytona Beach, which sent the volunteers, produced all necessary materials in Swahili. The Tanzanians showed little inhibition about presenting the gospel. One man visited a nearby school and won 10 young people to Christ in an afternoon.

The volunteers included Bobby Welch, pastor of the church and president of the Florida Baptist Convention. Since 1982 First Baptist of Daytona Beach has been actively involved with Tanzanians in Kyela, where Southern Baptist missionaries Doug and Evelyn Knapp have played a leading role in the rapid church growth.

Retired Missionary Killed In Accident

BIG SPRING, Texas (BP)—John C. Abell Jr., a Southern Baptist missionary physician in Nigeria for 35 years, died in an auto accident May 18 near Big Spring, Texas.

Abell, 67, and his wife, Betty, were driving on Interstate 20 from their home in Ennis, Texas, toward Juarez, Mexico, where he was doing volunteer medical work for Texas Baptists' River Ministry. Their car veered off the road east of Big Spring, struck a bridge overpass and rolled, according to the Texas Highway Patrol.

Abell was pronounced dead at the scene. Mrs. Abell, the driver, broke several ribs and sustained a head injury. She was listed in stable condition May 19 at Scenic Mountain Medical Center in Big Spring.

Abell, a Houston native, worked at the

Baptist hospital in Eku, Nigeria, from 1952 until he retired in 1986 as medical supervisor, surgeon and physician.

"He was one of the workhorses," said John Mills, former director of Southern Baptist mission work in West Africa. "He was a guy who stayed at Eku virtually his whole career. Others came and left the staff, but he was there across the years doing his job. He and Betty were very fine, useful missionaries, active in the churches as well as the medical work."

Okpara I, king of the Agbon clan in Nigeria, bestowed chieftain titles on the couple shortly before their retirement, the highest honor the clan can give. Thousands of people from Eku gathered to sing, dance and praise the two missionaries before they left. Hospital employees lined the roadside to wave goodbye.

He is survived by his wife, Betty, three grown children (including Betty Kay Yamaoka, who is now the Foreign Mission Board's associate director for West Africa) and two grandchildren.

Bible Campaign Tops \$250,000

TORONTO (BP)—The combined efforts of Baptists around the world have placed 100,000 Russian-language Bibles in the hands of Baptists in the Soviet Union.

Efforts by the Baptist World Alliance to raise \$250,000 for the Bibles went over the top recently when James H. Smith, Southern Baptist Brotherhood Commission president, presented the organization with a check for more than \$8,000.

The Brotherhood Commission raised more than \$100,000 from Southern Baptists across the convention. No Southern Baptist Cooperative Program unified budget funds were used in the effort.

The Baptist World Alliance, meeting in Amman, Jordan, last summer, agreed to raise the \$250,000 through an international effort as its share of \$500,000 needed to produce and deliver the Bibles to the Soviet Union. The United Bible Societies agreed to supply the other \$250,000.

During the Toronto meeting, Baptist leaders also learned that the Soviet Union has granted the BWA permission to import an additional 30,000 Bibles. Those Bibles will target various language/ethnic groups.

Surplus funds from the original campaign will go toward purchase of other language editions, including German and Estonian, Smith said. The last shipment of Russian-language Bibles arrived in the Soviet Union April 19.

Smith said estimates from Soviet Baptists indicate that each Bible will be accessible to between eight and 10 people.