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Arkansas Baptist Newsmagazine

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May 5, 1988

Arkansas Baptist State Convention

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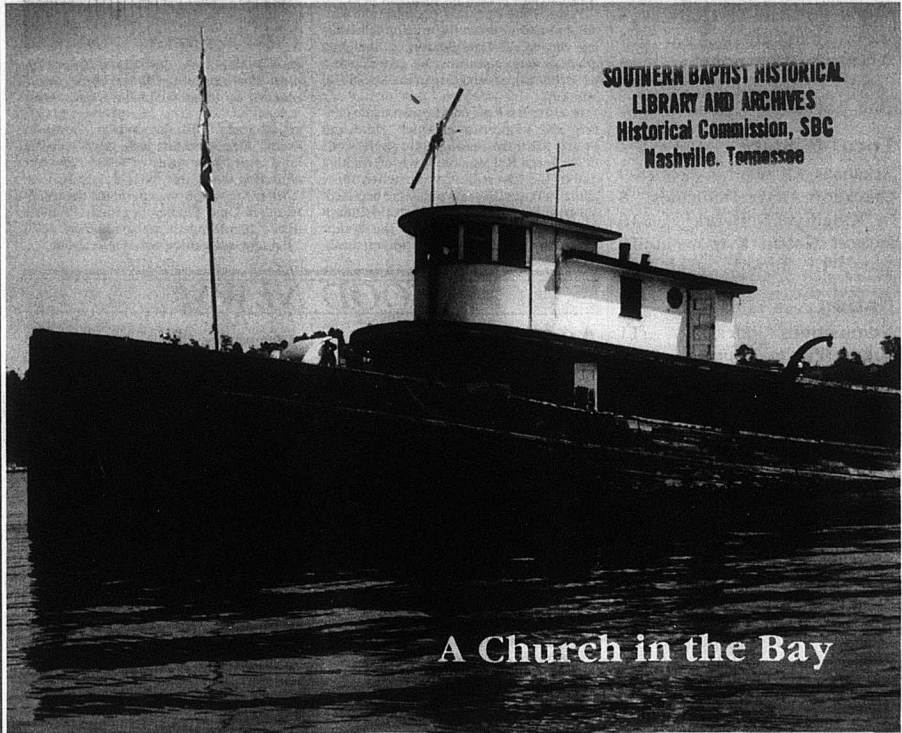


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URGENT PRAYER APPEAL

Arkansas Baptist

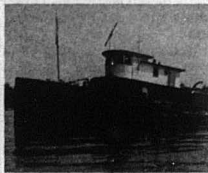
May 5, 1988



SOUTHERN BAPTIST HISTORICAL
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A Church in the Bay

Cover Story



Sausalito Coastal Post photo / Patsy Ford

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A donated tugboat gives an innovative waterfront mission a place to meet for worship and study.

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New Chapel Reaches People

"Social Hill" might sound exclusive. But the chapel sponsored by Riverside Baptist Church of Donaldson is seeking to be "A Church for Everyone." The mission has included about an average of three more people per month since it started in September of 1987.

Three of the special people included in Southwest Baptist Mission are 79 year old Opal Pilcher, 78 year old Odie Pilcher and a 78 year old Social Hill man, "Cat" Conanser. After making his profession of faith in the schoolhouse where the mission meets, "Cat" told Pastor Barry King, "Nothing like this has happened to me before."

King serves as pastor of both sponsor and mission. Worship is conducted at 9:30 on Sunday morning in the chapel so pastor King can also preach for Riverside at 11:00.

Pastor King not only preaches on Sunday, but also visits on the mission field during the week. Dan Beason, a Ouachita graduate who also runs the general store of Social Hill, assists King in the Social Hill Mission.

In visitation King and Beason made contact and witnessed to Opal, Odie and "Cat". All three made public professions in the Social Hill Mission. It was an exciting day in the Riverside Church when three adults, all over 78 years old, were baptized.

Pastor King thinks the Riverside Church would have never reached the senior adults. But when the mission was establish-



Odie Pilcher, age 78, Opal Pilcher, 79, and "Cat" Conanser, 78, are three people reached by the new Southwest Mission.

ed in Social Hill the church "went to them." One Riverside lady said "It is the kind of thing we study in WMU. Now our church is living out what we study."

After her salvation experience the usually quiet Opal Pilcher began to "bubble over" according to a friend. Opal said, "I've got something to bubble about."

GOOD NEWS!

Accept Others As Equals

Philemon 15-16

The text does not say that Onesimus was no longer a slave but that he should no longer be treated as a slave.

All persons are the same—For "there is no difference between the Jew and the Greek" (Ro. 10:12). Philemon was informed by Paul that there was no difference in Christ's eyes between a slave and a slaveholder. Philemon was requested to receive Onesimus not as a slave but as a brother.

All persons are sinners—All have sinned. It's a universal plague (Ro. 3:23; Ja. 2:10). Onesimus was a thief, a runaway slave. He was a sinner. Philemon, too, was a sinner. His sin could have been pride or intolerance, but both persons were in need

of forgiveness. Therefore, since we're all sinners, we need to extend forgiveness and restoration to one another. When this Christlike attitude is practiced, barriers are broken down.

All persons are servants—In a highly competitive society, persons often feel superior to one another. Philemon was a wealthy businessman. Onesimus was a poor slave, but they were both servants of God (Ro. 6:22). Each one took his place in the body of Christ (1 Co. 12:13-31). When two people realize that God identifies them both to be important parts of the body, they can then comprehend their need for one another. Therefore, barriers are broken down.

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A Cherished Doctrine

J. EVERETT SNEED

The doctrine of the priesthood of the believer is one of the most cherished doctrines held by Baptists. It is important not only because of its significance in Scripture but also because of the way that it relates to many other doctrines. Closely related to this teaching is the doctrine of salvation, the doctrine of the church, spiritual gifts, and the separation of church and state.

Briefly stated, the doctrine of the priesthood of the believer means that all believers are able to relate directly to God through Christ or to be involved for him in the world today.

Soon after the children of Israel escaped Egyptian bondage, God instructed Moses to say to them, "And ye shall be unto me a kingdom of priests, and a holy nation" (Ex. 19:6a). Thus, the entire nation of Israel was set apart to be a "nation of priests." As time progressed under Moses' leadership, a "professional" representative priesthood emerged in the life of Israel. Most of the approximately 700 references to priesthood in the Old Testament refer to the professional priesthood that emerged.

As a result of the professional priesthood, graded levels of sanctity emerged. The people at large were on the bottom of the scale. Next came the Levites, then the priests. At the top was the high priest. These three groups formed a spiritual elite. The Levites were minor clergy who had secondary temple duties. In the time of Christ, there were 17 groups of priests who took turns offering sacrifice in the temple. Only the high priest could enter the holy of holies and this only on the day of atonement.

The Jewish priesthood ended when Titus leveled Herod's Temple in A.D. 70. From that period forward, Judaism was centered in the synagogues and was led by the rabbis.

In the New Testament, we have a new kind of high priest and a new type of priesthood. Among the many titles ascribed to Christ is High Priest. The book of Hebrews indicates that Jesus was both a superior high priest and a superior sacrifice. His sacrifice is superior because his atoning act provided salvation once for all who would accept him as savior.

Jesus' priesthood is superior in that he was at the same time both divine and human, providing the perfect link between



God and man.

When Christ died on the cross, a graphic portrayal of all Christians' ability to attain access to God took place. The Temple itself portrayed many divisions between individuals. The outer court was the Court of the Gentiles in which everyone Jew or Gentile was welcome. On the wall of the Temple a warning stone proclaimed, "Whatever Gentile goes beyond this point will be guilty of his own death."

Beyond the Court of the Gentiles was the Court of the Women. Jewish women could enter deeper into the Temple than could Gentiles. The third court or area was the Court of the Men (sometimes called the Court of the Israelites). The next division of the Temple was the Holy Place, in which priests made sacrifices.

The final division was the Holy of

Holies, separated from the Holy Place by the veil of the Temple. Only the high priest could enter here and this only on the Day of Atonement.

As Christ died on the cross, the veil of the Temple was rent in twain from top to bottom. In this act, God graphically portrayed the elimination of the walls of separation. Now all Christians have direct access to Christ, their high priest.

The priesthood of the believer, or soul competency, is clearly portrayed in salvation. God freely offers salvation to every individual, but at no time has God coerced any individual to accept him as Savior. Every individual is a free moral agent with the right of acceptance or rejection.

Again, the structure of a local Baptist church clearly portrays the doctrine of priesthood of the believer. Basically there are three types of church government. These are episcopal, presbyterian, and congregational. Baptist churches have congregational government, which means that every member has an equal voice and a single vote. This is why many individuals have described the local Baptist church as a democracy.

Baptists have historically adhered to the separation of church and state because God alone is the Lord of the conscience. Baptists have maintained through the years that each individual has the right to respond, or not respond to God according to the dictates of his or her own conscience. No one is to coerce another to worship as he believes an individual should.

The Doctrine of the Priesthood of the Believer by Dr. Walter B. Shurden is the current doctrinal study for Southern Baptists. The book is excellent. It is a study that every Southern Baptist church should offer.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 86 NUMBER 17

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DON MOORE

You'll Be Glad To Know

I want to try to give an answer to the question that is sometimes asked related to our state work. The question grows out of the fact that our churches have had about five percent increase in their undesignated receipts over the past five years, but have increased their percentage giving to the Cooperative Program less than one-half of one percent. While churches have made almost no increase in their percentage support, the state convention has increased the amount sent on for world missions through the SBC Cooperative Program by 4.25 percent. This means we are operating on at least 4.5 percent less of our churches' Cooperative Program gifts than we were five years ago.

What have we done to try to cope with this? The agencies and institutions have reduced services, cut back on staff and delayed repairs and improvements. With the Executive Board work, we have reduced accounting staff, the print room staff, one department director, and one secretary. We have cut more than we could afford to.

What have we done with the actual dollar increases that come as a result of percentage giving? When hospital insurance, liability insurance and inflation are cared for, it leaves very little increase for programming and staff compensation. In fact, no cost of living raises have been given the past two years.

Here are the additional things we have done: (1) greatly expanded new church starts; (2) provided termination assistance; (3) developed Super Summer; (4) conducted farm crisis meetings; (5) provided special assistance to baptismless churches; (6) conducted more than 20 special meetings in 1988 for small churches; (7) provided annual trustee orientation for all agencies and institutions; (8) conducted three year Brazilian partnership; (9) instituted computer services; (10) provided association fellowship meetings for bivocational pastors; (11) held annual orientation for new pastors/staff and their wives; (12) made some improvements at Camp Paron and Siloam Springs.

These have been done through the Executive Board programs the past five years. I thought "You'd be glad to know."

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



CHAPLAINCY MINISTRIES MONTH

'Hey, Chaplain!'

Several years ago, the Home Mission Board produced a film entitled "Hey, Chaplain!" which dealt with the various areas of chaplaincy ministry.

As each scene flicked across the screen, an image was etched on the viewer's mind of the chaplain moving among accident victims, those sick in hospitals, those lonely and separated from loved ones in institutions, men and women in the marketplace, and those away from home in military service.

"Hey, chaplain! Got a minute?" It's a familiar refrain for the 1,903 Southern Baptist-endorsed chaplains who seek to bring a message of joy and hope to those in institutions and other settings who do not know Jesus Christ as Lord and Savior. In 1987, Southern Baptist-endorsed chaplains conducted more than 411,000 counseling sessions and 69,000 worship services. They made more than 1.7 million visits, baptized 3,000 new believers, and led more than 15,000 persons to professions of faith in Jesus Christ.

Each year, May is designated as Chaplaincy Ministries Month. Pray for the 1,903 chaplains as they minister in settings where their message is badly needed.

Woman's Viewpoint

You Must Be A Witness

SANDRA KEMMER

Can you remember the first time you heard about Jesus? Perhaps your parents or grandparents told you. You might have learned of Jesus at a revival or a church sponsored youth activity. In all probability, you were saved before you reached the age of 20.

The person who told you about Jesus was being obedient to God. If that person was a Sunday School teacher, a bus driver, a RA leader, a Mission Friends leader, or even the church secretary, he was being obedient to God. They were doing what Jesus would do were he still here.

John 14:6 says "... No man cometh unto the Father but by me." The way unsaved people learn about Jesus rests with the efforts of those who are saved. The person or people who told you about Jesus knew they had to tell you. Jesus commanded them to tell everyone, to be his witnesses.

The person who told



you about Jesus was being a servant. Philippians 2:7 tells us how Jesus took upon him the form of a servant. We are to serve Jesus and others now that we are saved.

Your responsibility, once you are saved, is to tell others about Jesus. Have you told anyone about Jesus lately? What would your life have been like if no one ever told you about Jesus? What if you had not been brought up by Christian parents? What would your lifestyle be now?

If you can, imagine standing before the Lord, knowing that you had not witnessed to anyone. You might have gone to Sunday School each Sunday and done all the right things, but you must tell others about him. Let your life be

a witness, yes, but that lifestyle should only be a base from which you can witness verbally.

There are youth programs that go lacking for leaders, teachers, bus drivers, refreshment servers, baby sitters. Perhaps you could help. There are workshops, seminars, books, videos to teach you, to guide you, if you don't know how to serve or witness. If you are truly saved, you must tell others about Jesus and working with young people in any way you can would be one way to do this.

If you were saved when you were young, think of that time of your life and the influence that person had on your life. Use what you remember, and see a WMU director, a Brother-hood director, or your pastor and become a witness.

Sandra Kemmer is a member of Brinkley First Church, where she is active in Woman's Missionary Union and volunteer missions.

Psychology For Christian Life

4

JOHN EWING HARRIS
M.Div., Ph.D.
Licensed Psychologist, Christian

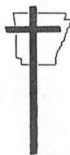
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Letters to the Editor

Trust Fellow Baptists

This letter is in regard to the *Arkansas Baptist Neusmagazine* story on April 14 about a member of the Southern Baptist Convention Committee on Nominations objecting to several of his recommendations being either shifted to other positions or rejected entirely. My purpose is not to take sides in the matter, just simply to point out that no committee should be criticized for refusing to rubber-stamp recommendations by its respective members. If every recommendation were automatically accepted, there would be no need to convene the committee together at all.

I have served on that particular committee in the past and can attest to the need to make certain shifts from an overall perspective of balance required by Southern Baptist Convention by-laws between laymen and pastors. Also, there is a sensitivity to the need to nominate women as well as men. Mr. Tower's charges may or may not be well-founded, but his attitude is not very baptistic.

Individual Baptists should respect the work of committees on which they serve, whether the committees' decisions please every individual member or not. Surely Mr. Towers does not claim that he is right and the rest of the committee is wrong? Also his divulging of the work of any committee on which he sits, when that committee by vote has entered into a closed session, lacks integrity and should be kept in mind when future committee appointments are made. Trust your fellow-Baptists.—James W. Bryant, Fort Smith

Distinguishing Mark

Recently a series of articles appeared in the ABN on "The Priesthood of Believers." The 4-17-88 bulletin by the Baptist Bulletin Service carried an article on this subject. Both of these erred greatly in one respect. They refer to the priesthood of believers as "the primary distinguishing mark of Baptists." No so. Baptists have never had one distinctive belief. This doctrine is one of several Baptist distinctives and is not the most basic one.

Two more basic doctrines are the lordship of Christ and the authority of the Scriptures. It was not the priesthood of believers that made Baptists "willing to face torture," etc., but their loyalty to Christ, the Living Word, and their belief in the authority of the Scriptures led them to the doctrine of the priesthood of believers. Also, their belief in the authority of the Scriptures led them to see the error of

sprinkling and embrace immersion. Once they recognized that only immersion is the "mode (of baptism) taught by the Bible" they were willing to be ridiculed, mockingly immersed and discriminated against.

According to the dates in the bulletin, Baptists have made immersion a distinctive since around 1648. I rejoice that we are now stressing the Bible's doctrine of the priesthood of believers, which means we do not need a hierarchy of human priests. Each believer can go directly to God through Christ, our High Priest. Also, all believers can minister as priests on behalf of others. But along with our stressing our priesthood, let us also emphasize that Christ and he alone is our High Priest. Furthermore, let us not do so by minimizing other Bible doctrines.

I am very grateful immersion has been a Baptist distinctive for nearly three and a half centuries. It may not be "the distinguishing mark of Baptists," but it is one of several very important distinguishing marks.—Freeman McMenis, Smackover

God of the Bible

As one who has committed his life to God's call to work with the people of eastern Idaho who are in the snare of Mormonism, I must reply to James O. Young in his idea of the Trinity (Re: his letter to the editor, March 17, 1988, *Arkansas Baptist*). I do not know Young's religious background but if he is Mormon I know why he would write such a letter and I pray that he will come to know the God of the Bible.

I wish to show Young's teaching to be Mormonism, a polytheistic cult. Young states "man is made in the image of the God Family" (emphasis mine). Mormonism teaches "all men and women are in the similitude of the universal father and mother, and are literally the sons and daughters of Deity" (p. 516, Mormon Doctrine, Bruce R. McConkie, Bookcraft, Salt Lake City, Utah, 1979). Young states that Jesus said that he and God were one in thought and deed and when he said I and my father are one, he wasn't talking about being the same person. Quoting again from McConkie, page 317, "there are three Gods—the Father, Son, and Holy Ghost—who, though separate in personality, are united as one in purpose, in plan, and in all the attributes of perfection." Also on page 577, McConkie says that there is an infinite number of gods. So you see what Young is teaching is Mormonism and

(continued on p. 6)

DANIEL R. GRANT

One Layman's Opinion



A Sunrise Service

Daylight-saving time has never been one of my favorite human inventions,

but I liked it this past Easter morning. After some 18 years of attending Easter sunrise services overlooking the beautiful Ouachita River, I actually saw the sun rise this time, thanks to the earlier switch to daylight-saving time. All of the previous years the seven o'clock starting time was on standard time and the sun was already comfortably up above the horizon, so the sunrise service was really a "sunrise service."

Don't get me wrong. The Kiwanis Club is to be commended for providing this outstanding service at Easter every year, and the scenery, music, message, and spirit have always been wonderful. Even so, I have always felt that we need a sunrise at a sunrise service. Admittedly, getting out of a bed in time to see the sunrise is not the easiest thing in the world to do but, once up, the rewards are great.

There's something about a sunrise that lifts the human spirit. It is a beautiful picture of light after darkness and hope after despair, with magnificent bright colors replacing the seeming doom and gloom of blackness and zero visibility. When the fearful silence is replaced with bird songs—first one, then a few, and finally an orchestral host, it is an inspiring multi-dimensional picture of nature's daily awakening.

For the Christian, a sunrise has even more meaning. It can be a daily Easter reminder, with the message of new life in Christ—the resurrection story. All of the human beauty of new light with the excitement of dramatic colors on the horizon is overshadowed by the reminder that he is risen and because he lives, I, too, shall live.

I was so impressed with the Easter sunrise service this year that I may try to organize a movement to make certain that we have a sunrise at future sunrise services.

Daniel R. Grant is president of Ouachita Baptist University

The fact is . . .

In 1986, 1,400 SBC churches reported no mission expenditures of any sort. The same year, 3,356 churches reported no Cooperative Program giving.

Letters to the Editor

(continued from p. 5)

polytheism. Genesis says "God created the heaven and the earth." John 1 says that the Creator was Jesus, thus they are the same and not three Gods. The Bible clearly teaches that there is one God, Mormonism teaches there are many.

Please pray for us and our work, and I urge all fellow Christians to not be "carried about with every wind of doctrine."—Ken Jackson, Soda Springs, Idaho

What Can We Expect?

I just received the latest edition of ABN (April 21, 1988). What a relief it was to read the article by Oliver Thomas, general counsel for the Baptist Joint Committee on Public Affairs ("What Can We Expect?"). He has assured us that our lawmakers have again acted in our best interests when they passed the Civil Rights Restoration Act. Rather than this law being a "villain," we are told that it is the government's equivalent of good stewardship.

Well, all I can say is, "Whew"! After listening to all the impassioned pleas of Paul Harvey, Dr. James Dobson of Family Focus, Dr. Tim LaHaye, and William Wildmon of the National Federation of Decency (just to name a few of the misguided souls)—all of whom have encouraged us to write or call our congressmen about this law—what a relief to know that they had it all wrong! Actually, the boys up on Capital Hill have got everything under control and it's 'gonna be alright'. What a load off my mind! Now I can go back to worrying about something really important like the lottery, or bingo, or horse racing, or something.—Alan E. Maines, Rogers

[Editor's Note: It will become obvious that the statements made about the Civil Rights Restoration Act were untrue. For example, no church will be told that it must employ homosexuals. If the rumors to that effect were accurate and the legislators failed to change the law, most of them wouldn't be around very long.

This does raise a question. How did so many good and respected people get wrong information? Two observations are in order. (1) None of these people are constitutional attorneys; Dr. Oliver Thomas is. (2) All of these people apparently received their erroneous information from a common source. False information dies hard. Let's put it to rest. (By the way, Mr. Wildmon's given name is Donald, not William.)]

Cult Of Bigness

The cult of bigness. The success syndrome. The numbers of numbers. They're always with us. After all, doesn't God love big churches?

Churches are told if they love Jesus they can baptize 100 converts a year, start a new chapel that in five years will outnumber the mother church, keep all the mission organizations going, have a graded choir program, and attend all the associational and state meetings.

Members are told that every Baptist can visit, every Baptist can sing in the choir, every Baptist can be a soul-winner, every Baptist can teach a S.S. class, and every Baptist can hold at least three offices. If they love Jesus, that is.

If a church staff member fails in the number game, then he doesn't love Jesus, didn't attend seminary, went to the "wrong" seminary, is too liberal, or is too conservative.

When the SBC ends at San Antonio and a pastor returns home to find a compressor on the air conditioner burned out (with no funds to fix it), two VBS faculty who decided to leave early on vacation, and a mass mailing that offered his taped sermons brought in only three orders, the answer is simple. Poor fellow, he doesn't love Jesus. And he doesn't realize God loves the big churches (best).—Bob Hastings, Springfield, Ill.

A SMILE OR TWO

You can't blame a teenager for wanting to be a non-conformist. How else can he be like other kids?

Four-year-old's description of the sensation when her foot fell asleep: "It feels like ginger ale."

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A Church in the Bay

by Jim Hogg
Golden Gate Seminary

SAUSALITO, Calif. (BP)—Vision can be a hard thing to grasp, especially when it sits in the middle of the water.

Richardson Bay Community Church was born out of a vision to reach the waterfront people of Sausalito, Calif., a city located immediately south of Golden Gate Baptist Theological Seminary's main campus in Mill Valley.

Concerned Baptists discovered a traditional approach would not work. If the gospel were to be proclaimed in the waterfront setting, people would have to risk failure, they decided.

Doug Storms, a theology student at Golden Gate Seminary was one of the first to envision reaching the community, where many residents live in boats.

A year ago, Storms and another Golden Gate student, Mark Cox, moved to the Sausalito waterfront. Storms related his struggle over his desire to go to the water-

Sausalito Coastal Post photo / Patsy Ford



Doug Storms leads a Bible study group on the Sea Lark.

front: "I had to pray about where God was leading me. Was I going for the glamor of it, or because God was calling me there?"

Storms had planned to leave on a seminary church planting team at the end of the spring semester. Once again, he had to wrestle with God's call. He decided that God wanted him to stay and minister in Sausalito, not to go on the team.

During the summer he did bivocational work, using his training as a scuba diver to support himself. "It is amazing how God can use gifts," Storms acknowledged. "On

the waterfront, diving is a valuable skill." Because the cloudy water is dangerous, well-trained divers are in demand.

His diving ability enabled Storms to fit into the community. He lived and worked there, forming a bond with the other residents. "I had to learn to be a servant and to be available to the people," he said. "We (Storms and Cox) built relationships with people around us. We had to be servants of the community."

A deep friendship grew between Storms and Peter Romanowsky, a Christian who lives on the waterfront. "He gave me courage," Storms said. "We prayed all summer and discovered that the waterfront people wanted a church."

The church was started through one-on-one contacts. It eventually grew to a point where the congregation needed a place to meet. Once again, God answered prayer.

Ted Stewart, who had been looking for eight years to give his vessel away to a church, donated the Sea Lark tugboat. The tug is two-thirds sunk into the bay, so Storms and a group of men have attempted to raise it. They will continue to try until the entire Sea Lark is above water. Even with so much of the boat submerged, the church now has more than double the space of its original meeting place.

Storms' vision for the Richardson Bay church involves more than just a Sunday worship service. He sees the Sea Lark as a center of discipleship, Bible study and a place to "get away from it all."

The church meets for worship on Sundays at 1 p.m., and members are shuttled to the Sea Lark by boats. A Bible study also takes place on Thursday nights.

G. William Schweer, professor of evangelism at Golden Gate Seminary, has supported the church. He has been instrumental in organizing it and has preached on several occasions.

Storms is in the supervised ministry program at Golden Gate and uses the Richardson Bay church as his ministry setting. He also is in the church start internship program and is assisted by the Southern Baptist General Convention of California. Storms and Cox are members of the First Baptist Church of Sausalito, where Golden Gate student Wayne Strauss is pastor.

"It is a very unique situation," Storms said of his ministry. "The door opens, and you walk through. The standard way of starting a church in this community did not work. "It is a miracle how it all came together. We had to step out on faith. The field is white unto harvest, and the people are very receptive to kindness."

He emphasized the importance of being willing to fail: "Someone has got to pay the price. If Christ is to be manifested, he must be seen in our lives. This is my calling, and I'm here for as long as it takes."

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LOCAL & STATE

Arkansas All Over

MILLIE GILL

People

Thomas W. Nowlin is serving as pastor of First Church, Marvell. A native of Brinkley, he is a graduate of Baptist College, Charleston, S.C., and Southern Baptist Theological Seminary. He and his wife, Sharon, have two children, Justin, and Kristen.

April Lane has joined the staff of Pulaski Heights Church, Little Rock, as director of its kindergarten/day school.

Gary Cook was elected president of Dallas Baptist University April 6. Cook, a native of Little Rock, is the son of Mr. and Mrs. Raymond Cook of Little Rock, members of Pulaski Heights Church. At 37, Cook will be the youngest of the presidents serving Texas Baptists' eight universities. He has served on the Baylor University administrative staff for the past 10 years. He and his wife, Sheila, have two sons, David Daniel, and Mark Andrew.

Louie Morrisett, choir director, and **Mrs. Emery Peters**, pianist, of the senior adult choir of First Church, Piggott, recently celebrated 21 years of service.

William P. Merritt is serving as pastor of Oppello Church at Perry.

John Roberie began serving April 24 as pastor of Magnolia Church, Crossett. He and his wife, Delores, moved there from Denham Springs, La.

Alan Vest will serve as summer youth director for Walnut Street Church, Jonesboro where he has been an active



Cook



Morrisett



Peters

member since 1979. He is a senior at Arkansas State University.

Tim Reddin began his ninth year of service May 1 as pastor of Barcelona Road Church, Hot Springs Village.

James M. Evans is serving as interim pastor of Shirley Church.

Ricky L. Dodd of Texarkana died April 22 at age 40. His funeral service was held April 25 at Trinity Church, Texarkana, where he served as minister of music and youth. He also had served on the staff of First Church, Dumas; Mount Olive Church, Crossett; and Emmanuel Church, Texarkana. Survivors include his wife, Jeanne Holcomb Dodd; a son, Matthew O'Neal Dodd; his parents, Mr. and Mrs. Harold D. Dodd of Texarkana, Texas; a brother, Larry Dodd; and a sister, Peggy Davis, both of Texarkana.

Phillip Briggs resigned May 1 as minister of music at First Church, Paragould.

Wayne Cook joined the staff of First Church, Springdale, April 24 as minister of childhood education. A native of Mobile, Ala., he is a graduate of the University of Southern Mississippi, Hattiesburg; Stephen F. Austin State University, Nacogdoches, Texas; and Southwestern Baptist Theological Seminary. He has served churches in Fort Worth and San Antonio, Texas, and Jacksonville, Fla. He and his wife, Regi,

have a daughter, Allison, seven; and twin sons, Wayne Sullivan and Jonathan, seven months old.

Norman Miller has resigned as pastor of Bethany Church, Georgetown.

Mary Davey has been named minister of youth at El Paso Church.

Katheryn Tripp was recently named by the Arkansas Chapter of Telephone Pioneers of America as "Mrs. Arkansas Life Member Pioneer" for 1987-88. Tripp is a member of Pulaski Heights Church, Little Rock.

Jay Lane received the God and Country Award in a recent morning worship service at Pulaski Heights Church, Little Rock, where he is a member.

Briefly

Grand Avenue Church in Hot Springs has organized a Royal Ambassador group that began meeting May 4. Johnny Dorsey is director and Dwayne Monk, assistant director.

Magnolia Central Church recently voted to enter the "Challenge to Build" program to raise funds for additional Sunday School space, according to Pastor Rich Kincl.

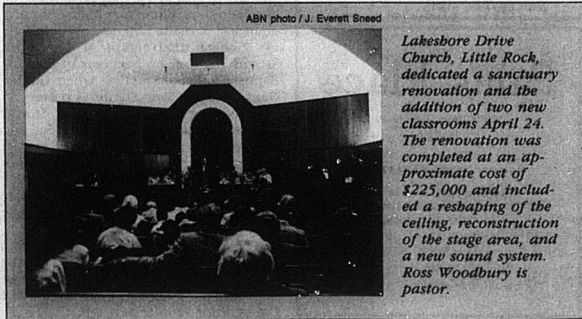
Rogers Immanuel Church observed Pastor Appreciation Day April 17, honoring Pastor Dale Thompson and his family.

Strawfloor Church in Jonesboro recently celebrated the 100th birthday of Woman's Missionary Union with a service that included historical and quilt displays and presentation of a certificate by Baptist Women to Pastor and Mrs. Dennis J. Davis.

Shepherd Hill Church, Pine Bluff, Girls in Action recently collected and delivered socks to Arkansas Baptist Home for Children in Monticello. The Acteens also made cards and cookies and delivered them to church members recuperating from surgery.

Bella Vista Church celebrated its 15th anniversary of service April 24 with services that featured Don Moore, executive director of the Arkansas Baptist State Convention, and Harry Wigger as speakers. George O'Neel serves as pastor of the church, which has grown from a constituted membership of 60 to a current membership of 539.

ABN photo / J. Everett Sneed



Lakesore Drive Church, Little Rock, dedicated a sanctuary renovation and the addition of two new classrooms April 24. The renovation was completed at an approximate cost of \$225,000 and included a reshaping of the ceiling, reconstruction of the stage area, and a new sound system. Ross Woodbury is pastor.

Valley Church at Searcy senior adults recently held a meeting that featured Lonnie Glossen, an entertainer for many years with the Grand Ole Opry, as guest entertainer.

Markham Street Church in Little Rock launched an intercessory prayer ministry April 24 when Donna Dee Floyd, a prayer ministry consultant, was present to train participants.

Warren First Church observed its 120th anniversary April 27-May 1 with activities which featured Gerald Trussell, Milton Cowling, James Walker, E.C. Brown, E.L. Crosby, Al Cullum, Lehman Webb, Paul Aiken, Glenn Morgan, Pastor Everette Martin, and Gary Allen as speakers and musicians.

Forest Tower Church in Little Rock voted April 17 to begin construction of a 120 by 132 square foot education wing.

Booneville First Church licensed Vernon Taff to the preaching ministry March 27.

Smackover First Church conducted "Teen Vision '88" April 27 with Mike Coker, minister of youth at First Church, Forrest City, as speaker.

Baring Cross Church in North Little Rock will observe its 85th anniversary May 22. David Garland will preach at the morning worship hour.

Blytheville First Church deacons have established a new ministry program which will have three deacons on call monthly to assist with hospital calls, visiting families in crises, visiting homebound members, and delivering new member materials. Calvin Hollingsworth is serving as coordinator, assisted by James Gardner.

Keo Church held a spring revival April 10-15 that resulted in six professions of faith and numerous rededications. Pastor Elvis W. Smith served as evangelist and Kenny Daniel, minister of music and youth at Calvary Church, Hope, directed music.

Tomahawk Church near Saint Joe observed Geretha Still Day April 3, presenting her with a 30-year perfect attendance bar. As a charter member, she has not missed a service since the church's organization on Easter Sunday in 1958. The church also dedicated its new fellowship hall as "The Geretha Still Fellowship Hall."

Calvary Church at Hope observed Celebration Day April 24 with a noteworthy service. Speakers included Vernon Wickliffe, Jack Young, Cecil Bittle, Gilbert Ross, Bob Gilbert, Glen Ford, Harry Kennedy, and Buck Clemons.

Fouke First Church held a Lay Renewal Weekend March 11-13 that resulted in three professions of faith and 25 rededications.



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'A Kingdom Network'

by J. Everett Sneed
Editor, Arkansas Baptist Newsmagazine

After meeting with the ACTS affiliates and the Radio and Television Commission staff, Mike Huckabee, one of the five regional representatives of the National ACTS Affiliates, feels very positively about the transfer of the operation of the ACTS Network to a private for profit corporation. "There is no longer any adversarial relationship between the commission and the affiliates," he said.

The transfer of ACTS to a private corporation will greatly enhance the network's ability to produce quality programming, Huckabee said. Also, the corporation would still be in the hands of the originators and founders of the network. Specifically, Jimmy R. Allen, president of the commission, and many of the other key leaders of the ACTS Network will be a part of the new organization. For this reason, the affiliates believe that there will not be any change in philosophy or attitude. The same basic procedures will continue.

Huckabee believes that only minor changes will take place. The RTVC employees who go with the new corporation will no longer be denominational employees. The new relationship will also make it possible for churches of other mainline denominations to affiliate with

ACTS. Baptist churches can join exactly as they have in the past.

Assurances were given that the majority of the new employees will be Southern Baptist. This will change as the corporation enlarges and development takes place.

Huckabee emphasized that it was essential that the transfer of ACTS take place quickly. Among the reasons for haste were: (1) a transponder of Galaxy III, which is the most desirable satellite for cable operation, is currently available; (2) a new religious network called Vision, which is a "copycat" of ACTS, is currently being proposed and could conceivably become a major competitor of ACTS if it materialized; (3) the collapse of PTL and a major shift in the CBN Network toward a more entertainment oriented programming and away from the religious has left a void which makes the timing for the growth of ACTS extremely important.

Huckabee stressed that Southern Baptists do not need to fear losing the network. He feels that it is unfortunate Southern Baptists didn't choose to place more money in the ACTS Network during the past five years. He said, "Finances were the primary factor that made it necessary for this move to take place. The new relationship will work, and it will be a kingdom network rather than a Southern Baptist one."

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March Cooperative Program Report

Received \$964,415.76
Budget \$1,072,525.00
Under \$105,717.82

Year-to-date

Over \$68,239.48

Same time last year

Over \$76,258.09

Cooperative Program receipts for the first quarter of 1988 exceeded budget requirements by 2.1 percent. Praise and glory belongs to God for this response on the part of Arkansas Baptists and churches.

The percentage of the budget received in March was 90.14. We have received 3.9 percent more in 1988 than for the same period (January-March) in 1987. This is less than the inflation rate. There is a concern: Can we reach our budget for 1988? I believe we can, and I'm praying toward that end. Join me in this prayer.—**Jimmie Sheffield**, associate executive director

LTC Attracts Largest Group Ever

A record number of Baptist student leaders gathered at Camp Paron March 25-27 for a Leadership Training Conference.

The annual event provides training for officers of campus Baptist Student Unions. During the weekend, students headed for summer missions assignments also are commissioned and new statewide BSU officers are elected.

The LTC program this year featured Dale

Griffin, BSU director from Altus, Okla., and Tim Marza, a student at Southwestern Baptist Theological Seminary who fled communist Romania. Frank Huckabee of Mountain Home was recognized as BSU Alumna of the Year.

Elected as officers for 1988-89 were Brent Davis, Arkansas Technical University, president; Caren Jennings, University of Central Arkansas, vice-president; and Kim Hunt, University of Arkansas, secretary.



Davis



Jennings



Hunt

Nominations Released

Four Arkansans Among 239 Names In Report

NASHVILLE (BP)—The 1988 report of the Southern Baptist Convention Committee on Nominations has been released by chairman Joseph T. Knott III.

The Committee on Nominations, formerly known as the Committee on Boards, Commissions and Standing Committees, nominates trustees to serve on the 24 entities related to the Southern Baptist Convention, including the Executive Committee, four major boards, commissions, seminaries, standing committees and organizations such as the Baptist World Alliance and North American Baptist Fellowship.

Under convention bylaws, the report must be released through Baptist Press at least 45 days in advance of the annual meeting of the SBC, scheduled June 14-16, 1988, in the Henry B. Gonzalez Convention Center in San Antonio, Texas.

The report—which includes 239 nominations and renominations—must be presented to messengers at the annual meeting in order for the nominees to be elected to

the boards of the various entities of the convention.

The committee includes a layperson and a member who is clergy or denominationally-related from 33 states or regional conventions qualified for representation on the various committees and boards of the convention. The two Arkansans elected during last year's Southern Baptist Convention to serve on this committee were Mark Brooks of Springdale and William Freeman of Little Rock.

Arkansans named in the report of the Committee on Nominations were:

Johnny Jackson of Little Rock, nominated for a second term on the SBC Home Mission Board.

Kerry G. Powell of Little Rock, nominated for a second term on the board of Midwestern Baptist Theological Seminary.

Ray Granade of Arkadelphia, nominated for a second term on the SBC Historical Commission.

Lloyd A. (Al) Sparkman of Crossett, nominated for a second term on the SBC

Stewardship Commission.

A subcommittee of the Committee on Nominations will name a fifth Arkansan as a replacement to fill the unexpired term—to expire in 1990—of Thomas A. Hinson who moved from West Memphis.

"It is a good report," Knott told Baptist Press as he released the report. "I am very pleased with it. We sought the best qualified people we could."

Knott, an attorney who formerly was an assistant U.S. attorney in Raleigh, declined to discuss the inner workings of the committee, or specifics of the appointments. He defended the decision of the committee to meet March 17-18 in executive session.

"Suggestions we should have met in open session are ridiculous," he said, adding it would have been very difficult to carry on the work of the committee, especially "when we were talking about people's personal lives."

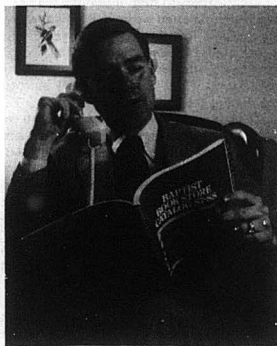
He declined to respond to criticisms voiced by three members of the nominating committee who have charged the committee violated the Peace Committee, was orchestrated and concentrated on denominational politics more than personal qualifications.

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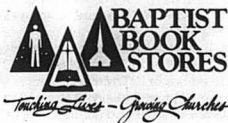
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WMU LEADERS ISSUE

Urgent Prayer Appeal

by Karen Benson

Woman's Missionary Union, SBC

BIRMINGHAM, Ala. (BP)—The national leaders of Southern Baptist Woman's Missionary Union have issued an urgent appeal to the 1.2 million WMU members to pray all day April 27 for the home and foreign missions offerings.

Their appeal is the direct result of recent reports showing funds collected to date for the 1987 Lottie Moon Christmas Offering for Foreign Missions and for the 1988 Annie Armstrong Easter Offering for Home Missions are falling far short of the goals.

The goal for the 1987 Christmas offering is \$75 million. With less than two months to go, only \$64.8 million has been received.

The 1988 Easter offering goal is \$37.5 million. Although the 1988 campaign is only a few weeks old, early reports indicate \$2.5 million, or 6.89 percent, of the goal has been given.

The Lottie Moon Christmas Offering goal initially had been set at \$81 million, but the WMU executive board (which sets the goal) voted in April 1986 to lower the goal when it became apparent the 1986 goal of \$75 million would not be met.

Contributions to the 1986 Christmas offering totaled \$69,412,159.09. The Lottie Moon Christmas Offering goal has not been met or surpassed since 1981.

The 1988 Easter offering goal is the same as 1987. Contributions to the 1987 Easter offering totaled \$30,246,290, missing the goal by more than \$7.2 million. The Annie Armstrong Easter Offering goal also has not been met or surpassed since 1981.

Concern over the decline is heightened this year, WMU's centennial year. WMU promotes both offerings in the local churches.

Carolyn Weatherford, national executive director, and Marjorie McCullough, national president, sent letters in late April to every local church WMU director. Of the 37,000 Southern Baptist churches, only about 30,000 have WMU organizations.

Letters also were sent to associational WMU centennial chairmen, state WMU centennial chairmen and members of the national centennial committee. Telegrams were sent to state WMU presidents and executive directors.

"I am distressed over the report I received from the mission boards last week," Weatherford wrote. "Therefore, I am sending an urgent appeal to key WMU leaders, asking for your help and calling WMU to prayer and an extra effort at sacrificial giving."

The Lottie Moon offering, is in desperate

need of a boost, Weatherford wrote, adding: "With less than two months left before books close on the 1987 offering (May 31), there is a possibility that we will not only fail to reach the goal of \$75 million, but that we will give less than we gave in 1986. It has been more than 50 years since that happened."

Since the letters were mailed, the Foreign Mission Board has issued an updated report on contributions. As of April 18, more than \$64.8 million has been received—\$2.5 million behind receipts this date last year, \$4.5 million below the total 1986 receipts, and \$10 million below the 1987 goal.

It is too early to make realistic projections about the 1988 Annie Armstrong Easter Offering, Weatherford said, pointing out the home missions offering is only a few weeks old, while the foreign mission offering is more than 10 months old.

The Home Mission Board also has issued updated reports, but they show wide fluctuations in the early weeks of the offering campaign. For instance, as of April 8, contributions were running almost 34 percent behind contributions last year, but by April 15, receipts were almost 14 percent ahead of last year.

Home Mission Board and WMU officials caution, however, that the early stages of the campaign and the wide variations in weekly reports make it difficult to second guess the outcome. Their concern over this year's offering comes from the track record of the offering during the past six years, coupled with the lack of a strong showing in the early weeks of this year's campaign.

Weatherford and McCullough called on church leaders to help identify why giving is down. They wrote: "Why are we so far behind in our centennial year? The economy is bad in some areas. But we experienced the Great Depression in the 1930s, and WMU's giving actually increased during those years."

"Disagreements in the convention have been cited, but it is unthinkable that our missionaries would become the pawns in any misunderstandings. The loss of confidence in religious leaders on television is another explanation given by some, but surely that does not spread to our missionaries. We cannot determine the cause."

The two leaders called on the church WMU directors to lead in the prayer and giving efforts in their local churches.

"Please encourage your WMU to pray, individually and together if possible, on that day," they wrote. "Give people further opportunities to give to the two offerings. Be sure that everyone realizes the importance of these two mission offerings."

Seminary Requests Endowment

MILL VALLEY, Calif. (BP)—Golden Gate Baptist Theological Seminary trustees have appealed to the Southern Baptist Executive Committee for \$7.8 million in endowment.

In the spring meeting April 11-12 on the Mill Valley, Calif., campus, they also adopted a report to the Southern Baptist Peace Committee.

The Executive Committee had requested Golden Gate to present a documented request for a special allocation over and above the present formula for seminary funding. That request is for an allocation from the convention's Cooperative Program unified budget, spread over a five-year period.

In submitting the resolution board Chairman J. Clarke Johnson of Phoenix, Ariz., said, "We believe our research clearly substantiates the need for additional funds and reflects the attitude of governmental and other agencies to this similar problem in their San Francisco operations."

Trustees prepared a report to the Peace Committee in response to the committee's statement, approved by messengers to the SBC annual meeting last summer, which called on them to "determine the theological position" of administration and faculty members in light of the 1963 Baptist Faith and Message Statement.

The report states that every person teaching at Golden Gate has been asked to sign a statement to "teach in accord with and not contrary to the 1963 Baptist Faith and Message Statement." Since 1978, trustees also have signed a document that indicates they will operate the seminary in the same manner.

Additionally the report, which was adopted with one dissenting vote, details other activities which reflect hiring policies and affirms the 1986 Gloria Statement by both the faculty and trustees.

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San Antonio Childcare

SAN ANTONIO, TEXAS (BP)—San Antonio Baptists have begun preparing for children whose parents will participate in the Southern Baptist Convention annual meeting in the Texas city June 14-16.

Preschool child care will be provided at First Baptist Church, located downtown and within walking distance of San Antonio Convention Center, site of the annual meeting and most downtown hotels. A missions day camp for grade-school children will be held at the Ruble Community Center of Trinity Baptist Church.

Preschool care will be available to messengers' children who are five years old and younger. Parents may register their children by sending \$15 per child to SBC Preschool Care, First Baptist Church, 515 McCullough, San Antonio, Texas 78205.

Cost of the care will be \$7.50 for each four-hour session of the convention. The meeting includes three sessions Tuesday, June 14; two sessions Wednesday, June 15; and two sessions Thursday, June 16.

When their registration fees are received, the children's parents will receive information packets containing maps, health forms, and policies and procedures. The packets also will provide information about special parking for parents of children who participate in the program.

A new feature of the preschool program will be a noon meal for parents, which will be served at First Baptist's fellowship hall, said Convention Manager Tim A. Hedquist. The meal will be available for a nominal charge, he said, noting parents, not childcare workers, will be responsible for feeding the children.

The missions day camp will accommodate school-age children through the sixth grade. "Jesus Calls for Change" will be the theme of the camp, and children will study the 1988 Backyard Bible Club material prepared by the Southern Baptist Sunday School Board. Other activities will include sports and crafts, recreation and a visit to San Antonio's zoo.

Day camp registration will be conducted in the convention center at a booth in the area where parents will register as convention messengers.

Camp fees will be \$7 per day. Supplemented by the Brotherhood Commission, the fees will cover all camp expenses, including meals and snacks.

Preschoolers will be allowed into the convention center at all times when accompanied by their parents. Hedquist said. Daycampers will be allowed into the center during the annual meeting's evening sessions.

Pre-arrangement.

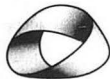
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PEOPLE TO DEPEND ON

Convention Uniform

God's New Deal

by Greg Kirksey, Hillside Church, Camden

Basic passage: Hebrews 9:15-28

Focal passage: Hebrews 9:15,24-28

Central truth: God's new covenant is superior to the old one because the new depends upon what God did, not man.

The United States was in the fourth year of disastrous depression when Franklin Delano Roosevelt was inaugurated as the 32nd president of the United States. President Roosevelt promised the beleaguered nation "a new deal." This "new deal" was designed to bring about a national restoration.

A similar condition existed when God announced a "new deal" of his own. God's deal promised restoration to a beleaguered humanity, riddled by guilt and sin. God's new covenant was instituted at Calvary and the blood of Christ is God's signature on his "new deal."

The basis of God's deal was that the old agreement only declared God's will, it did not produce it. Verse 15 makes it clear that there was not complete redemption from sin in the old covenant. Man's condition did not change, the guilt remained. Man could not change himself. So God took the initiative and the basis of God's "new deal" was erected on what God would do. God offers a "new deal" which measures us differently. We are evaluated on what he has done for us and not on what we have earned. The basis of this deal is grace.

This "new deal" sounds too good to be true! The next question might be: How much does it cost? The budget for God's "new deal" was completely underwritten by Jesus Christ. It cost God his Son. Verse 26 tells us sin was put away by the sacrifice of Jesus. The cost to God was immense, but it is offered to us at no cost.

The best part of all are the benefits provided by this "new deal." Hebrews 9:17 tells us, "their sins I will remember no more." This means God will not hold our sins against us.

In some card games, a player may declare a "misdeal" if the cards dealt are all poor. He then turns in his old hand and receives a new deal. God offers us that same opportunity. When we realize our life of sin is a hopeless case, God offers an opportunity to start over. He will give us a "new deal" that makes us winners.

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Life and Work

Victory Through Conflict

by Hilton Lane, Fairfield Bay Church, Fairfield Bay

Basic passage: Romans 7

Focal passage: Romans 7:5-6,15-25

Central truth: Christ works through conflict to bring victory.

The same wind that can flatten a rice field will hardly phase a stand of oaks. The oaks have weathered numerous storms and thereby developed strength because of them. Conflict in the Christian life can produce solid character and inner stability. Romans 7 reminds us that victory can come through conflict.

In Romans 7:7-12 Paul focuses upon the relationship between the law and sin. The role of the law is to create a consciousness of sin (Ro. 7:10). Neither can the law be blamed for human failure. The law is holy because it was given by God. It further directs humanity to God's righteousness and ultimately teaches God's will (Ro. 7:11,12). Since the purpose of the law is to point out sin, conflict is inevitable.

Romans 7:13-25 describes the inadequacy of the law and human effort. Some view this as a depiction of a person under law and apart from grace. Others see a description of every person's struggle to do what is righteous through their own effort. It may be that Paul is reflecting upon his own efforts to storm his way to heaven through self-help prior to the Damascus road experience.

Following Christ does not automatically exempt the Christian from conflict. If anything, it creates more conflict. Paul is describing an inner struggle—a raging civil war. The nearer we live to Christ the sharper the contrast and the greater the conflict. We are moved to a deeper reliance upon God, who gives us the victory through Christ.

In Romans 7:24-25 the Christian is delivered from death by Christ. Sin brings physical death. Christ brings eternal life. The old saying that a person born once must die twice and a person born twice only dies once is applicable here. We cannot evade or escape the inner turmoil of this life. We can, however, experience victory in the midst of conflict.

Ultimately, our deliverance from the law of sin and death is a future experience. While we experience the agony of inner turmoil, we can rejoice with assurance in the victory that Christ has promised us.

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Bible Book

Building Relationships

by A. Timothy Hight, First Church, Lepanto

Basic passage: Matthew 7:1-7, 12-16,21-23

Focal passage: Matthew 7:1-6,12,21-23

Central truth: Only through a proper relationship with Christ can we build and maintain right relationships with others.

We all are keenly aware of the fact that life is built around personal relationships. Because of this, we must know how to relate properly with other people whether at work, home, church, or in casual situations. Jesus, the author of life, had much to say concerning these relationships.

The first of his exhortations, here in Matthew 7, is about judging others. The Pharisees were in the habit of paying too much attention to the faults of others and making a pre-determined condemnation. Jesus gave a stern warning against this hypocritical activity, because of the fact that those who judge in this manner will themselves receive such judgment.

Making a distinction of another's faults may, at times, be necessary, but only when our own faults do not loom larger in comparison; and only when we are certain of the purity of our own lives (v. 5). Even then, there is the danger that when Godly concern is expressed, it will be greatly unappreciated and responded to in an un-Christlike way (v. 6).

The "Golden Rule" of Matthew 7:12 is indeed a rule for relationships. It can only be expressed and applied, however, through a right relationship with Christ. Only as we walk in the righteousness that Christ demanded (Mt. 5:20), can we practice toward others what we desire for ourselves.

We have seen some of the characteristics of the righteousness that God requires. Among them are: complete obedience and surrender; proper motives; godly priorities, character and conduct. When the day of judgment arrives, there will be many who will claim a close relationship with Jesus to the point of having done great things for him. They will not enter the kingdom of heaven, because they were not obedient to his will. For one who lives in the righteousness he requires, there awaits the jubilant welcome of, "Well done thou good and faithful servant, enter thou into the joy of the Lord."

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Lawsuits Filed

Former Missionary Sues FMB For \$141 Million

RICHMOND, Va. (BP)—A former missionary filed two lawsuits for \$141 million against the Southern Baptist Foreign Mission Board in Richmond, Va., Circuit Court April 14.

The suits claim a representative of the board was told the woman's husband had sexually abused the couple's oldest daughter but did not report it to the wife or to police.

Diana Wade, 38, and her husband, G. Thomas Wade Jr., 47, were missionaries in Kenya and Botswana from 1976 until their return to the United States in 1984. The board requested Mrs. Wade's resignation after her husband voluntarily submitted his resignation in August 1985. The resignations were effective Jan. 31, 1986. The couple is now divorced.

Mrs. Wade claims in the suits that the board's field associate in southern Africa, Marion G. (Bud) Fray, learned of the alleged sexual abuse after the family returned from a furlough in 1981-82 and met with the husband. The suits say Fray asked her husband to get counseling and give permission for the daughter to attend counseling,

but he refused the help, promising the abuse would not continue.

The suits allege Fray is believed to have reported the situation to other representatives of the board and that he advised the daughter, then 14, against making an official report or telling her mother. As a result, the suits claim, sexual abuse of two younger daughters and a son later occurred. The children now range in age from 20 to 15.

Mrs. Wade filed one suit for herself and one for the four children.

Board President R. Keith Parks declined to comment on the allegations in the lawsuits, saying comment is inappropriate because the matter is in litigation. He did say that the board intended to defend itself against the action vigorously.

Wade, a native of Austell, Ga., received forestry and agricultural degrees from the University of Georgia, Athens. Mrs. Wade, a native of Shawnee, Okla., attended colleges in Alaska, Georgia and Missouri. The couple lived in Alaska, where Wade worked for the State of Alaska as a forester, before their missionary appointment.

Missionary Notes

W.E. Fletcher Sr., father of Woody Fletcher, missionary to Peru, died March 26 in Tulsa, Okla. Missionary Fletcher is an Arkansas native. He and his wife, the former Sylvia Howard, were appointed by the Foreign Mission Board in 1975. They may be addressed at Apartado 3177, Lima, Peru.

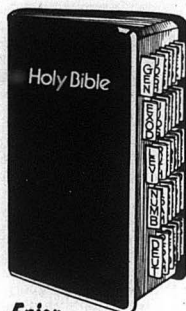
Gary and Pamela Nipper, missionaries to Senegal, have arrived in France for language study (address: 14, rue Chateaubriand, 37300 Joue les Tours, France). A native of Arkansas, he was born in Clarendon and considers Beebe his hometown. The former Pamela Stark, she considers Heber Springs her hometown. They were appointed by the Foreign Mission Board in 1987.

Mrs. E.V. Summers, mother of Mrs. Harrison Pike, missionary to Brazil, died March 23 in Tulsa, Okla. Mrs. Pike is the former June Summers of Fort Smith. Her husband is a Texas native. Appointed by the Foreign Mission Board in 1956, they may be addressed at Caixa Postal 1043, 66.000 Belem, PA, Brazil.

John and Jeanie Seale, missionaries to Brazil, have completed language study and arrived on their field of service (address: Caixa Postal 7834 Amaralina, 40.000 Salvador, BA, Brazil). He was born in Hope. She is a Texas native. They were appointed by the Foreign Mission Board in 1986.

Boyd and Rhonda Hall, journeymen to Swaziland, have completed their two-year term in Mbabane and returned to the States (address: 200 Bettie, Jonesboro, AR 72401). He lived in Forest City, Wynne, Batesville, and Jonesboro. The former Rhonda Dismuke, she was born in Little Rock and lived in Pine Bluff. He formerly was youth minister at Salem Church, Benton.

Kari Utley, journeyman to The Gambia, has completed her two-year term of service and returned to the States (address: 29 Loganberry Dr., Rt. 2, Alexander, AR 72002). She considers Little Rock her hometown. She formerly was a graduate assistant and activities adviser at Arkansas Technical University, Russellville.



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WORLD

Clearing The Way

Purchase Opens Door For Work In South Africa

CISKEI, South Africa (BP)—The Southern Baptist Foreign Mission Board will buy a Bible institute in South Africa, clearing a way to work with the all-black Baptist convention in the racially troubled nation.

The Baptist Bible Institute in Ciskei, South Africa, has offered the only affordable theological training for most blacks in southern Africa. But the non-black Baptist Union of South Africa, which owns the school, says it must either sell or close for financial reasons.

Representatives of the Foreign Mission Board and union have agreed on a price of \$235,000 to \$310,000, depending on the value of an American dollar at the time of sale. The board voted April 13 to proceed with the purchase. Personnel should be in place at the school by Jan. 1, 1989, said John Faulkner, director for the board's operations in eastern and southern Africa.

The purchase of the institute offers the Foreign Mission Board its first opportunity to work formally with the Baptist Convention of South Africa, comprised of black churches.

Until now, Southern Baptist missionaries have worked primarily through the Baptist union, with whites; coloreds, South

Africans of mixed race; and Indians. South Africans have identified the missionaries mostly with whites because they entered the country at the union's request, Faulkner said.

The institute's enrollment now stands at 29. Faulkner said he hopes as many as 50 students will live on campus and attend classes by the end of 1989. Southern Baptist missionaries in the area assigned to theological education have set a goal of 200 other students enrolled in a network of Theological Education by Extension centers organized through the institute. Extension centers would be located in seven other locations inside and outside South Africa.

Without the school, theological education for blacks in southern Africa would be almost impossible, Faulkner said. Students attending the institute pay only a minimal cost for room, board, books and tuition. Their fee amounts to less than a fifth of the cost of tuition alone at theological colleges in the area.

The four faculty members to work at the institute will include two veteran missionaries and two national Baptists, Faulkner said.

HONDURAS

Bomb Damages Missionary Home

TEGUCIGALPA, Honduras (BP)—A bomb which exploded in the carport of a nearby house April 23 did minor damage to the home of Southern Baptist missionaries David and Joyce Harms in Tegucigalpa, the capital city of Honduras.

The bomb, which left a large hole in the driveway where it went off, heavily damaged the house it apparently was intended to destroy and broke windows in the neighborhood. A car was destroyed and several others were damaged. No one was injured by the blast, however.

"The sound was just terrible," said Mrs. Harms, of Shelbyville, Ind., who was at home that evening with her son, Michael, 20, and 10-year-old daughter, Davina. "Then I could feel all the dust and dirt and smoke that came in our window from the bomb." Her husband, a missionary physician from Miami, was out of town on a preaching mission.

A window in the Harms' home was shattered and a light fixture fell to the floor. Mrs. Harms since has found several cracks in the walls.

"Our little girl was really afraid," she said. "The one bomb went off and our thought was would there be another one? We didn't know whether to go out of the house or what to do, but we tried to stay together and finally did go out front. I would like not to live that experience again. We were very frightened."

News broadcasts in Tegucigalpa have speculated the target of the bomb may have been the former owner of the house where the explosion occurred. Reports said he is or has been a supporter of the Contras fighting against the neighboring government of Nicaragua.

Mrs. Harms said the incident appears to have no relation to the recent anti-Americanism seen in Honduras. However, anti-American sentiment has continued since the extradition of a reputed Honduran drug dealer to the United States in early April set off a deadly attack on the U.S. embassy and heavy rioting. Missionaries in the country still are exercising caution in their public movements.

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