



## BAPTIST PRESS

News Service of the Southern Baptist Convention

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November 24, 1982

82-170

Grady Nutt  
Dies In Crash

CULLMAN, Ala. (BP)--Grady Nutt, one of the best know comedians in the country and a highly-visible Southern Baptist, died in a plane crash at Cullman, Ala., at 10:45 p.m. Nov. 23. Two professional pilots with him in the Beechcraft Baron were also killed.

He had spoken to a young people's meeting at First Baptist Church, Cullman, and at a "Farm-City" banquet at the Cullman Civic Center the night of the crash.

Jimmy Gilley, executive secretary at the Cullman Chamber of Commerce, told reporters he had tried to get Nutt to "stay the night--the weather was too bad to fly." However, a spokesman for the Federal Aviation Authority in Huntsville, Ala., said weather was not believed to be a factor in the crash.

Unconfirmed reports said the plane apparently developed engine trouble soon after takeoff and turned as if to return to the Cullman airport before crashing.

Nutt had a national following and was a regular cast member of the syndicated television show Hee-Haw where his comedy routines were often based on his experiences as a Southern Baptist. He joined the cast of Hee-Haw in 1979, the first major addition to the cast in seven years. The show claims 35 million weekly viewers across 98 percent of the country.

He regularly spoke at Baptist Student Union conventions and on college campuses and addressed the 1980 Southern Baptist Convention in St. Louis (with his wife Eleanor) and was featured at a world hunger benefit concert during the 1982 SBC meeting in New Orleans.

He authored five books, narrated three record albums, was featured in People Magazine and appeared on the Mike Douglas show 11 times. He annually made over 200 personal appearances.

Nutt was born in Amarillo, Texas, in 1934 and was licensed as a Southern Baptist minister at age 13. He earned a bachelor's degree from Baylor University in Waco and a master of divinity degree from Southern Baptist Theological Seminary in Louisville.

Immediately prior to launching his entertainment career, Nutt was director of alumni affairs and assistant to the president at Southern Seminary.

He was pastor of Graefenburg Baptist Church in Graefenburg, Ky., and earlier was youth director at First Baptist Church in Waco, Texas, and at Gaston Avenue Baptist Church in Dallas and minister of music at Southside Baptist Church in Louisville.

He and his wife made their home in Louisville where he was a deacon at Crescent Hill Baptist Church.

Private services are tentatively scheduled for Nov. 26 at Eleanor's family home near Memphis. Other survivors include his two sons, Perry and Toby, both of Louisville.

"The entire Christian family has lost one of its most effective voices," Jimmy Allen, president of the SBC Radio-Television Commission, said. "Tuned to the key of humor, Grady Nutt preached with insight, discernment and conviction to us all. Along with countless others I feel the personal loss of a friend.

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"The RTVC and ACTS network (the American Christian Television System) certainly loses one of its brightest talent resources in the Southern Baptist family," Allen continued.

"His faith was constantly coming through as he said reflecting on his life during one of our program interviews, 'I don't know anybody that is happier than I am. I would choose to be more sensitive in some places and less egotistical in some others, but mainly it's been a great trip'."

The Radio and Television Commission honored Nutt last year with its Christian Service Award. The comedian had done many interviews on our TVC programs, including the ACTS pilot of "Our World," and had consulted with the RTVC on TV programming.

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Missouri Church  
Wins Guidepost Award

By Patti Stephenson

Baptist Press  
11/24/82

FULTON, Mo. (BP)--Southside Baptist Church has been selected from among 500 churches of all denominations to receive Guideposts Magazine's "Annual Church Award" in recognition of its part in a ministry to over-the-road truckers.

The 23rd annual award of \$5,000 was presented to pastor Ron Baker in recent ceremonies by Guideposts' founder Norman Vincent Peale. In addition the truckers' ministry is featured in Guideposts' December issue.

Southside, in a joint project with Southern Baptist churches of Audrain and Callaway Baptist Associations, was chosen for the honor because of its "original approach to outreach in an unusual context that's worthy of being copied," according to James McDermott, the interfaith magazine's senior editor.

"We were looking for a congregation that stepped outside the normal bounds of religious activity with a thoughtful, caring solution to a community problem," McDermott explained. The bronze plaque presented by Peale commended Southside members for "bringing spiritual help and comfort to a neglected company of men and women--over-the-road truckers."

The idea of the ministry came to Baker three years ago as he read a home mission study book, Hugo and the Big Rig, to his son Lance. The story of a truck-stop chaplain prompted Baker to approach T.J. Atkinson, owner of Gasper's Truck Plaza in Kingdom City, for permission to provide counseling for the 2,500 truckers who daily pass through the sprawling truck stop.

With Atkinson's support, Baker took the idea to church and state mission leaders. Kay Hardage, director of Christian social ministries for middle Missouri, helped develop a plan for staffing Gasper's with teams of trained Baptist volunteers from area churches.

Three nights a week two counselors are on call at Gasper's in a small office furnished by Atkinson rent-free. The 17 regular volunteers include a school custodian, a divorced mother and a farmer. Wearing "Truckers' Minister" nametags, they're available to drivers eager to talk about troubles on the road, family problems, their fear of losing their rig--and their life--on an ice-slicked curve.

The volunteers don't find every trucker willing to talk to strangers. "A lot of people wonder why you're there, what you're going to get from it," admitted Bob Frey, pastor of Millersburg Baptist Church. "When they realize you do this because you love people they open up and talk."

Jerry Cates, a wiry school custodian, finds many truckers are grateful to find a sympathetic ear. "I've been told many times by truckers, 'Hey, we appreciate you guys being here, just to have somebody to talk to besides four walls of a cab'."

Cates, like all the volunteers, takes a low-key approach. "When I talk to a trucker we talk family or about their run. We're out there to listen, not to push Jesus. But if we let a trucker know we're interested in him as a person, then he's willing to hear about Jesus."

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Hardage reports 15 truckers have accepted Christ since the ministry began in April 1981. But she thinks other truckers may have been reached by cards printed with the ministry address and plan of salvation volunteers hand out. "You never know when somewhere down the road a trucker will pull out that card and consider what it means to be a Christian," she said.

An unexpected benefit of the ministry has been response from Christian truckers. "We've been able to provide fellowship for Christian truckers who are seldom able to attend church," Hardage noted. "It really helps them to have someone along the road to encourage them."

The ministry has taught Baker to rethink his idea of missions. "We have a tendency to see missions as something in a big city or with a language group or in a foreign country or in a crisis situation," he explained. "But this has helped a lot of Missouri Baptists realize they can do something right where they are."

Joyce Currence, a divorced volunteer, came to that realization as she talked to a trucker unable to cope with marital problems. She shared honestly from her own painful experience and then suggested he try prayer as she had done.

"You don't really know how much you've helped sometimes," Currence observed. "But you just hope that in the end, through the care or understanding you've given them, that they've been able to see God through you."

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Lottie Gifts Top Half Billion;  
Growing Needs Accent Urgency

By Bob Stanley

Baptist Press  
11/24/82

RICHMOND, Va. (BP)--Without fanfare the cumulative total for Southern Baptists' annual Lottie Moon Christmas Offering for foreign missions has passed the half-billion dollar mark.

The offering, which provided \$3,315 when it started in 1888, represents a phenomenal Southern Baptist success story. It's the envy of many other missionary organizations which has no equal--or even a close rival.

"I know of no other single faith offering for gospel witness overseas comparable to this one," says Gerald Anderson, director of the Overseas Ministry Study Center in Ventnor, N.J., a nondenominational continuing education service for missionaries.

Since Charlotte Diggs (Lottie) Moon first wrote from China appealing to her fellow Southern Baptists to increase their support of missions the offering has generated \$541,804,572.

The 1982 goal of \$58 million will provide more than 46 percent of next year's Foreign Mission Board budget. It will support approximately 3,200 missionaries in 96 countries--the largest Protestant missionary force in the world. The board's other major source of financial support is the Cooperative Program, Southern Baptists' unified giving plan.

From the start the Lottie Moon emphasis has been built on prayer and giving. Goals have increased dramatically in recent years as Southern Baptists embarked on Bold Mission Thrust, an effort to share the gospel with all people of the world by the year 2000.

For the third year in a row the entire goal is being budgeted as part of the Foreign Mission Board's 1983 budget. Its primary promoter, the Southern Baptist Woman's Missionary Union in Birmingham, Ala., admits this is a bit scary.

WMU Executive Director Carolyn Weatherford says she understands the urgent needs which require the full amount to be budgeted. But, she says, that still puts "quite a bit of psychological pressure on us."

In fact, she explains, it came as a "colossal shock" some years ago when she first realized the Lottie Moon offering no longer was just providing for the special capital needs on the mission fields but was now paying a lion's share of the total overseas operating cost of the Foreign Mission Board.

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"I don't think the women have ever taken the Lottie Moon goals lightly," she said. "But it's quite different now that we know \$46 million of this year's goal is required just to pay for the 'bread and meat' costs of overseas missions."

Despite the increased amounts required to send and support missionaries the 1982 Lottie Moon offering will provide \$12 million for capital needs. This is a 50 percent increase over last year and is the largest sum ever available for such projects in a year. An additional \$1.7 million will come from Cooperative Program funds.

Capital funds pay for such items as missionary housing and vehicles, church buildings and equipment in evangelistic efforts.

Such an increase in capital funds has long been needed. "For years," said Winston Crawley, the board's vice president for planning, "we have been consistently running \$6 million to \$10 million short each year of meeting the field requests for capital funds."

The West African country of Benin offers a good example. In 1981 the 14 career missionaries assigned there asked for capital funds for projects totaling \$239,000. Although the 1981 offering topped its goal only \$119,000 could be provided.

"The problem is by the time we provide houses and cars for the missionaries we're almost out of money," said John Mills, director for work in West Africa.

Rapid expansion of the missions force in recent years has called for greater expenditures for missionary housing because the board can save money by avoiding the high rents charged in most countries.

Cars, too, are expensive. The compacts which missionaries use in Benin cost \$12,000 each.

One request that could not be granted this year was \$50,000 to help a 100-member congregation in Abomey construct a church building where many of the people fear evil spirits and sorcerers.

Mills thinks the \$50,000 could help buy land and then serve as a challenge fund which members would match. But prospects for aiding the church aren't too good, he added, unless Southern Baptists step up their level of giving.

Last year they gave a record \$50.7 million through the Lottie Moon offering. This was more than a 13 percent increase over the previous year despite the economic recession in parts of the United States. Another 14.2 percent increase will be needed to meet the 1982 goal.

Board President R. Keith Parks emphasizes the worldwide outreach of Southern Baptists has been possible because church members have been united both in prayer and in concerned dedication of their lives and money.

"Many factors exist today which could discourage us," he said. "But I believe this is a time for us to re-examine ourselves and be led to the kind of sacrificial commitment necessary to tell our world about Jesus."

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School Prayer Survey  
Data Encouraging To Dunn

By Stan Haste

Baptist Press  
11/24/82

WASHINGTON (BP)--Baptist church-state leader James M. Dunn reacted optimistically to a new poll by George Gallup Jr. showing a bare majority of Americans would approve requiring prayers in public school classrooms.

The survey, conducted by the Princeton religion research center, a polling organization set up by Gallup to conduct annual polls on Americans' attitudes toward religion, showed 53 percent of the people favor required prayers in public schools while 44 percent disapprove. Three percent said they had no opinion.

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Dunn, who along with the organization he heads, the Baptist Joint Committee on Public Affairs, has been under fire within the Southern Baptist Convention for opposing President Reagan's proposed constitutional amendment on school prayer, said he was "encouraged" with the Gallup findings.

"Informed citizens are catching on to the hidden dangers of state-written prayer," Dunn said. "Folks are seeing that government at some level--classroom teacher, school board or state legislature--unavoidably would become involved and entangled in religion. Baptists, of all people, will continue to stand for church-state separation as a necessary safeguard for religious liberty."

Dunn cited recent votes "rejecting the amendment to allow group worship in school" in Baptist state conventions in Texas, Alabama, Kentucky, Virginia, Missouri, Tennessee, Arkansas, Louisiana and Maryland as "a sign that Southern Baptists are beginning to understand the mistake made at New Orleans."

He referred to the passage of a resolution endorsing Reagan's proposed amendment at the June meeting of the SBC in New Orleans.

Dunn applauded the wording of Gallup's question on school prayer in the new survey which asked if the public favors "requiring prayers in the public schools."

He noted that "too often" pollsters have asked if Americans favor "voluntary" prayer in schools, a question he said invites an affirmative response. "Gallup's latest survey gives us a more realistic indication of people's true feelings on the issue," he added.

Dunn repeated his earlier charge that the Reagan amendment, proposed to Congress earlier this year, would invite state legislators and local school boards to write and require the recitation of prayer in public school classrooms.

He pointed to a White House document, prepared by the Department of Justice, declaring that under Reagan's proposal, "states and communities would be free to select prayers of their own choosing. They could choose prayers that have already been written or they could compose their own prayers." Further, the White House document declared, "if groups of people are to be permitted to pray, someone must have the power to determine the content of such prayers."

Such statements, Dunn said, "remove any doubt about the real intention of President Reagan's proposed amendment to the Constitution."

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Arizona Baptists Feed  
6,500 At Feast Of Plenty

By Elizabeth Young

Baptist Press  
11/24/82

PHOENIX, Ariz. (BP)--The skies were cloudy over Phoenix Nov. 20 but according to one television reporter the sun was shining over God's restaurant at Grand Canyon College as 6,500 people from throughout the Valley of the Sun accepted the Central Association of Southern Baptists' offer of a free Thanksgiving dinner.

With a ton of turkey breasts and all the trimmings the Baptists prepared the Feast of Plenty for 10,000 as a gift of love for the greater Phoenix area.

The association placed advertisements in the city's morning and evening newspapers and on six radio stations inviting everyone to come. The dinner became a media event and received news coverage, both before and after, on the the three major television stations, several radio stations and in the city newspapers.

The wide exposure helped Baptists achieve their purposes, said Charles Brannon, director of missions for Central association, to "demonstrate to the community that Southern Baptists are here and we are a caring people." Southern Baptists have been in the valley 40 years, he said, and "this is the most publicity we've ever gotten."

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Although the crowd was below expectations, Brannon said the dinner was a success. "We really didn't know how many to expect," he said. "If we had had 5,000 I would have been pleased." The Feast of Plenty did more than was anticipated because of what it did in the lives of the workers, he added.

Approximately 800 people from churches throughout the association set up tables and chairs, made centerpieces, helped prepare the food and served at the sit-down dinner. Head chef was C. Orby Anderson, a member of North Phoenix Baptist Church and founding president of the American Academy of Chefs.

The Feast of Plenty gave laypeople a concrete way to show their love for their community and they appreciated that opportunity, Brannon said. One worker who is moving out of state soon promised to fly back to help in the Feast of Plenty if it becomes an annual event. Another said working in the Feast of Plenty was "the most fun I've ever had in my life."

Brannon said he believes the event was just "the beginning of a long-term miracle Southern Baptists are going to do in this valley."

The Feast of Plenty included testimonies by former football coach Dan Devine and his wife Jo; a message of love from Frank Case, pastor of Church on Millin Tempe, Ariz., and music by Grand Canyon College chorals and Bill Risinger from Los Angeles.

A brief invitation was given at the end of the program and three professions of faith were recorded. In addition local churches will have many prospects to follow up from the registration cards filled out by those attending the dinner.

Trudy Johnson, director of Rio Vista Baptist Center in South Phoenix, said the Feast of Plenty gave workers at the center a new contact with people in the community. Individuals and families with whom Rio Vista had no previous contacts rode buses from the center to attend the dinner.

Already the dinner has opened doors for witnessing. The flier advertising the dinner pictured Christ, five loaves and two fishes and a Thanksgiving meal. At one home Johnson said a child pointed to the drawing of Christ and asked if he would be at the dinner. Johnson explained who Jesus is and said many people who knew Him would be there.

Brannon, who got the idea for the Feast of Plenty from First Baptist Church, Fort Lauderdale, Fla., which held a similar dinner for 3,000 last year, said the event cost between \$17,000-\$18,000. The project was not included in any church or associational budget but was funded through contributions from churches, individuals and businesses.

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North Carolina Baptists  
Support Prayer Amendment

Baptist Press  
11/24/82

FAYETTEVILLE, N.C. (BP)--North Carolina was the only major Southern Baptist state convention to endorse President Ronald Reagan's proposed constitutional amendment on prayer in public schools.

Just over 800 messengers remained to vote by the final business session of the annual meeting of the Baptist State Convention of North Carolina Nov. 17. At that session, with debate limited to two minutes on each side of an issue, the messengers ignored a resolution presented by the resolutions committee opposing the amendment.

Instead a substitute motion favoring the proposal passed 506-308. The action was consistent with a resolution passed by the Southern Baptist Convention in New Orleans last June but was opposite the action of nine other Baptist state conventions which haven't taken stands against the amendment.

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Messengers also approved a highly-restrictive abortion resolution (sanctioning the procedure only in emergency situations where the life of the mother is clearly in danger); called for an "immediate, permanent, bi-lateral" agreement between the United States and Russia limiting the "testing, production and deployment" of nuclear weapons and opposed the granting of tuition tax credits to parents who send their children to private schools.

A resolution asking the Executive Committee of the Southern Baptist Convention to convene in special session to consider ways to resolve the differences currently troubling the convention failed.

More than 3,500 messengers registered for the three-day meeting and adopted a budget of \$22.25 million, second largest state convention budget in the SBC (behind Texas). Of that amount, 35.2 percent will be sent to national and worldwide mission and educational causes outside of North Carolina through the Cooperative Program of the SBC. This is an increase of two-tenths of one percent and keeps North Carolina on schedule to send 38 percent of its budget to SBC causes by the year 2000.

All three elected officers of the convention were returned to office. President Frank Campbell, pastor of First Baptist Church in Statesville, was unopposed for a second one-year term. First Vice President Henderson Belk, a layman from Charlotte and Second Vice President Alfred Lineberry, a layman from Greensboro, won against competition.

"Longtime observers said this was one of the calmest, most peaceful and most pleasant conventions in 15 years," Gene Puckett, editor of the North Carolina Biblical Recorder, said. In recent years controversies over construction of a new Baptist building, convention-supported Wake Forest University and the state paper, the Biblical Record, had created disharmony at the meeting.

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CORRECTION: In (BP) dated 11/22/82 entitled "California Baptists Oppose Proposed Tuition Tax Credits," please correct graph eight, line one to read: William Crews, not William Prews, pastor, Magnolia Baptist Church, Riverside.

Thanks,  
BP



-- FEATURES  
produced by Baptist Press

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Editor's note: At the request of Dale Moody, professor of Christian theology, Southern Baptist Theological Seminary, we are distributing to the Baptist state papers an additional statement by him on recent actions by the Arkansas Baptist State Convention. See "Moody Theology Draws Arkansas Resolution," Baptist Press, November 19, 1982.

Reply To Arkansas Baptists  
By Dale Moody

On Nov. 19, 1982, Dan Martin of the Baptist Press failed to report that the word "apostasy" (falling away) comes from the Greek word 'apostenai' found in Hebrews 3:12 and is supported by other words in Hebrews 2:1-4, 3:7-4:13, 6:4-6, 10:26-31, 12:14-17 and other scriptures in the New Testament. This explanation is found on the very first page, page 348, in chapter 55 in my book on The Word Of Truth, Eerdmans 1981.

Yet the very same page, page 2, of the Baptist Press for Nov. 19, 1982 reports Jimmy Milliken, professor of New Testament at Mid-America Baptist Theological Seminary, an independent school in Memphis, Tenn., as saying that one ought to be honest and "join some other church" if he comes "to the concept that the Bible teaches apostasy."

This would require all members of the Baptist churches who can read even English and especially Greek to "join some other church." The Baptist Press needs better reporting than this and a New Testament professor should know the New Testament better than Jimmy Milliken.

Arkansas Baptists have charged me with heresy on the basis of the Baptist Faith and Message Statement of 1963, Article 5. The last two paragraphs of chapter 55 in my book, The Word Of Truth, on which the charges are based, accept the Baptist Faith and Message Statement 1963.

Arkansas Baptists know that I accepted the Baptist Faith and Message Statement of 1963 before the Southern Baptist Convention did. It is not as clear on the Trinity and the Kingdom of God as I would hope, but I can accept the rest of the statement now. That is far better than many of my accusers can do.

Arkansas Baptists should also know that I am the first person in the history of the Southern Baptist Theological Seminary that has been required to sign twice the Abstract of Principles of 1858. That is the issue now with Dr. Roy Lee Honeycutt. This is creedalism at its worst.

Before I signed the Abstract of Principles the second time, I submitted a seven-page letter and a seven-page revision of the Abstract of Principles to both Dr. Duke K. McCall and Dr. Roy Lee Honeycutt on Feb. 8, 1980.

Article XIII of the Abstract of Principles of 1858 reads as follows: "The Perseverance of the Saints.

"Those whom God hath accepted in the Beloved and sanctified by His Spirit, will never totally, or finally fall away from the state of grace, but shall persevere to the end; and though they may fall, through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the church and temporal judgement upon themselves, yet they shall be renewed again unto repentance and be kept by the power of God through faith unto salvation."



My letter of understanding to Dr. Duke K. McCall and to Dr. Roy Lee Honeycutt on Feb. 8, 1980, explained why there is one mistranslation of scripture, three deviations from scripture, and one contradiction of scripture in Article XIII.

My explanations on Article XIII said, "Article XIII of the Abstract of Principles of the Southern Baptist Theological Seminary can hardly be 'in accordance with and not contrary to' Article I."

Article I says, "The Scriptures of the Old and New Testaments were given by inspiration of God and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience." It is surprising that Article XIII has gone unchallenged so long in the light of Article I with which I agree with no reservations whatsoever.

Article XIII speaks of "those whom God has accepted in the Beloved," but this is the mistranslation of Ephesians 1:6, the authorized King James Version. It should read, "Which He freely bestowed upon us in the Beloved" (American Standard Version).

Article XII says that "sanctification is progressive," but Article XIII speaks of those "sanctified by His Spirit." This sounds like punctiliar sanctification in the past rather than progressive sanctification of the present. Hebrews 12:14-17 exhorts us to: "follow after peace with all men, and the sanctification without which no man shall see the Lord; looking carefully, lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; lest there be any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. For ye know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind (repentance) in his father, though he sought it diligently with tears."

Article XIII seems to say that one can "fall away from a state of grace" but "never totally nor finally," but Galations 5:4 identifies those who "are fallen from grace" with those who are severed from Christ (American Standard Version). A.T. Robertson says that severance from Christ means "to make null and void." His comment on Galations 5:4 says: "Paul does not mince words and carries the logic to the end of the course. He is not, of course, speaking of occasional sins, but he has in mind a more serious matter, that of substituting law for Christ as the agent of salvation." As usual, he (Robertson) is precisely correct, but Southern Baptists have not read him carefully. The Calvinistic tyranny of tradition still twists Scripture. This is said only of those who persevere to the end. Of course, all who persevere to the end will be saved (Mark 13:13). Compare Revelation 13:10, 14:12 (New American Standard Bible).

Article XIII does not speak of those who did not persevere as in Mark 4:17 and Luke 8:13, but it does say some "may fall through neglect and temptation, into sin." Galations 6:1 says a man overtaken in a trespass should be restored, but this is not called a falling "out of grace" as in Galations 5:4.

When Article XIII speaks of those who "grieve the Spirit" the language is from Isaiah 63:10 where the reference is to the wilderness generation that perished. Grieving the Spirit is mentioned in no other places in the Bible, so Ephesians 4:30 most likely has Isaiah 63:10 in mind.

The reference to "temporal judgements" agrees with I Corinthians 5:5 and 11:30-32, but the last statement added to the Westminster Confession of 1647 by the Elder William Collins of Petty France Church in London, when he worked it over in the second London Confession of 1677, is a collision with Hebrews 6:4-6. It is not difficult to see this when the two are compared:

Elder Collins: "Yet they shall be renewed again unto repentance."  
Hebrews 6:4-6, American Standard Version: "It is impossible to renew them again unto repentance."

What in other points was an uneasy brush with the Bible has become a Bang-on collision.

If confessions are to be used, Article XI of the New Hampshire Confession of 1833 is far better, which says: "We believe that such only are real believers as endure unto the end; and their persevering attachment to Christ is a grand mark that distinguishes them from mere ("superficial" in the 1853 edition) believers; that a special providence watches over their

welfare and (that) they are kept by the power of God through faith unto salvation. Better still are the original documents of the Scriptures given by inspiration of God. To the Scriptures alone is my conscious completely captive." Article I of the Abstract of Principles takes precedence over all that follows.

Now suddenly on Nov. 1, 1982, in order to get on record that he asked me for my resignation before the Arkansas Baptists did on Nov. 17, 1982, Dr. Roy Lee Honeycutt writes:

"Should you decide to implement your resignation, to be effective Dec. 31, 1982, I need to receive your notice no later than Friday, Nov. 5, 1982. If you choose to reject this option of resignation (or retirement), it will be imperative for me to consider other options available to the President as we move to resolve the current problem."

I did not receive that letter until Nov. 8. I have not resigned and do not plan to retire under pressure.

My defense is based on Articles I and XVIII of the Abstract of Principles of 1858, which say:

Article I. The Scriptures: The Scriptures of the Old and New Testament were given by inspiration of God and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.

Article XVIII. Liberty of Conscience: "God alone is Lord of the conscience, and He had left it free from the doctrines and commandments of men, which are in anything contrary to His Word, or not contained in it (the Word of God).

I believe every word of Articles I and XVIII of the Abstract of Principles of 1858, so I am unable to accept any statement which does not agree with them.

If Arkansas Baptists are looking for heresy, they can find it in the largest Baptist church in Little Rock, Arkansas. I have before me the so-called sermon of Dr. W.O. Vaught preached against me on Oct. 22, 1982. In this taped tirade, he proclaimed the eternal security of believers who have become atheists and unbelievers. Hundreds and perhaps thousands of these tapes were sent out to stir up opposition to me.

Here are his exact words: "The approach of experience says this, that even though you sin, and you even get to the place where you say 'I'll never go to church again. I'll never read the Bible again. I don't believe in God anymore,' the Bible says that you can't undo your salvation even if you do that." As he continues in his excessive zeal, he says, "If we believe not (you come to the place where you say 'I don't believe anymore. I'm not going anymore. I'm an unbeliever now. I renounce it.),' notice what he says. "If we believe not, yet he abideth faithful. He cannot deny Himself. He never has. He never will. He can't deny when he said 'No one can take them out of my hands.' It can't be done."

I believe in the security of believers as long as they are still believers, but I do not believe in the eternal security of those believers who become atheists and unbelievers. For believers to become atheists and unbelievers would be apostasy for which there is no remedy according to Hebrews 6:4-6, 10:26-31, 12:14-17.

Dr. W.O. Vaught seems to think that he is the Ayatollah of Arkansas who can put his own words above the Word of God. I think this is downright heresy.

I do not intend to resign or retire until it is mandatory, if this kind of pressure continues. I understand that the mandatory date for my retirement under the contract when I became 65 is July 31, 1985. I had thought I would retire July 31, 1983, but I believe this would be unfair to my students, my colleagues, and to the Southern Baptist Theological Seminary and even to the Southern Baptist Convention, all of which I love dearly. I regard this as intimidation and panic, so I intend to remain steadfast and, if necessary, appeal my case all the way to the Association of Theological Schools.

welfare and (that) they are kept by the power of God through faith unto salvation. Better still are the original documents of the Scriptures given by inspiration of God. To the Scriptures alone is my conscious completely captive." Article I of the Abstract of Principles takes precedence over all that follows.

Now suddenly on Nov. 1, 1982, in order to get on record that he asked me for my resignation before the Arkansas Baptists did on Nov. 17, 1982, Dr. Roy Lee Honeycutt writes:

"Should you decide to implement your resignation, to be effective Dec. 31, 1982, I need to receive your notice no later than Friday, Nov. 5, 1982. If you choose to reject this option of resignation (or retirement), it will be imperative for me to consider other options available to the President as we move to resolve the current problem."

I did not receive that letter until Nov. 8. I have not resigned and do not plan to retire under pressure.

My defense is based on Articles I and XVIII of the Abstract of Principles of 1858, which say:

Article I. The Scriptures: The Scriptures of the Old and New Testament were given by inspiration of God and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.

Article XVIII. Liberty of Conscience: "God alone is Lord of the conscience, and He had left it free from the doctrines and commandments of men, which are in anything contrary to His Word, or not contained in it (the Word of God).

I believe every word of Articles I and XVIII of the Abstract of Principles of 1858, so I am unable to accept any statement which does not agree with them.

If Arkansas Baptists are looking for heresy, they can find it in the largest Baptist church in Little Rock, Arkansas. I have before me the so-called sermon of Dr. W.O. Vaught preached against me on Oct. 22, 1982. In this taped tirade, he proclaimed the eternal security of believers who have become atheists and unbelievers. Hundreds and perhaps thousands of these tapes were sent out to stir up opposition to me.

Here are his exact words: "The approach of experience says this, that even though you sin, and you even get to the place where you say 'I'll never go to church again. I'll never read the Bible again. I don't believe in God anymore,' the Bible says that you can't undo your salvation even if you do that." As he continues in his excessive zeal, he says, "If we believe not (you come to the place where you say 'I don't believe anymore. I'm not going anymore. I'm an unbeliever now. I renounce it.')." notice what he says. "If we believe not, yet he abideth faithful. He cannot deny Himself. He never has. He never will. He can't deny when he said 'No one can take them out of my hands.' It can't be done."

I believe in the security of believers as long as they are still believers, but I do not believe in the eternal security of those believers who become atheists and unbelievers. For believers to become atheists and unbelievers would be apostasy for which there is no remedy according to Hebrews 6:4-6, 10:26-31, 12:14-17.

Dr. W.O. Vaught seems to think that he is the Ayatollah of Arkansas who can put his own words above the Word of God. I think this is downright heresy.

I do not intend to resign or retire until it is mandatory, if this kind of pressure continues. I understand that the mandatory date for my retirement under the contract when I became 65 is July 31, 1985. I had thought I would retire July 31, 1983, but I believe this would be unfair to my students, my colleagues, and to the Southern Baptist Theological Seminary and even to the Southern Baptist Convention, all of which I love dearly. I regard this as intimidation and panic, so I intend to remain steadfast and, if necessary, appeal my case all the way to the Association of Theological Schools.