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Arkansas Baptist Newsmagazine

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Arkansas Baptist State Convention

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A new era at Southern

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September 12, 1985

Arkansas Baptist
Newsmagazine



photo by Kurt Caddy

Southern Baptist College at Walnut Ridge welcomed the first senior class at registration for the fall semester. Shown with the school president, D. Jack Nicholas (right) and Steve Lemke, Religion Department chairman (left) are Brad Hartness of Williford and Steve Paterson of Poplar Bluff, Mo. Both are majoring in Christian ministries.

Southern Baptist College enrolls first seniors

WALNUT RIDGE—Southern Baptist College welcomed its first senior students as the fall semester got underway.

"There's really an air of excitement on campus these days," said D. Jack Nicholas, president of Southern, "and the presence of our first senior class has much to do with it."

Although final enrollment figures won't be tallied for several weeks to allow for late registration, Nicholas was hopeful the final count will be similar to last fall's or slightly above. "Growth in enrollment is always a great accomplishment," the president pointed out, "but we are making a concentrated effort to attract those students who not only shine in the academic sense, but in their personal standards, also." He added that this

caliber student requires "a different type of recruitment" than techniques used at other colleges, and that these students are "usually more selective."

Southern's first senior students—all Christian Ministries majors—will be candidates for the baccalaureate degree in the spring. Nicholas pointed out that the decision to offer this four-year degree first was based on the availability of instructors and accreditation by the North Central Association of Colleges and Secondary Schools.

"What many people don't know," he pointed out, "is that Southern is a liberal arts college. We are making plans to offer the four-year degree in business and elementary education in the next few years," he said.

Seminary Studies courses begin next week

Three masters level courses in the SBC Seminary Studies Program begin Monday at Little Rock. The eleven week term offers classes in philosophy of religion, church growth and Hebrews, all of which meet at Immanuel Church.

Philosophy of religion will be taught by William Ratliff of Midwestern Baptist Theological Seminary in Kansas City. Roger Skelton, recently retired from Golden Gate

Seminary, Mill Valley, Calif., will teach the course in church growth.

A course on the book of Hebrews will be taught by Clyde Glazener, pastor of Calvary Church, Little Rock, who is adjunct professor at Midwestern.

More information on the program is available from Lehman Webb, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, AR 72203 or 376-4791.

In this issue

7 SBC housing

Forms for requesting housing at the 1986 SBC annual meeting in Atlanta will be available soon from state convention executive directors or in the Baptist Program. Baptists are cautioned not to mail them before Oct. 1.

11 open or shut doors

Hundreds of Southern Baptists over the years have found the door to missions service does not automatically open. The process of appointment is explained in an article this week.

Just the facts, please

Our pre-convention issue of Oct. 3, will provide information about organizations meeting in conjunction with the annual meeting of the state convention. If your group has not been contacted, please send all the pertinent facts, including the name and phone number of a contact person (for ABN use), to Pre-convention information, Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203.

Information must be received no later than Wednesday, Sept. 18.

Black church music OBU lecture subject

ARKADELPHIA—Eileen Southern, a professor of music at Harvard University, will present a lecture entitled "Oral Traditions in the Black Church in Hymns, Spirituals and Gospel Songs." The lecture will be the first of the Birkett Williams Lecture Series for the 1985-86 school year. The lecture will be on Monday, Sept. 16, at 8 p.m. in the Recital Hall of Mabee Fine Arts Center at Ouachita Baptist University.

The Birkett Williams Lecture Series at OBU was begun in 1978 under the sponsorship of Birkett L. Williams, a deceased Ouachita

alumnus from Cleveland, Ohio.

Preceding the lecture will be a dinner by invitation at 6 p.m. in her honor. Southern will also meet informally with several classes.

Southern has written numerous books, articles and reviews, including "The Music of Black Americans: A History," and "Readings in Black American Music."

She is a member of the College Music Society, Renaissance Society and the National Association of Negro Music.

The lecture is free and open to the public.

Suspicious fire damages Immanuel's building

An early morning fire Sept. 6 resulted in approximately \$750,000 to the building of Immanuel Church in Little Rock, according to Amon Baker, minister of music and staff spokesman.

A janitor reporting for duty at 6 a.m. discovered the church had been burglarized, and then saw flames leaping through windows near the ladies lounge area off the foyer.

Witnesses at Arkansas Children's Hospital also spotted smoke billowing from the building and called the Little Rock Fire Department who brought the fire under control within 20 minutes.

Baker praised firemen for their action in controlling the fire and in remaining to assist with the cleanup operations. He reported they were able to keep damage within the lounge area. "However," he said, "we have extensive smoke damage to several areas of the church plant, including the sanctuary."

Firemen believe the fire to have been set in two couches in the ladies lounge.

The congregation held worship services in the family life center Sept. 8 and planned to return to the sanctuary Sept. 15, depending on insurance investigations and cleanup operations.



A lady announced, "The reason I became a Baptist is so I could help in determining what my church will do."

At first thought, it may seem a very superficial reason for becoming a Baptist. Yet, it should be noted that church polity is one of our most distinctive doctrines. We, as Baptists, believe that a local church is to be totally free. The congregation, under the leadership of the Holy Spirit, is to determine every activity for the local body.

Our polity is an outgrowth of several important doctrines. First, Baptists place strong emphasis on the priesthood of the believer. That is, every person stands accountable before God for his action and for his interpretation of the scripture.

The Bible clearly teaches the doctrine of the priesthood of every believer, in that Christians are referred to as "priests," and all Christians are referred to as a "holy priesthood." Peter said, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5).

The teaching of the individual priesthood of the believer (or soul competency) is related to man's individual responsibility before God. God created man as a free moral agent, with the right of choice, so man could fellowship with his creator.

Man chose to transgress God's commandment and became a sinner. But God provided the remedy for sin through Christ, again allowing man a choice. Redeemed man can come before God as an individual priest.

One thing emphasized by Peter in this passage is the ability of every Christian, as a priest, to come before his High Priest, Jesus Christ. If every Christian is responsible directly to Jesus Christ for his action and his interpretation of the scripture, it follows that each local body of believers will determine their own activity.

This distinctive doctrine has been one of the mighty forces God has used as a dynamic in reaching people. A seminary professor said that, in questioning students from non-Baptist backgrounds, the most frequent reason given for joining a Baptist church was the way we conduct ourselves and manage our affairs. The same students said their understanding of "Baptist doctrine" came later, and now there are many reasons why they are proud to be Baptists.

If this is true, the importance of our business meetings becomes apparent. But, all too often, unless there is some difficulty or major business decision, we approach the monthly

business meeting without too much thought.

"We have many items of business tonight. Let's have a brief word of prayer so we can move quickly into our business," the moderator will often announce.

This familiar statement takes very lightly two important considerations. First, is the matter of seeking divine guidance. Regardless of how routine a meeting may appear, we should never proceed until God's direction has earnestly been sought. Without the leading of the Holy Spirit, a church is like a ship without a rudder—hopelessly adrift.

A second consideration is the fact that our polity coincides with that of the churches of the New Testament era. From time to time it would be well for some in-depth attention to be given to the business procedures used by New Testament churches and the pattern of developmental ecclesiology which took place.

Of even greater importance than the fact that persons involved in the decision making process of a church are more responsive, is the obvious pattern for governing a church in the New Testament. For example, when a disagreement arose over whether Gentiles had to first become Jews before they could be Christians, the matter was brought to the congregation. It was settled by a majority of those present and participating.

Again, the democratic process is evident: "And when they had ordained (elected) them elders in every church..." (Acts 14:23). The Greek word "cheriotesantes" has as its basic meaning "to vote by outstretched hand" (Thayer's Greek-English Lexicon of the New Testament, page 668).

We, as Baptists, have many distinctive doctrines which are of great significance. But few, if any, of our teachings are greater than that of the autonomy and polity of the local congregation.

It should be noted that a Baptist church is distinctly different from a democratic political organization. For each of our congregations should be a praying body of like-minded Christians who are seeking to follow the guidance of the Holy Spirit. In its ideal state, a church is a theocracy, that is, completely controlled by God.

Every church business meeting should be a great and victorious experience, as we allow the very presence of the living Christ to permeate our midst. This should be our perfect objective.

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meeting the information needs of Arkansas Baptists

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Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 300 words and must not defame the character of persons. They must be marked "for publication."

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

Copies by mail 50 cents each.

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

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Opinions expressed in signed articles are those of the writer.

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The Southern accent

Fred C. Tubbs

What Southern Baptists mean to me

Have you ever seriously pondered the question, "What do Southern Baptists mean to me?" If you are like most Southern Baptists, you generally take being a Southern Baptist for granted. I would like to tell you the story of a young man whose life was astoundingly influenced by Southern Baptist people.

This boy was born to a very loving and kind, but quite poor and uneducated family. From the beginning of his life, he was taken to church, a Southern Baptist church, and thus he was raised. Because of the teaching and prayer of his parents, the lad accepted Christ as his own personal Savior at a young age.

Following his baptism in a Southern Baptist church, he was lovingly and faithfully taught in Sunday School, Training Union and other organizations of the church. By the grace of God, this young fellow, as a teenager, was called to preach the gospel. Because of the influence of a godly pastor who directed him to attend a Baptist college, his formal preparation for the ministry began.

Attending college was a heavy financial

burden upon his parents, but they worked diligently to help put their boy through. He also began receiving financial assistance from some other good and godly folk, the Tennessee Baptist Convention. Although poor and from humble beginnings, the young man graduated from college. He went to a Southern Baptist seminary, from which he received a masters degree and is presently working on a Ph.D. and on the faculty of a Southern Baptist college.

An impossible dream for a poor boy? No. That dream is a reality because of the grace of God and Southern Baptists who loved the Lord Jesus Christ and were willing to give of their resources for the furtherance of the Kingdom of God. Eternal rewards await them on the other side.

I know what Southern Baptists mean to me, because I am that young man. When people criticize and demean Southern Baptists, remember me and thousands just like me who would not be here without them. What do Southern Baptists mean to you?

Fred C. Tubbs is professor of religion at Southern Baptist College.

Christians urged to lead balanced life

RIDGECREST, N.C. (BP)—According to a Southern Baptist counselor, a healthy life is possible when there is balance between four major needs.

Gary Jones, Southern Baptist Home Mission Board director of counseling services, identified self, family, church and community as major needs Christians need to have in equal proportions for a healthy life.

Speaking to associational directors of missions' wives during home missions week at Ridgecrest Baptist Conference Center, Jones explained that having a positive self-image is biblically based. Humans were created in God's image, said Jones, and are objects of his love and resurrection, not his wrath.

Jones also differentiated the easily confused terms, self-denial and self-rejection. The latter, he said, is as foreign to Christianity as selfishness. Yet, the church often affirms self-rejection under the guise of self-denial, he said.

Self-denial is periodic and temporarily puts another's needs (such as child rearing) before your own, Jones said, warning if Christians did not recognize and respect their own needs they would not be effective in church or other responsibilities. Proper diet, quality exercise, adequate rest and spiritual care are all needed for proper care of oneself, he said.

To achieve balance in marital and family relationships, Jones stressed the marital relationship needs to be kept primary. Divorce often occurs when the empty nest syndrome strikes a couple who placed more importance on child rearing than marital intimacy.

In addition to needs for self and family, Jones said Christians also need the balance of church interaction but warned against tendencies to be too involved or not involved enough.

"It's important to plug into church in a giving and receiving role in addition to everything else in our lives. We need a local church connection," said Jones. However, he noted over involvement in the local church is often at the expense of individual and family needs.

Last, Jones addressed the need for community involvement to counterbalance life. Community involvement, he said, has a biblical basis. "If we only associate with other Christians," he questioned, how will we be 'salt' and 'light' like the Bible says we should be?

Achieving balance, Jones concluded, is a continual life process. It is a discipline, he continued, because it involves the pain of giving something up.

Christians enjoy overinvesting and being told they are "committed" or "spiritual," he explained. But, Jones warned, rebalancing every six months or when needed is easier than "burning out" and abusing your health, family and marriage.

Letters to the editor

Missed the main lesson

We've been studying Job in Sunday School, but we've missed the main lesson God has for us in Job, this is, how to get Satan out of the scene so he can help us and get Satan out of our affairs and off our case.

Job's negative untruthful words brought more and more of Satan down upon himself for 30 chapters of the Book of Job. About half of what Job says is negative untruths that blaspheme God. Job attributes the works of Satan to God. Would you believe Christians quote Job "God giveth and God taketh away" and half is truth and half blasphemes God. God calls Job's works "Dark counseling: words without knowledge" in chapter 38, verse 2.

Job's situation changed when a man who represented God himself came upon the scene. His name was Elihu. His name means "God himself." First, Elihu had to get Job's lying mouth shut that was bringing more of Satan's power on the scene.

Then Elihu begins to praise God. God will always inhabit his praises. Elihu's tempo of God's praises began to accelerate. All at once God moves in on the scene in a whirlwind. He speaks to Job about his sins. Job repents, and God can now move in Job's behalf. He tells Job to pray for his friends, and this broke the captivity of Satan and Job's sickness.

Job attributes all righteousness now to God and none to himself. With God on the scene, Satan has fled. With Job now praising God, he has shored up his armor, his hedge and his fence. His Lord God of the increase begins to increase Job's wealth both spiritually and materially.

The main lesson to learn in Job is how to keep God on the scene through his praises and Satan off of us by eliminating negative, untruthful words, thoughts and deeds from being a part of us. Also, we must eliminate from fellowship negative talking friends. Remember, whoever you praise, whether it be God or Satan, will appear on the scene and become involved in your affairs. Let's praise God. — James O. Young, Warren

Letters to the editor expressing opinions are invited. Letters should be typed double-spaced and must be signed by one person, though the name may be withheld on request. Mailing address and phone number of the writer should be included. Letters must not contain more than 350 words and must not defame the character of persons. Letters must be marked "for publication." Only original letters will be considered.

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Don Moore

You'll be glad to know...

You had better have a seat before I share this with you. It's so exciting you might pass out and fall on something.

Our two migrant centers at Hope and Hermitage have seen 303 people come to the Lord this past year.

Our five chaplains have seen 314 saved this past year. Three of those work in correctional institutions and the other two work at the Rehabilitation Center in Hot Springs and the Children's Colony in Booneville.

We are now working with 53 congregations that speak languages other than English. Some of these are churches. Some are Bible studies. The groups are Hispanics (Spanish), American Indian, deaf, Laotian, Chinese, Korean, Filipino and Japanese.

Nineteen small congregations have received \$288,000 from our Revolving Loan Fund. Twelve congregations have received \$23,400 in Building Aid Grants. We have invested \$33,500 in five sites for future missions. Forty-three new target fields have been located where missions are needed.

I told you this was exciting!

We train and deploy some 25-30 summer missionaries from the Home Mission Board. They have had around 50 saved this year.

Pastoral aid is provided for a number of churches who would not likely have pastors without our help.

Oh, I almost forgot! It has been a special joy to help three churches which have suffered extensive fire damage this year. We helped two pastors begin to replace their libraries which were destroyed in the fires.

If you like these and think we ought to keep it up, give generously to the Dixie Jackson State Mission offering in September. That's how it happens.

Don Moore is executive director of the Arkansas Baptist State Convention



Moore



Food and fellowship

Virginia Kirk and Jane Purtle

Back to the basics

"... what doth the Lord require of thee but to do justly, to love kindness, and to walk humbly with thy God?" (Micah 6:8)

Many things change, but others remain; and as we grow older, we learn that in our end is our beginning. The prayers and the faith we learned as a child are the foundation we reclaim. We go back to our roots, back to the basics of justice, kindness and humility. The way around may be long and cluttered—with things and people—but the end is much like the beginning, only sweeter and simpler because it is rooted and familiar.

The basics in food what we remember from childhood are a cold glass of milk, hot biscuits and gravy, black-eyed peas and cornbread, fried chicken and apple pie. These "basics" fit the four food groups that are the backbone of good nutrition. They are old and familiar but still the best. Most of our older readers make these dishes from scratch without a recipe. But for the younger homemakers who would like to take their families back to the basics, here are some tips.

Fried chicken and milk gravy

Choose a meaty fryer and cut into pieces. My mother always cut a "pulley bone" and two breast pieces. Salt and pepper the chicken and dip each piece in flour. Meanwhile, heat about one-half inch of shortening or oil in a large skillet. Brown the chicken well on one side, turn and cover. Turn the heat to medium low and cook until tender, approximately 30 minutes. Adjust heat as needed to brown.

Remove chicken to a warm plate and pour off remaining grease, leaving about 2 to 3 tablespoons in skillet with the chicken drippings. Add 2 to 3 tablespoons flour and stir to prevent lumping. Cook flour and drippings until light brown. Add milk (1 to 2 cups depending on thickness desired). Stir continually to avoid lumping. Salt and pepper to taste.

Biscuits

Buttermilk biscuits are the best. They can also be made with sour cream or yogurt.

- 2 cups flour
- 1/4 teaspoon soda
- 2 teaspoons baking powder
- 3/4 teaspoon salt
- 1/3 cup shortening
- buttermilk to make a soft dough (approximately 3/4 cup)

Measure dry ingredients into bowl. Work in shortening with a pastry blender or with fingers until mixture is like fine meal. Add buttermilk and stir with a fork, adding more milk as needed to make a soft dough. Place on a floured board and knead lightly about a dozen times. Pat or roll to a thickness of one-half inch, thicker or thinner as desired. Cut into rounds and place in a greased, metal baking pan or cookie sheet. (The cookie sheet will make a crisper biscuit.) Cook at 425 degrees for 12 to 15 minutes or until brown. Serve hot. Makes 12 biscuits.

Virginia Kirk, professor emeritus at Arkansas College is a member of Batesville First Church. Jane Purtle teaches at Lon Morris College in Jacksonville, Texas. They have enjoyed cooking together for several years.

Missionaries escape blast in Beirut market by a day

BEIRUT, Lebanon (BP)—Southern Baptist missionaries Ed and Anne Nicholas bought groceries in a Beirut supermarket just one day before it was leveled by a car bomb Aug. 17.

Triggered by an estimated 550 pounds of explosives inside a parked sedan, the blast blew up the supermarket, set ablaze about 50 parked cars and hurled five bodies into the Mediterranean Sea some 300 yards away.

More than 50 people died and 100 were wounded.

Many of the 13 Southern Baptist missionaries now on the field in east Beirut had shopped at the supermarket often.

The bombing was one of the worst yet in east Beirut, which has remained comparatively orderly during the bombings, kidnappings, sniper fire and street battles that have long wracked west Beirut. It was one

incident in what has become known as the "war of the car bombs" between Christian and Muslim factions in the city.

During the most intense fighting in mid and late August several Southern Baptist missionaries were forced to spend time in places of shelter, such as the Arab Baptist Theological Seminary in Beirut. They had resumed normal activities by the end of the month.

by Millie Gill / ABN staff writer

people

Doug Porter of Tampa, Fla., joined the staff of Beech Street First Church in Texarkana the first week in September. He will serve there as minister of youth and church recreation. Porter and his wife, Lisa, graduated in July from Southwestern Baptist Theological Seminary with master of religious education degrees.

Elma Rae Hunter recently completed 15 years of service with Batesville First Church as administrative and financial secretary.

John L. Ross Jr. joined the staff of Alexander First Church Aug. 28 as minister of music and youth. He formerly served on the staff of Green Memorial Church in Little Rock.

Arlen Jenkins has resigned as pastor of Casa Church.

Tommy Monk has resigned as pastor of Plumerville Church to become pastor of Pleasant Plains Church.

Ronnie Rogers of Dallas, Texas, began serving Sept. 8 as pastor of Lakeside Church in Hot Springs. A native of Little Rock, he attended the University of Arkansas at Little Rock and Southern Arkansas University. He is a graduate of Criswell Center for Biblical Studies. Rogers has served as pastor of churches in both Arkansas and Texas. He and his wife, Gina, have two daughters, Natalie, age six, and Nancy, age four.

Jeff Davis has joined the staff of Benton Temple Church as music director.

Scott Ray is serving as pastor of Gilead Church near Malvern. He is a freshman at Ouachita Baptist University.

Loren Hancock has resigned as minister of music at Hot Springs Second Church to join the staff of First Church, Moore, Okla.

Bill Cromer is serving as interim music director at East Side Church in Fort Smith. He is choral director at Northside High School in Fort Smith.

Jewell Carter Elliff died in Norman, Okla., Sept. 3 at age 68. She was a native of Warren and a former Little Rock resident. Mrs. Elliff was a graduate of Ouachita Baptist University and a member of Trinity Church in Norman.

Her funeral services were held Sept. 5 at Warren First Church. Survivors are three sons, Tom Elliff of Denver, Colo., Jim Elliff of North Little Rock and Bill Elliff of Norman; a daughter, Mrs. Bailey Smith of Del City, Okla.; four brothers, L. C. Carter of Stuttgart, Orlan Carter of Warren, Leonard Carter of Little Rock and Marvin Carter of Springdale; three sisters, Mary Belle Carter of Pine Bluff, Mrs. Jesse Little of Strong and Mrs. D. C. Baker of Warren and 10 grandchildren.

briefly

Refuge Church at Story will celebrate its 100th anniversary Sept. 22. Pastor Ronny Noles reported the all-day activities will include a noon luncheon. Jesse Reed of Little Rock will be speaker. Special guests will include former pastors.

Greene County Association is sponsoring a senior adult camp week Sept. 30-Oct. 4 at Cedar Glade Baptist Encampment at Imboden. Algie Jeter, senior adult director of Greene County, will direct the week of activities that will include senior

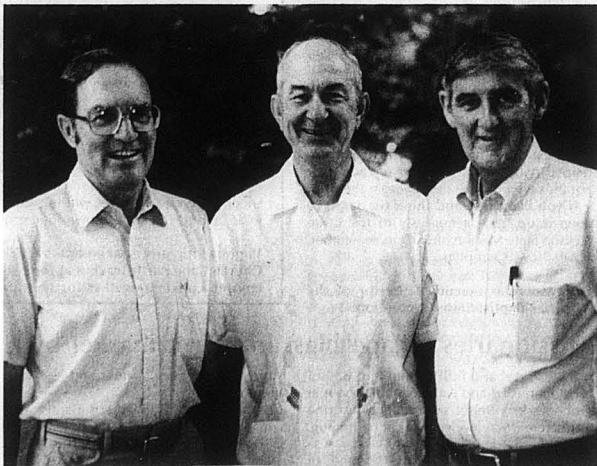
adults from Greene County, Current-Gains, Black River, Trinity, Rocky Bayou and Big Creek Associations.

Kingsland First Southern Church will celebrate its 100th anniversary Sept. 15. Activities will include Sunday school, morning worship, special music, recognition of former pastors and reading of the church's history. Pastor Cline Ellis reported that Jim Glover, a former pastor, will be speaker.

Gould First Church ordained Jim Craig and Jerry Price as deacons Sept. 8. Houston Austin and Ralph Douglas directed the service.

Forrest City First Church will sponsor a single adult weekend retreat Sept. 27-28 at Tri-County Association Camp at Wynne. Bob Spray, clinical psychologist from Fort Smith, will be featured speaker. Other program personalities will include Mike Coker and Larry Plummer.

Baring Cross Church in North Little Rock will sponsor a "Gabriel" concert Sept. 28 at 7:15 p.m.



Jack Ramsey, Roy Nix and Neal Stevens (left to right), New Work consultants in Arkansas, attended Home Missions Week at Ridgecrest Baptist Conference Center. Conferences were provided by the Church Extension Division on all aspects of starting and developing a new congregation.

Moore hopes Peace Committee can avoid cloud of suspicion

by J. Everett Sneed

Winfred Moore, pastor of First Church, Amarillo, Texas, feels very positive about the work of the Peace Committee. Dr. Moore, one of the 17 people present of the 22-member Peace Committee said, "Our first meeting was exceedingly positive and productive." The committee convened in Nashville Aug. 5-6.

Moore feels peace in the Southern Baptist Convention must be predicated on trust and confidence in each other, so we can work together toward a common goal of reaching the world for Christ. He said, "We must be able to work together without suspicion someone is trying to take advantage of us for some personal goal or agenda. Peace for Southern Baptists means an absence of anger, distrust and other such emotions that would destroy our work."

Moore believes our mission is so great our differences should fade into insignificance. "The mission on which Southern Baptists have long embarked," he said, "makes our differences of little importance. Our main mission is evangelism, missions and Christian education."

Moore was pleased with the first meeting of the Peace Committee. He said those present displayed a prayerful desire to find a way for Southern Baptists to work together

with our diverse background to get the job done for Christ. He said, "I am extremely optimistic."

"My goal will be to encourage people to deal with their fears," Moore said, "and, if there are problems to be very specific about them so that we can deal with them in a constructive manner." Moore pointed out he was only one member of the Peace Committee but he had an extensive speaking schedule, as an officer of the Convention, and this would be his message to Southern Baptists as opportunities were provided for him.

Moore said his goal would be to deal with specific problems, without bringing a cloud of suspicion over every agency and institution and employee Southern Baptists have. "This is extremely important, because a cloud of doubt spread across the Convention could destroy all Southern Baptists are about."

Dr. Moore was extremely complimentary of President Charles Stanley's 1985 convention sermon. He said of Stanley, who was not present for the first meeting of the Peace Committee, "He said what the messengers wanted and needed to hear. He did a masterful job in his presentation."

In summary, Dr. Moore said, "I am ex-

tremely encouraged, because, whenever we are able, to meet we discover there is not as much difference as has been thought. I want us to find the problems, if we have them, but I want us to be able to isolate them and to look at them individually, so we will not cast a spell of suspicion over an entire agency or institution."

Present, in addition to Moore were chairman Charles Fuller, Pickering, Miss.; Daniel Vestal, Midland Texas; John Sullivan, Shreveport, La.; Harmon Born, Rex, Ga.; Doyle E. Carlton Jr., Wauchula, Fla.; Jodi Chapman, Wichita Falls, Texas; Robert Cuttino, Lancaster, S.C.; Christine Gregory, Danville, Va.;

William E. Hull, Shreveport, La.; Herschel Hobbs, Oklahoma City; Albert McClellan, Nashville, Tenn.; William Poe, Charlotte, N. C.; Ray Robert, Asheville, N. C.; Cecil Sherman, Fort Worth, Texas and Jerry Vines, Jacksonville, Fla.

Editor's note: The August 15 issue of the *Arkansas Baptist Newsmagazine*, on page 7, carried an interview with Charles Fuller, chairman of the Peace Committee.

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

Housing forms available for SBC 1985 in Atlanta

ATLANTA (BP)—Housing request forms for the 1986 annual meeting of the Southern Baptist Convention in the Georgia World Congress Center should be available in state convention offices Sept. 16, according to convention manager Tim A. Hedquist.

Hedquist said the forms, similar to those used for the past six years, were being printed in early September and will be sent to executive secretaries of the 37 state Baptist conventions by Sept. 16, and will be printed in the September issue of *Baptist Program*.

"The forms are for those who wish to request room reservations for the Southern Baptist Convention through the Atlanta Housing Bureau," Hedquist said, adding rates for the 10 hotels range from \$44 to \$128 per night, double occupancy.

The Housing Bureau has 5,000 rooms in the downtown area, he said.

"The block is intended for individuals, persons who are not included in a group or through a tour agency," he added. "Each request will be treated individually. Even if an envelope comes in with 10 forms, each will be treated individually."

Forms must be returned to SBC Housing Bureau, 233 Peachtree St. NE, Suite 200, Atlanta, Ga. 30043, no earlier than Oct. 1.

"They will be considered only by the date of the postmark," Hedquist said. "They will

start with all of the requests postmarked Oct. 1, and go on to Oct. 2. They will consider only the date of the postmark, not the time it was mailed, so it will be to no advantage to mail the form at 12:01 a.m. Oct. 1."

He said all 5,000 rooms probably will be filled from requests postmarked Oct. 1 and 2.

Hedquist said the forms will not be opened until about Oct. 10, in order to allow all Oct. 1 and 2 postmarks to arrive. "This way, a person in Atlanta will not get advantage over someone from Seattle," he said.

The convention manager said each year some persons or groups attempt to "short-circuit" the system by sending "50 or more" requests in an attempt to book up rooms in the downtown hotels. "They are usually spotted, particularly since the lists are put on computer," he said.

"When an attempt at skulduggery is found, the workers in the housing bureau put the forms aside and those persons usually do not get rooms through the bureau," he said.

Hedquist said the forms are handled by employees of the housing bureau "who do not know any of the persons requesting rooms. That way it is as fair as possible, since they cannot be accused of showing favoritism to one side or the other."

He said although 5,000 rooms are blocked out through the housing bureau, there are

still plenty of other rooms in Atlanta.

"A conservative estimate is that there are 23,000 hotel rooms in the Atlanta area. It has the third highest concentration of downtown hotels of any city where we meet, surpassed only by New Orleans and Las Vegas," he said, adding persons should go directly to any hotel not listed through the Atlanta Housing Bureau.

"Atlanta has another advantage in that there is a rapid rail system (MARTA). Families or persons who cannot afford to stay in the higher priced downtown area hotels can stay in the suburbs along the rail line and ride the train right to the convention center. A one-way trip on MARTA costs only 60 cents per person," he said.

He suggested persons wishing to make their own reservations should check the 800 numbers of the larger chains, use a travel agent or go directly to the hotel.

Headquarters hotel will be the Westin Peachtree Plaza Hotel.

Other hotels included in the block include American Hotel, Atlanta Hilton and Towers, Atlanta Marriott Downtown, Atlanta Marriott Marquis, Atlanta Hotel, Best Western Midtown Plaza, Downtowner Motor Inn, Hyatt Regency Atlanta and Lanier Plaza Hotel.

A list of other hotels is available through Hedquist's office, 901 Commerce -750, Nashville, TN 37203.

Explosive growth of rural communities not always apparent

by Mark Kelly

SPRINGDALE—You might call it a quiet explosion in the Arkansas countryside.

Like many "crossroads communities" in the state, Goshen is today what it has always been: a peaceful, friendly community where everyone knows everyone else.

But, below the surface, Goshen has exploded. In 1970, census figures record a population of 699 in the community and its surrounding area. A recent door-to-door survey, however, found an estimated 1,800 people in 580 homes in the vicinity.

What has happened to this peaceful Arkansas community is what is happening to many of its counterparts around the state, said Floyd Tidsworth, church extension director for the Arkansas Baptist State Convention. Goshen is a "rural fringe" community, located 14 miles southeast of Springdale and eight miles east of Fayetteville on State Highway 45 in Washington County.

Washington County, despite its seeming isolation in mountainous northwest Arkansas, ranks as the second most populous county in Arkansas, explained Tidsworth. And the growth that has blended the city of Fayetteville into the city of Springdale over the last 15 years has affected nearby rural communities like Goshen, as well.

"There's a lot of farmland, hay and chickens around Goshen," observed D.J. Speckner, a New Orleans Baptist Theological Seminary student who surveyed the Goshen community this summer. "But there's also a lot of people who are moving out of Fayetteville to get away from the city."

Those people are buying two-acre and larger lots and building a house or putting a mobile home on it, observed Speckner. While most of them drive back into Fayetteville to work, many of them also are doing a little farming.

"It's hard for people in a community like Goshen to think of it as anything other than what it has always been, an isolated, rural community," affirmed Tidsworth. "But in fact it is growing rapidly because a city nearby is moving toward it."

"Changes may not be very obvious, but they are real," he continued. "Growth isn't in the town itself but out on rural roads, a new house here, a mobile home there. Even without concentrated new developments, population may have tripled."

Speckner and another New Orleans seminary student, Farrell Ard, invested 10 weeks in Goshen this summer as Home Mission Board-sponsored Praxis volunteers. Praxis places qualified seminarians on home mission fields for hands-on experience planting new churches.

Speckner and Ard were hosted by Elmdale Church, a Springdale congregation which has taken on the challenge of starting a Southern Baptist congregation to reach part

of Goshen's burgeoning new population.

According to Elmdale pastor Mark Brooks, the congregation made a commitment to Goshen on a recommendation from Harold Gateley, director of missions for Washington-Madison Association. But, although willing to help start the mission, Brooks admitted, the church had little idea how to do it.

The Praxis volunteers just filled the bill for their situation. Speckner and Ard arrived on the field at the end of May. They surveyed the community and mapped the locations of the homes, categorizing each one in terms

Modeling missions



of that family's interest in a new Baptist church in the community.

Their survey completed and evaluated, the pair then planned two backyard Bible clubs, each in a different part of the community. With the assistance of Elmdale church members, they ministered to a total of 35 children, virtually all of them unchurched. Their goal was to identify homes which might be willing to host home Bible study fellowships.

Brooks and Gateley now are looking for a suitable piece of property on which to locate a mobile chapel. Brooks' prayer is to see weekend services in the chapel by fall, with weeknight fellowship and study meetings in area homes. ABSC new work consultant Troy Prince has assisted with the Goshen project.

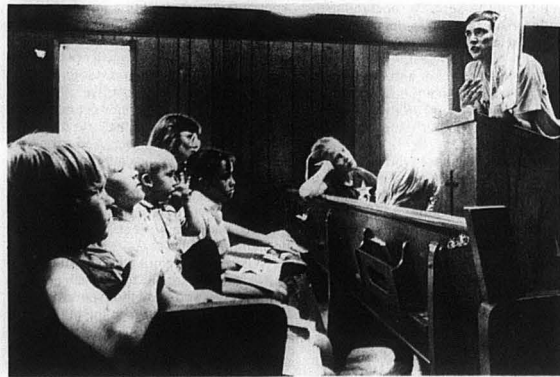
"The Praxis missionaries made the difference between starting this mission and not starting it," Brooks asserted. "The visibility of D.J. and Farrell, combined with the fact something tangible and specific was going on, really brought things together for us."

Many times, helping people catch a vision for something is difficult until they can actually see for themselves what might happen, explained Brooks. "People wait until you lay it out where they can see it before they really commit themselves to it," he said.

"When we finally asked for families to indicate their willingness to help, we had seven or eight step forward," Brooks recalled. "And all but one of them were deacon families, some of our best financial and leadership material. We're not sending in the scrubs on this one."

"But you have to wait for people to catch the vision of starting a new church. You can't push them into it," he added. "When you have a burden on your back, it's just work. But when the burden is in your heart, it becomes a joy."

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



ABN photo / by Mark Kelly

D. J. Speckner, a New Orleans Baptist Theological Seminary student, leads youngsters from the rural community of Goshen in a Bible study time. Speckner and Farrell Ard, another seminary student, led two backyard Bible clubs in the community this summer as part of an effort by Elmdale Church, Springdale, to establish a Southern Baptist church in the growing community.

New foreign missionaries include three Arkansas couples



Tucker



Mrs. Tucker



Hendricks



Mrs. Hendricks



Amos



Mrs. Amos

Three couples with Arkansas connections were among 63 persons appointed missionaries by the SBC Foreign Mission Board in a service at Glorieta Baptist Conference Center in New Mexico.

All of the appointees will go to Rockville, Va., in October to begin an eight-week orientation before leaving for their fields of service.

Dale and Gail Tucker will work in Argentina, where he will be a social worker and she will be a church and home worker. He is now executive director of Wayside Christian Mission in Louisville, Ky., and she is self-employed as a media consultant.

Tucker is the son of Rev. and Mrs. Robert Tucker of Wynne. His father is director of missions for Tri-County Association. Tucker lived in Mississippi and Murfreesboro, Arkadelphia and West Helena, Ark., while growing up.

He received the B.A. degree from Ouachita Baptist University, and holds the master of divinity degree from Southern Baptist Theological Seminary. He currently is in

the doctor of ministry program at Southern.

Tucker has been executive director of a church social agency, associate and interim director of Kentuckian Interfaith Council, and executive director and social service consultant for the Salvation Army, all in Louisville. He was pastor of Waddy, Ky., Baptist Church.

Mrs. Tucker, is the former Gail Atchison who grew up in Louisville. She holds the B.A. degree from the University of Kentucky, Lexington. She has worked as a public information officer.

The Tuckers are the parents of two sons, Todd Nathaniel and Daniel Oliver.

Larry D. and Mary Hendricks will serve in Costa Rica, where he will be a general evangelist and she will be a church and home worker.

Mrs. Hendricks, the former Mary White, was born in Fort Smith and grew up in Hartford and Siloam Springs. Her parents are Rev. and Mrs. Paul White, now of Shady Point, Okla., where her father is a Baptist pastor.

She holds the bachelor of science degree

from John Brown University at Siloam Springs and has attended Southwestern Baptist Theological Seminary. She has been a Southern Baptist Home Mission Board summer missionary in Tennessee.

Larry Hendricks, an Oklahoma native, is pastor of Parkview Church, Luftin, Texas. He is a graduate of Mississippi College and holds the M.Div. degree from Southwestern.

The Hendrickses have two children, Jason David and Mark Weaver.

Tommy and Beverly Amos will work in Uruguay, where he will be a general evangelist and she will be a church and home worker.

Amos was born in Keiser, Ark., and is the son of Thomas W. Amos of that city, and Lorene Guthrie of Sand Springs, Okla. He holds the bachelor of arts degree from Northeastern Oklahoma State University, and the M.Div. degree from Southwestern. He is pastor of Twin Oaks Church, Wagoner, Okla.

Mrs. Amos is the former Beverly Compton of Wagoner. They are the parents of two sons, Jeffery Wayne and Jeremy Scott.

AU will sue Bennett in parochial aid dispute

WASHINGTON (BP)—Top leaders of Americans United for Separation of Church and State announced Aug. 30 they will sue Secretary of Education William J. Bennett for refusing to comply with a Supreme Court decision forbidding states and localities from sending public school teachers into parochial schools for specialized instruction.

Robert L. Maddox, a Southern Baptist minister who is executive director of Americans United, told a crowded news conference at the National Press Building in Washington, Bennett has allowed "a religious-political agenda to undercut his sworn duty to uphold the U.S. Constitution and help America's children get the best possible education" by "willfully failing to implement the rulings of the Supreme Court."

The nation's high court ruled July 1 that New York City school officials violated the Establishment Clause of the First Amendment by sending some public school teachers into parochial schools to provide remedial education of the federal Elementary and Secondary Education Act.

That historic law, enacted as part of Lyndon Johnson's Great Society program, man-

dated equitable educational services for all pupils in underprivileged neighborhoods, whether they attended public or private schools.

Americans United officials, including Maddox and the group's general counsel, Lee Boothby, repeatedly have warned Bennett of the possibility of a lawsuit unless he moved quickly to implement the ruling.

For his part, Bennett has assailed the decision in speeches this summer and has written state school officials promising assistance from his department and the Department of Justice in any litigation they might undertake to delay implementing the Supreme Court decision. He also pledged to do what he can to "nullify" the effect of the ruling.

"In all this muddle created by the Secretary the Constitution is impugned; hard-pressed U.S. taxpayers face further raids on their pocket books; and, worst of all, children in public and private schools suffer while politicians fiddle," Maddox declared.

Behind Bennett's "footdragging," Maddox charged, is the administration's intent "to arm-twist the Congress into passing some

sort of voucher program," a plan which would give all parents of school-age children a check at the beginning of the school year, to spend in the school of their choice.

Attorney Boothby told reporters Americans United is considering multiple legal actions across the nation in states where school officials seek delays in implementing the Supreme Court ruling. Some lawsuits already have been filed, he said.

Among the most hotly disputed of the battles is one in Missouri, where education commissioner Arthur L. Mallory has sought unsuccessfully to implement a new plan to deliver Chapter 1 funds to private schoolchildren in constitutionally permissible ways. His efforts have failed, Boothby said, because Bennett aims "to destroy the whole (Chapter 1) program."

He described the controversial secretary of education as an administration "handmaiden" whose actions have been "shameful." Maddox accused Bennett of "grandstanding" and "demagoguery."

The lawsuit against Bennett will be filed in a Missouri U.S. district court and will seek injunctive relief and monetary damages.

Arkansas Baptist Sunday School Conference

FRIDAY-SATURDAY SEPT. 27-28

Geyer Springs First Baptist Church
3515 Geyer Springs Road, Little Rock

GENERAL OFFICERS

Harry Piland, Director of Sunday School, BSSB — Lead conferences for pastors, S.S. directors with churches of 500 or more enrolled.

Daryl Heath, Small Church Consultant, BSSB — Lead conferences for pastors, S.S. directors with churches of 150 or less enrolled.

Ben Pritchett, Minister of Education, First Baptist Church, Lafayette, LA — Lead conferences for pastors, S.S. directors with churches of 150 to 500 enrolled.

Jerrl Herring, Growth Consultant, BSSB — Lead conferences for General Officers on Outreach.

ADULT

Gary Ellis, Minister of Education, Germantown Baptist Church, Memphis, TN — Lead conferences for Young Married Adults

Jere Wilson, Minister of Education, FBC, Bartlesville, OK — Lead conferences for Outreach Leaders

Elray Allen, Special State Approved Worker, Oklahoma, Okla. City, OK — Lead conferences for Median Adults

Irene Prince, Special State Approved Worker, Arkansas, Conway, AR — Lead conferences for Homebound

Dr. Troy Prince, Special State Approved Worker, Arkansas, Conway, AR — Lead conferences for Senior Adults

Ruth Ann Wade, Consultant, BSSB — Lead conferences for singles and college



Special Guest Harry Piland

S.S. Director

Baptist Sunday School Board

YOUTH

Doug Merritt, Youth Consultant, BSSB — Lead conferences for Youth Ministers and Outreach

Joan Neal, State Approved Worker, Pasadena, TX — Lead conferences on Life & Work Series

Bob Henry, Youth Consultant, Missouri Baptist Convention — Lead conferences on Convention Uniform Series

Rae Cole, Youth Minister, FBC, Pompano Beach, Florida — Lead conferences on Bible Book Series

Schedule

6:50-9:00 Friday evening
8:30 a.m.-3:00 p.m. Saturday

PRESCHOOL

Mrs. Agnes Smiley, Longview, TX, First Baptist Church — Lead conferences on Cradle Roll

Mrs. Jean Burton, Memphis, TN, Bellevue Baptist Church — Lead conferences for Preschool Bible Teacher A

Mrs. Kay Henry, Claremore, OK., First Baptist Church — Lead conferences for Preschool Bible Teacher B

Mrs. Rosalind Moser, Lubbock, TX, First Baptist Church — Lead conferences for Preschool Bible Teacher C

Mrs. Peggy Ward, Vicksburg, Miss., Highland Baptist Church — Lead conferences for Bible Story Time At Church

CHILDREN

Fred Heifner, Supervisor, Children CUS/VBS Curriculum Section, BSSB — Lead conferences on Children's Bible Study

Mary Buckner, Children Department Director, Bellevue Baptist Church, Memphis, TN — Lead conferences on Bible Learners, grades 1-2

Marilyn Hendricks, Farmington, N.M., First Baptist Church — Lead conferences on Bible Discoverers, grades 3-4

Libby Harris, Ft. Mitchell, KY, Curriculum writer — Lead conferences on Bible Searchers, grades 5-6

Gene Nabl, Special Ministries Consultant, BSSB — Lead conferences for workers with mentally retarded

The unappointed: bitterness or new dreams?

by Leland Webb

RICHMOND, Va. (BP)—Hundreds have discovered through the years that the door to foreign missionary service does not open to everyone who knocks. For those who find the door shut, recovery from the disappointment can be slow.

It was "one of the most traumatic experiences I ever went through," one candidate said.

Yet they find themselves in good company. The rolls of the unappointed contain familiar names: the executive director of Woman's Missionary Union, the president of Hardin-Simmons University, a long-time seminary missions professor. Others include Southern Baptist missionaries who earlier had encountered that shut door.

Though time often blurs memory, many nonappointees vividly recall the experience years later. It is a time when an individual's sense of God's will and necessary appraisal by a larger Christian body may collide. Reactions vary, but feelings often are intense.

Some, startled at being redirected from foreign missions, feel shock sometimes mixed with anger. One wife for a time wondered, "Has God put us on a shelf?"

It "came as a great shock and disappointment," to Eldred Taylor, executive director for Kentucky Baptist Homes for Children, Inc. "No one had given any indication of doubt."

"In a matter of minutes the dreams and plans for my life (seemed) shattered," remembers Doris DeVault, who has spent a lifetime in Woman's Missionary Union work in the United States.

Candidates sometimes add to the trauma by building unrealistic expectations, perhaps because they have not heard—or have not accepted—all that is involved in the process.

The Foreign Mission Board's duty is to send out the best-prepared with the strongest prospects for long-term service. The board must consider carefully factors individuals normally do not. For example, a medical condition manageable in America could become a severe liability overseas under pressure of climate, stress and shortage of medical facilities.

Candidate consultants and other staff members in the board's personnel selection department assemble information from candidates (including a detailed life history), from medical and psychological specialists and from references. As a group they decide whether to present candidates to a subcommittee made up of board trustees on the human resources committee. Candidates may override the staff's negative decision and ask trustees to review their cases.

Trustees make the final decision, and do not always follow the staff's recommendation. Of candidates actually considered by board trustees, 85 to 90 percent are ap-

pointed, according to Louis Cobbs, director of the board's personnel selection department. Some candidates remove themselves from the process before reaching the committee.

Some unappointed enter a time of personal confusion as they deal with whether they have misread God's will. For most, reconciliation to reality follows as they seek a new direction.

"We felt rejected; we felt embarrassed; we felt at sea in a sail boat without a sail," relates Charles Hampton, an Arkansan, of the experience he and his wife, Evelyn, faced more than 30 years ago. It was hard to cope "with the well-meaning people who continually told us that if God had called, no one or nothing could have prevented our going," he says. Today the Hamptons are missionary associates in South Africa.

Stunned by not being appointed, Warren Rush resigned his pastorate and returned to his home church to seek God's leading. His later pastorates included 22 years at one church before he and his wife, Joanah, became missionary associates in Senegal. DeVault went back to what she had been doing—working as a missionary in a rugged section of Tennessee.

The appointment process has changed over the years to lessen the trauma. It has been years since examination and appointment were set the same week, a schedule that sometimes led to last-minute rejections. Staff members try to minister sensitively to those not appointed. But they are aware the experience carries such deep emotional and spiritual currents, many will find it hard to accept under any circumstances.

Yet Carolyn Weatherford, executive director of Woman's Missionary Union, in retrospect says she believes the board "played exactly the role it should have" in turning her from missionary service. She viewed the experience at the time, she adds, as "God's closing one door and opening another."

A church calling a pastor offers some apt comparisons—and contrasts—to the appointment process. First, a pulpit committee, even while seeking God's will, remains aware of the congregation's needs.

Cobbs compares this to the "matching" part of the appointment procedure in which each qualified missionary candidate must fit a specific personnel request from overseas. This process of matching persons, qualified by gifts and preparation, to specific needs "becomes the crux of the matter," says Cobbs.

Second, a pulpit search committee involves group process—within the committee and then by the congregation. This is the "corporate Christian decision," says Cobbs, in which a larger Christian body must ex-

amine and confirm an individual's calling.

"The Foreign Mission Board by definition could only send a limited group of people," points out Jesse Fletcher, who preceded Cobbs as director for personnel selection. "They have to send the people that fit the profile best for the kind of service to be rendered." Fletcher, now president of Hardin-Simmons University, Abilene, Texas, and his wife sought missionary appointment but were turned aside on medical considerations.

Third, while most pastors will be called to more than one church in their ministry, the quest for missionary appointment usually is a once-in-a-lifetime event.

Why are some not appointed? —Some don't meet all the qualifications. These have been established over a long period and often reflect experience as well as cultural realities. Prominent among barriers is a medical or emotional problem.

—For some, no job request exists for their particular combination of gifts, training and family situation.

—Sometimes mistakes occur. The Bible teaches mankind is sinful, human judgment is warped, points out Cobbs, so "no one person is right 100 percent of the time." That's why no one person at the board decides who is and who isn't appointed.

Still, some not appointed are sure mistakes have been made. Hampton remains convinced more than three decades later a faulty medical report kept him and his wife from appointment. The Rushes still feel their deferment was in error. "We do not believe that everything that happens is the will of God, due to choices made by man," he says. What becomes of the unappointed?

—Some seek an alternative route overseas, perhaps through another missions agency or as volunteers.

—Some keep the missions hope alive and reapply later, perhaps after a medical crisis has passed. Hampton acknowledges his 24 years of service in the United States helped make his work in South Africa more effective.

—Most redirect their ministry. Helen Falls recalls that the same mail bringing the negative news from the mission board brought an invitation to be WMU Young People's secretary in Maryland. She later spent 37 years as missions professor at New Orleans Baptist Theological Seminary.

And Weatherford notes that during 26 years in WMU work "the Lord has let me be a part of the decision-making of dozens of women and men who in some way or another said, 'I'll go in your place.'"

Adapted from the August issue of *The Commission, Foreign Mission Board* magazine.

Your state convention at work

Missions

Growth revival

Is your church under 10 years of age, but doesn't seem to be growing? Help is available. Joel Land at our Home Mission

Board has developed a Growth Revival for young churches.

The revival involves prayer, preaching and visitation. But it also helps the church look at itself and its community to see how it can grow.

Inspiration is combined with information. The church can see what it must do to move forward.

An outside preacher/consultant can be made available to a church that has this kind of need. If you are interested in this kind of revival, contact Floyd Tidsworth at the Baptist Building. — **Floyd Tidsworth Jr., church extension director**



Tidsworth

Stewardship/Annuity

Budget: building expenses

The average debt for Arkansas Baptist churches was \$74,353 in 1984. The average church received \$86,932 in gifts during the same year. Per capita gifts, based on total membership, were \$230 while per capita church indebtedness came to \$202. Churches with fewer than 100 members had an average indebtedness of less than \$25,000 and churches with over 3,000 members were more than \$1.1



Walker

million in debt.

Interest rates soared to more than 19 percent a few years ago, and churches started looking around for different ways to raise necessary funds for building projects. Together We Build was the answer for many churches. Others used the Challenge to Build program. The Stewardship Commission of the SBC created both programs.

What are the safe limits in church budgets for a building debt? In most circumstances, 25 percent of the church's receipts is a good figure. Churches can usually have an indebtedness that is one and one-half times their annual receipts.

Construction is only the beginning of building costs. Spiraling utility costs must be written into the budget. Maintenance and cleaning can't be overlooked. Careful planning can cut utility and upkeep costs.

The Stewardship/Annuity Department does consultation with churches on capital

fund raising. Contact the department for more information. — **James A. Walker, director**

Evangelism

The new family

The new Christian has many wonderful new things in his life. He has come into a new family made up of God's people, the church.



Shell

This family will rejoice with you that you have been born again. The Bible says, "There is more joy in the presence of the angels over one sinner that repenteth, than the ninety and nine that need no repentance." All of this joy is not in heaven. Much of it is experienced by the children of God when a lost person comes to know Jesus. They will accept you and love you as a new Christian with outstretched arms and open hearts. They say gladly, "Welcome to the family of God." They will encourage you and give you support. You will be lifted daily in the presence of God through their prayers.

As a new Christian, you have a new faith. This faith is in the Lord Jesus Christ. This faith will sustain all the attacks of Satan because it is in the right person, Jesus. This faith will quench the fiery darts of Satan because it is a personal faith. You have experienced it. It has become your personal shield.

As a new Christian, you have a new future. There is hope for the future because you have a new home in Heaven. Jesus has prepared a place for you and will one day take you into that place that you might be with him forever. — **Clarence Shell, director**

Family and Child Care

Family security important

A survey of over 5,000 middle school students (grades 5-8) was recently conducted in a neighboring state to determine what the students valued. Most psychologists and sociologists would tell you that children of this age group value freedom the most. They are moving into the teen years, forming peer groups and the family finds little importance. This survey has given us some surprising results. The overwhelming majority of students ranked "family security" as their first choice and "freedom" their second choice, with "exciting life" placing last.

Students varied in achievement levels and socio-economic background. Family security was the first choice no matter what the student's background. When one con-

siders the statistics indicating the breakdown of the American family, it becomes easy to understand the results of the survey. Students were telling the researchers that more than anything else, a warm, sharing, caring family environment was important.

Voltaire well said if we didn't have the family, it would have to be invented. The family is God's plan, and it is marvelous in our eyes. The family is the foundation of security and the strength of the nation. The family is here to stay. We are affirming that God's purpose is going to be worked out in history and we must work together to strengthen and preserve family life in America. — **Johnny G. Biggs, executive director**

Christian Life Council

The Bible and rights

Talk about relevancy! The following words were recently discovered tucked away in the book of Proverbs: "The righteous is



Parker

concerned for the rights of the poor, the wicked does not understand such concern" (Prov. 29:7 NASB).

Much is being said and written about human rights. Jesus strongly addressed such during his earthly ministry. He spoke of loving our

neighbor as ourselves and of doing unto others as we would have them do unto us. He still wants us to apply those truths.

Man has many opinions. Our concern and opinions as Christians should not depend so much on what people such as Jerry Falwell and Bishop Tutu have to say but on what God's word teaches. "Every man's way is right in his own eyes but the Lord weighs the heart" (Prov. 21:2 NASB).

The indisputable, main identifying mark of the true believer in Jesus Christ is love. One characterized by this agape love will be concerned about human rights everywhere. Color of skin, economic and social status and nationality have nothing to do with determining Christian concern and opinion to be applied regarding the rights of our fellowman. — **Bob Parker, director**

Student Ministries

Audience: 8,000

"Disciple," one of four singing groups in the Baptist Student Union of Arkansas Tech, performed before 8,000 people this past summer. The group is a vocal ensemble that was sponsored by the Student Department of the Arkansas Baptist State Convention

Dilday finds strength, in past, present, future

by Leisa A. Hammett

and the Baptist Student Union at Arkansas Tech University.

The group traveled over 4,000 miles, singing at Siloam Springs several youth camps, Super Summer and various churches and youth rallies.

The group was well received. Larry Thomas, pastor of First Church, Gravette, noted, "Their sincerity and devotion to God is obvious in their testimonies and singing."

Larry Nelson, music minister at First Church, Alma, commented, "Our youth and adults were pleased and impressed with 'Disciple's' performance and presentation; but, most of all, their spirituality."

"Disciple" was ministered to as well by Christians from all over Arkansas. Kristi White, one of the members of the group said, "This summer was instrumental in my growth as a Christian. The fellowship with the Christians from all over Arkansas has deepened my walk with the Lord."

One of the members of "Disciple" is David Meador. He also serves as the state president of the BSU's in Arkansas. He summed up the experiences of his summer by saying, "I appreciate and treasure the opportunities of this summer which were packed with spiritual action, newly-gained wisdom, and just plain old fun. Traveling this summer with some of my closest friends has allowed me to gain memories, laughs, emotions and friendships that will last a lifetime." — **Steve Masters, BSU director, Arkansas Tech**

RIDGECREST, N. C. (BP)—The Southern Baptist Convention will reunite and continue with its goal of reaching the world with the saving message of Jesus Christ by the year 2000 Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary, is convinced.

In a recent interview, Dilday said despite attacks on so-called "liberals" in denominational institutions, (including himself and the Fort Worth seminary he heads) he finds hope in Southern Baptist heritage, strength and encouragement through a God who lives in the present and an unwavering faith in the future.

During home missions emphasis week at Ridgecrest Baptist Conference Center, Dilday preached a five-sermon series on the biblical basis for missions in America to approximately 2,700 home missionaries, denominational employees and laypeople.

Dilday, a former director of the Southern Baptist Home Mission Board, which sponsored the conference, urged conferees to not give up their pursuit of Bold Mission Thrust even amid any personal difficulties or convention controversies. He was referring to controversies which have emerged over the last seven years within the SBC.

"I really believe (the convention) is going to be all right and we are going to come back to our task as a convention," Dilday said.

Dilday told Ridgecrest attendees the heritage of the world's largest non-Catholic denomination and the work of SBC missionaries, boards, agencies and schools should be preserved and cherished. "There

are those who might discard our mission heritage because they are not informed or are misinformed. We ought to cherish our Southern Baptist heritage," he said.

Historically, Dilday said, a mutual conviction to missions has united Southern Baptists. According to a recent survey of U. S. denominations by David T. Bunch, HMB Mission Service Corps director, approximately 33 percent of missionaries in the U. S. are Southern Baptist.

Because of the nationwide threat of despair evidenced through drug and alcohol abuse, broken lives and teenage suicide, reuniting for the cause of Bold Mission Thrust in America is "urgent business" for the SBC, Dilday insisted.

In an interview Dilday affirmed, "I do have faith in the missions heritage of Southern Baptists and in God who has been very real and has encouraged and carried me through my personal struggles the last several months".

"When you are following the Lord you can hear almost anything and know, with confidence, it will be all right," he said in reference to the name calling and accusations. Dilday said he is praying for the 22 members of the peace committee, organized at the June Southern Baptist Convention in Dallas to study ways the 14.3-million member convention could unify.

Using various Old and New Testament references, which, during his sermons he labeled "the inspired word of God," he noted references to "compassion fatigue," times when the faith of early Christians waned and they became discouraged about winning the world to Christ.

"The Bible calls us back to a burning concern. You can't quit when you realize there are so many who have never heard the gospel of Jesus Christ," said Dilday, noting Christians today share the same strength and encouragement of early Christians. Both generations could believe Jesus' words that he will not forsake or leave his people.

"Jesus is our advocate," Dilday said. "No matter what happens—others may condemn you and problems may arise—but his word is clear. He will never leave or forsake us. That's our gospel, a hope and unwavering truth that takes us into the future to share with those who have not heard about the good news of Jesus Christ."

Dilday challenged conferees to develop a personal mission strategy an individual plan to contribute to Bold Mission Thrust, and to learn by doing. Developing a mission strategy, he said, requires diligence, practice and effort which remains steadfast amid circumstances.

Maintaining personal mission strategies despite discouraging circumstances is possible with the power and presence of Jesus Christ in our lives, he said, since Jesus Christ is the "stackpole" of Christian life, sustainer of Christians in biblical times and today.

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Baptist Women retreats

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Oct. 24-25

Registration: 1 p.m.
Concludes: After lunch

Guests

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WMU, SBC
Karr La Dickens, Philippines
Charlene Smith, Botswana
Barbara Schleiff, Zimbabwe
Terri Willis, Texas
Charlean Moore, Ghana
Bonnie Margason, Arkansas



Oct. 25-26

Registration: 5 p.m.
Concludes: 3 p.m.

Features

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Music
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Missions challenge

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Foreign Mission Briefs

RECIFE, Brazil—Baptists in the Brazilian state of Pernambuco recently baptized 674 people in a single day. The event attracted baptismal candidates from 101 churches and thousands of spectators from an isolated site on the banks of the Berberibe River. It marked the 100th anniversary of the day Southern Baptist missionary Z.C. Taylor immersed the state's first Baptist convert in 1885. The state legislature also marked the centennial, praising Baptists for a century of work in several areas of ministry.

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International

How the Body is formed

by William H. Elder III, Pulaski Heights Church, Little Rock

Basic passage: Ephesians 1-2

Focal passages: Ephesians 2:1-16

Central truth: Christ's body, the church, is formed as persons come to faith in him, seek to obey him and live at peace with one another.

The lesson this week focuses on how the "Body of Christ," the church, is formed. What is it that should draw Christians together? Answers come quickly to this question. We come for fellowship, insight, help, filling, direction, healthy activities, a sense of awe, for hope. We could go on and on.

Our lesson this week brings us back to basics. Authentic church happens where human beings who have tasted God's grace come together to experience more of that grace and to find ways to share what they have received with others. In our passage this week, we see three important concepts highlighted and tied together in what might be called the dynamics of grace. And the church forms around these dynamics.

First, there's grace itself. Our passage teaches that grace is the love of God that just won't give up on us and keeps on taking initiatives to get through to us with the good news that he still has great plans for us. He still sees that potential and has the power ready and available to fulfill abundant, eternal life if we will just receive it.

Receiving God's grace is what the second concept is all about: faith. Faith happens when we see how much God loves us, in spite of the way our sins have slapped him in the face and eaten away at ourselves, and decide to turn from those sins toward our persistent, loving Father. That turning (conversion), which must show up in life-style changes, if it is real, is our part in receiving God's gift, God's grace.

The process that includes turning and a life-style energized and characterized by God's love is "salvation." That's the third concept. "Saved" people are people who tasted God's grace, who like what they have tasted and are committed to finding ways to continue letting grace nourish them. These grace-craving people come together because they have found what Jesus promised to be true in their own experience: by coming together in his name, they discover and are able to celebrate God's banquet of life, love and grace. The church forms around God's banquet table.

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Life and Work

Generous giving

by Max W. Deaton, Otter Creek First Church, Little Rock

Basic passage: 2 Corinthians 9:6-15

Focal passage: 2 Corinthians 9:6-11

Central truth: Christians should give for the Glory of God and the good of man.

"All they want is more money!" You have heard these words or maybe said them.

In our spiritual maturity, most every Christian has questioned the motive of giving and sharing, and why not? The battle between the carnal and spiritual nature continues after salvation.

In my last two pastorates, I have enjoyed the privilege of being in major building and capital fund raising campaigns. I have yet to hear a tither complain. To the contrary, I have seen tithers give more and more. Why? First, a tither understands the shared ministry concept. He wants others to share in the work and the blessings. Second, they realize the tithe is only the "starting gate," not the "finish line." Also, they desire to share in the salvation of others.

This scripture brings home a needed lesson: all believers are not on the same maturity level. Therefore, some need encouragement to continue. In chapter 8, the Apostle Paul made note of the offering and the fact they had taken no action. Titus and two other brethren were sent to encourage them to action. This in itself was a ministry of stewardship: assist where there is a need.

Second Corinthians 9:6 has a familiar ring to me. My father, a farmer, would not scatter a few seeds on the ground when he desired a great harvest. He planted many seeds. Generous planting resulted in generous harvest. The same truth applies in God's work. Be stingy and you will produce a meager blessing.

Another reason for giving is love and appreciation, not because one "has to" but because one "wants to," for the glory of God and the good of man.

Although the main attitude is love, yet the promise of blessings from God makes the choice a little easier (v. 8,11).

In sharing, the giver, the recipient and the gift become partners in shared ministry. My gift is but a small reflection of "the gift." What is "the gift?" Christ, God's gift to man whose redemptive work was to reconcile sinful humanity to a righteous God.

The grace of giving is an expression of receiving the gift of God.

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Bible Book

After Jerusalem's fall

by Yester Wolber, Ouachita Baptist University

Basic passage: Jeremiah 40:1-45:5

Focal passage: Jeremiah 42:1-22

Central truth: God sends ministers to those already experiencing his judgment.

(1) God's love for his people is so intense and everlasting he cannot abandon them to their fate. Hosea heard God saying: "How can I give thee up, O Israel?" Just as Hosea's love for Gomer was of such nature that he could not forget her, but redeemed her from her self-inflicted bondage, so also was God's love for his people.

Jeremiah re-enacted that same caring concern for his people, and modern ministers who serve well must follow their people and bear their judgment. The ancient prophet was given a choice: go into exile and minister to one portion of his countrymen or stay with the undesirables in the homeland and minister to them. He was not given the option of abandoning his ministry.

The people who need most the ministry of God's Word are those who are experiencing divine judgment.

(2) It does not necessarily follow that those who are experiencing God's wrath are thereby made receptive to God's Word. It would appear that persons in the throes of divine punishment would be open and receptive, but such is not always or even usually true. Amos noted (chapter 4) that though God had devastated Israel with a series of natural disasters, his people had not returned to God.

The Apostle Paul noted that it is the goodness of God rather than severity that brings men to repentance (Romans 2:4). Jeremiah found it so.

(3) In Old Testament days, Egypt was not the place to go to escape hardship. Abraham tried it and came away enduring the lash of Pharaoh's tongue. The family of Jacob went down for a prolonged stay, but before the day of deliverance came they were feeling the lash of Pharaoh's whips. The kings of Israel who made alliances with the Pharaohs always came away sorely bruised.

Jeremiah solemnly warned his people not to go to Egypt, but they did not listen. The law of sowing and reaping continued in operation: while reaping the foul harvest from earlier sowing, the people in Israel were busily engaged in sowing for another bad harvest, and the growing season was drastically shortened.

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Baptist workers shed tears in midst of famine

by Art Tolston

GLORIETA, N.M. (BP) — "I'm still having trouble eating... I'm really having trouble sleeping."

Volunteer nurse Mary Saunders isn't suffering from a physical disorder. She's coping with what she saw in Ethiopia for five months—"such overwhelming hunger"—compared to "so much food" in the United States.

Saunders worked at the Southern Baptist-sponsored feeding station in Rabel, Ethiopia, which has been dispensing one-month rations of wheat, milk powder and oil to about 30,000 drought victims since March. The station also gives shelter and medical care to the severely malnourished.

She is the wife of Davis Saunders, Southern Baptist Foreign Mission Board director for eastern and southern Africa. The Saunderses were missionaries in Africa from 1951 to 1972.

Just eight days after leaving Ethiopia, she spoke during Foreign Missions Week at the Glorieta (N.M.) Baptist Conference Center. Another speaker was Jerry Bedsloe, missionary veterinarian to Ethiopia.

Saunders' difficulty in eating stems from "feeling the hurt ... of such need among these precious (Ethiopian) people. My heart feels like it's just so big that there's no room for my stomach."

In trying to sleep, she sees a "sea of faces of hungry people, ragged people...I try to reach out" until remembering that she's back in America.

"I've lived so very closely with both life and death," she said. "These last few months, I've cried more than I've cried in many, many years...A number of mothers put their babies at my feet, begging me to take them, because they felt hopeless.

"The biggest decision I had to make every day, when everybody (at Rabel) was hungry, (was) who was going to get two meals a day and who was going to get three meals, who was going to get a blanket and who had enough to stay warm without a blanket."

Rains have come to Ethiopia and other famine areas in Africa, but several productive planting seasons still are needed before the crisis abates. Hunger, in the meantime, will remain. Just before she left, several hundred Ethiopians from another region had walked eight to 12 hours toward Rabel in search of food. "Many of them died on the way, many of them died just outside the (feeding station) camp."

The rains, which Southern Baptists and other Christians around the world had prayed for, were "the most beautiful music I've ever heard," Saunders said. She made a tape recording of the rain hitting the tin roof of the building where she stayed because "I wanted to hear it again and again."

And she smiled when recalling that, in working in behalf of Southern Baptists, "I

watched skinny little arms and skinny little legs fill out, cheeks fill out, and babies grow."

Saunders credited prayers of fellow Baptists as "the reason...strength was just so available when, ordinarily, it shouldn't have been ...My feet felt like they had wings on them."

Sometimes food stockpiles would run low. But whenever that happened, the workers, after their early morning prayers, would "hear that old truck lumbering along" the donkey path that had become the road to Rabel. "We never had to send anybody away without food."

A regular avenue of witness came as "people constantly tried to kiss my feet for being there," Mrs. Saunders recounted. She would respond by saying "Praise the Lord" in Amharic, the native language, "lifting them up and pointing them to heaven."

Bedsloe, a Southern Baptist missionary to Ethiopia since 1970, jokingly described himself as "the world's No. 1 donkey doctor," joshing he treated half of the five million donkeys in Ethiopia prior to the drought. A more realistic estimate of his veterinarian caseload, he said, is 12,000 to 15,000 cows, sheep and other animals every year.

But he, too, has "cried like never before."

In initial visits to the Rabel area last December, Bedsloe said it was "very, very common for ladies and sometimes men and old people to lie down in front of you with their face to the ground begging for food." He saw "children so weak they couldn't talk. (They) had to be carried or (they) moved like slow motion."

Bedsloe had been hesitant to step away from other mission activities in order to launch a feeding program. But as a Christian, he said, "there's no way you can turn your back on ... such raw human need. Particularly in these last few months, I've come to see that the Lord dealt with a lot of human need like this. He didn't turn his back on it."

Ethiopians are "a proud people...They have a dignity about them. They're not beggars," Bedsloe said. People in the Rabel area were so far removed from civilization before the drought "they never learned to beg."

"But when everything is gone...they begin to ask. It's as bad as you've seen on TV" and growing worse in some places, Bedsloe said.

Drought-stricken areas of Africa are no different than other places where people need the message of Jesus Christ, he said. But, "For people who are so hungry, there's nothing but food on their minds, physical food. They're in such a condition that, many times, their minds are not functioning properly to hear the spiritual message until you get some food in their stomachs. When you have mass starvation...it does no good to stand up and start preaching, 'God will bless you.' Folks in that condition...cannot receive it without first knowing that a cup of water in the name of Jesus is being given.

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