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Arkansas Baptist Newsmagazine, 1985-1989

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**August 22, 1985**

Arkansas Baptist State Convention

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August 22, 1985

# Arkansas Baptist

NEWMAGAZINE

Gearing up for fall  
and back to school

SOUTHERN BAPTIST  
LIBRARY AND ARCHIVE  
Historical Commission  
Nashville, Tennessee

## On the cover



ABN photo / Millie Gill

Like many others across the state, Myra Horne and her daughter, Meredith, are making preparations for the start of school this fall. New clothes and school supplies signal an end to summer's ease and a return to schooltime schedules.

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## In this issue

### 8-9 one ray of hope

A Christian's belief in God's resurrection power provides the one ray of hope for families grieving over the death of a loved one. One Arkansas Baptist family shares their grief, and a Baptist chaplain offers his advice.

### 12 keeping converts

Better counseling after public decisions could help Southern Baptists keep more of their new converts from going by the wayside, says Roy Edgemon, director of church training for the Sunday School Board.

## OBU launches 'Venture!' youth event Oct. 19

ARKADELPHIA—Ouachita Baptist University will launch "Venture!," its new campus event for junior and senior high school youth, on Saturday, Oct. 19.

The purpose of the day is to provide a day-long period of creative worship, Bible study, musical inspiration and small group encounters for church youth groups, said Mark Baber, OBU Baptist Student Union director and coordinator for the event.

"Venture!" replaces Youth Choir Day, which for 14 years featured church youth choirs from Arkansas and surrounding states to campus for a football halftime musical presentation.

## Arkansan among winners in 'Potpourri II'

Nellie Crandall of Mountain Home was among 60 Southern Baptist professional and amateur song writers, storytellers, playwrights and game designers who were selected as winners of "Potpourri II," a contest sponsored by the SBC Home Mission Board special mission ministries department.

Crandall won first place in the professional music competition for her entry entitled "Praise Him in the Sunshine."

The estimated 2,000 young people expected for the first "Venture!" will hear a theme interpretation by Nick Foster of Louisville, Ky., and two performances by Truth, a contemporary Christian music group from Birmingham, Ala.

Registration and the opening session will be held in the OBU Physical Education Center. The \$5 registration fee includes lunch, the Truth concert and a Saturday night OBU football game against Bishop College.

For more information, contact Baber at OBU, P. O. Box 3783, Arkadelphia, AR 71923, or call 246-4531, ext. 539.

The winning selections will appear in *Potpourri II*, a collection of skits, stories, songs and activities Southern Baptists can use to share Christ with students, resort tourists, campers and others at special events.

The 130 Potpourri entrants who took the creative challenge, which was advertised in state papers and various SBC media, submitted more than 340 original pieces. The 60 winners represented 25 states.

## National preaching conference set at Southern

LOUISVILLE Ky. — David A. Hubbard, president of Fuller Theological Seminary, will be the keynote speaker for the first National Conference on Biblical Preaching, March 11-14, 1986, at The Southern Baptist Theological Seminary, Louisville, Ky.

The preaching conference is being sponsored by the National Center for Christian Preaching at Southern Seminary. It will feature conferences on preaching from the Old and New Testaments, creative Biblical preaching, expository preaching, planning your preaching and several other topic areas.

In addition to Hubbard, who will present the 1986 E.Y. Mullins Lectures on Preaching, conference leaders include: J. Alfred Smith

pastor of Allen Temple Church, Oakland, Cal.; Roger Lovette, pastor of First Church, Clemson, S.C.; D.L. Lowry, pastor of First Church, Lubbock, Texas; Ken Hemphill, pastor of First Church, Norfolk, Va.; James Barry, preaching and worship consultant with the Baptist Sunday School Board, Nashville, Tenn.; and Southern Seminary preaching faculty Raymond Bailey, James Cox and Kenneth Chafin.

Registration cost will be \$40 if registered prior to Feb. 14, 1986, and \$50 until the March 7 deadline. Information is available by writing: National Conference on Biblical Preaching, Southern Seminary, 2825 Lexington Rd., Louisville, KY 40280.

## Scripture orders top five million

NASHVILLE — More than five million copies of New Testaments and Scripture portions have been ordered from Holman Bible Publishers here for churches to use in outreach preparation for the April 1986 nationwide simultaneous revivals.

Johnnie Godwin, director of the Holman division at the Southern Baptist Sunday School Board, said this represents half of the 10 million New Testaments and Scripture portions published by Holman to support the "Good News America" simultaneous revival preparation.

The state Baptist conventions in North Carolina and Georgia have ordered a total of one million just for those two states. The previous year, the Baptist General Convention of Texas ordered 1.5 million copies of a special New Testament for statewide distribution.

Godwin said the materials services department of the Sunday School Board will accept orders for the *Good News America New Testaments* through June 1986. Churches and other Baptist groups should be advised that there is approximately a four-week requirement for processing and delivering orders.

The *Good News America New Testaments* are available in King James, New American and Spanish versions for 32 cents per copy in multiples of 50. This price does not include shipping and handling.

The Gospel of John and book of Romans Scripture portions also are available in King James, New American Standard and Spanish versions. The price of the Scripture portions is \$30 for a carton of 500. There is a 5 percent discount for any order for New Testaments or Scripture portions which is accompanied by payment.



Conflict sometimes develops within a church between the longstanding members and those who have just become a part of the congregation. Although the problem is complex, the solution lies in lay leadership being committed to church growth.

This conflict is well illustrated by an event which transpired several years ago. The small church was experiencing excellent growth. On this particular Sunday morning, three individuals had made professions of faith, coming as candidates for baptism, and two families had united by transfer of letter. The young pastor was almost ecstatic with joy.

One of the older men in the church remained behind until everyone else had left, then said to his pastor, "You are ruining my church. You are loading the congregation with riffraff, and those of us who have been members across the years will soon have no place of leadership."

This story points up several kinds of feelings that individuals may have when rapid church growth transpires. First, it is not unusual for individuals to resist change. Most people feel secure when everything remains the same. New members inevitably mean that some facets of the congregation's life will be altered.

Second, the longstanding member's comment reflects a feeling that the new members are from a lower socio-economic strata of society. Some people prefer the congregation to be composed of people who have similar educational backgrounds and similar incomes. In short, these people want individuals who are as much like themselves as possible.

Finally, the statement of the longstanding member reflects a resistance to New Testament evangelism and church growth. While he certainly would have told his pastor he believed in every aspect of the Great Commission, in practice he did not.

The question is: how can the tension between the longstanding members and new members be avoided? There are at least two types of situations in which churches should undergo dramatic church growth. These are: (1) where congregations have remained dormant across the years, though they have numerous prospects; and (2) where congregations are being surrounded by new housing developments.

A study of the New Testament will reveal biblical principles for dealing with controversy over church growth. First of all, as one studies the New Testament, he will discover that controversy is nothing new. For example, Paul and Barnabas, two of the greatest men of the early church, were embroiled in sharp disagreement over whether John Mark should accompany them

on their second missionary journey. Mark had left during the first missionary journey, and Barnabas wanted to give him a second chance. Paul steadfastly refused (Acts 15:37-39).

God used this event to initiate more missionary activity. Barnabas took Mark, while Paul worked with Silas. In the crucible of struggle, Mark became one of the great early Christians.

Second, the Scripture indicates controversy can occur because of improper theology. For example, certain Jewish Christians, called "Judaizers," felt a Gentile could only become a Christian by first becoming a Jewish proselyte. They said, "... except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). Paul stated emphatically, "But though we, or an angel from heaven, preach any other (kind of) gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

This issue was of the utmost importance. Is one saved by grace through faith or by grace plus the law? There were several reasons for the attitude of the Judaizers: (1) they found change impossible to accept; (2) they misunderstood God's grace and the plan of salvation; and (3) a plan of salvation mingled with works appealed to their carnal nature.

The final, and most important principle, is that of church growth. The New Testament clearly teaches both numerical and spiritual growth. Jesus told his followers, "While you are going, discipline all nations" (Matt. 28:19a). This was exactly what the early Christians did. The lay people were driven from Jerusalem all over the then known world. As a result, churches sprang up almost everywhere they went. Often, they formed the nucleus of churches to be established by Paul, Barnabas, Silas and Timothy.

In order to keep down conflict between longstanding and new church members, the pastor needs to impart a dream of church growth to his people. Today as never before, Southern Baptists have the tools to train lay people as effective witnesses.

The Lay Evangelism School trains a Christian to use his testimony and a scripture booklet to present the plan of salvation. Each week, for a period of 12 weeks, the individuals make witnessing visits to the lost, return to the church and share their experiences. Almost always, there will be some victory which will allow the group to rejoice together.

When Christians recognize the plight of individuals without Christ and are committed to New Testament evangelism and church growth, the conflict between longstanding and new members is lessened. If churches are to become what Christ wishes them to be, church growth is essential.

# Arkansas Baptist

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meeting the information needs of Arkansas Baptists

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## Starting churches strengthens vision, commitment, involvement

by Mark Kelly

ASHDOWN—One good missions experience invariably leads to another, believes Jerry Winfield.

The congregation he serves as pastor, First Church, Ashdown, started a mission church years ago under the leadership of former pastor Lawson Hatfield. Driving the nails and wielding the paintbrushes themselves, they raised a building for the mission. Over the years, they watched that effort grow into a thriving, ministering congregation, the Ashdown Oak Grove Church.

Their sense of pride at having successfully started a new church created a real eagerness in the members of First Church when they were asked recently to consider launching another mission effort in a growing area east of town, said Winfield.

"Birthing a new congregation brings a sense of pride to the parent church," observed Winfield, who has led the church since 1982. "Starting new missions only enhances the other things a church is doing. It strengthens their missions vision and gets a church away from just looking at its own needs. Giving time and dollars of their own to a mission increases the commitment and involvement of people."

After starting the Oak Grove mission, a period of expansion at First Church ensued, said Winfield. That expansion of facilities was mandated by a rapid growth in the population and economy of the county.

which had been begun roughly at the same time Ashdown began to experience its growth. Offering 65 miles of shoreline for fishing, hunting, camping and boating, the lake meets flood control, water supply and recreational needs for much of southwest Arkansas. The Corps of Engineers estimated nearly 2.5 million people traveled through the area in 1984.

More than a recreational area, Millwood Lake is and will continue to be the focus of continuing growth in the Ashdown area, Winfield observed. New housing is beginning to stretch out along the 15-mile stretch of road toward the Millwood dam.

Two communities already exist between Ashdown and the lake, Winfield pointed out. Jack's Isle and Yarbrough's Landing, though based primarily on the resort economy of the lake, are growing and will continue to attract retirement and suburban development. Corps of Engineer traffic counts estimated an average of 1,164 persons traveled through the two communities each day in 1984.

"That area is what we call a 'growth community,'" explained Floyd Tidsworth, church extension director for the Arkansas Baptist State Convention. "It isn't a new community as such." In fact, Yarbrough's Landing was an old steamboat river landing before the lake was created.

"Communities like this begin with weekend cabins and a resort economy, but eventually people retire there, and others will live there because of its proximity to Ashdown," continued Tidsworth. "This particular area will continue to grow and develop on its own, in addition to Ashdown's growth in that direction."

"We felt like we had two options: either try some resort ministries at Millwood Lake or establish a new mission church out there," recalled Winfield. "We knew the area had a great deal of traffic and that Ashdown's growth would take the city in that direction."

First Church's Missions Committee invited ABCS state staff members for resort ministries and church extension to visit the area. Acting on their recommendations, the committee asked the congregation to consider planting a new church in the lake vicinity. On Start-A-Church Commitment Sunday, March 24, 1985, Ashdown First voted to launch a new mission.

"We saw three reasons to start a church at Millwood Lake," Winfield said. "First, there is a need. The area has potential and no Southern Baptist witness.

"Second, Millwood Lake is really too far from us for our church to reach it effectively. In addition, the area has its own strong community identity," which would keep some people from coming to First Church.

"Finally, we saw this is something we could do beyond the four walls of our church building. It really is missions, and our

people need to do missions, as well as give to missions.

"In addition, our church had a good experience starting a church before, and they were eager to do it again," Winfield continued. "In fact, we had five people volunteer to work in the mission the very day we voted to start it."

With the assistance of ABCS new work consultant Vern Wickliff, First Church's Missions Committee conducted a survey of the Jack's Isle and Yarbrough Landing communities. They discussed possible steps toward starting a new church and, with the assistance of a church member who is retired from the timber industry, began looking at various pieces of property.

More than the construction of a building, the purchase of property counts as an important strategic move in starting a new work in such an area, noted Tidsworth. By investing in the land, a sponsoring church demonstrates to area residents its intention to establish a permanent work, he observed.

In addition to a property purchase, a sponsoring church should follow up their survey with an attempt to establish ministries which are tailored to specific needs in the area, Tidsworth added. In addition to the more traditional backyard Bible clubs and revival services, ministries related to specific needs—such as homebound persons—say to people, "We care about you," he said.

A further step would then involve establishing a mission fellowship in an area home, he continued. With good leadership, such a fellowship can pull together a nucleus of support which will help the people commit themselves not only to Christ, but also to each other and the ministry of a new church in their community, he said.

"Arkansas has many 'growth communities' such as the Millwood Lake area, asserted Tidsworth. A similar "Missions Model" project is being planned by Little Red River Association northeast of Heber Springs in a community called Tumbling Shoals, he said.

Planting new churches in such growth areas will reach more people more quickly than any other method of outreach, affirmed Winfield, who sees such projects as being at the heart of what Christian faith is all about.

"Real Christianity is not intended to be just and inward, mystical experience," he said. "It's also relating in an outward, tangible way to other people. Too often we say to our people, 'Come, sit and hear,' when we need to be saying to them, 'Go, tell and do.'

"We are called to involve our people in missions at every level," he concluded. "Missions has got to be more than just giving our money. It's also a matter of giving ourselves."

Mark Kelly is a staff writer for the Arkansas Baptist Newsmagazine

### Modeling missions



In the mid-1960s, the Nekoosa Paper Company built a plant at Ashdown. Employing 1,500 persons, the plant boosted the local economy tremendously. According to Winfield, Little River County boasts the third highest per capita income in the state. In 10 years after the plant was built, Ashdown doubled in population.

Similarly, Ashdown First almost doubled its total membership between 1960 and 1980. During that same period, total church receipts increased from \$19,365 to \$202,169.

After a period of such solid growth, Ashdown First was ready to turn its attention back to starting a mission, explained Winfield. A long range planning survey turned up a significant number of people who felt that, in addition to building and staff development, an emphasis needed to be made on "doing something down at the lake."

"The lake" in question is Millwood Lake, a 29,000 acre Corps of Engineers reservoir

## You'll be glad to know...

...Cooperative Program receipts continue to grow! How thankful I am for the increased support of world missions through our Cooperative Program. Receipts at the end of July show an increase of 9.21 percent in giving to world missions above last year's giving at the same time. However, we have only reached 96.63 percent of our budget to date.

We were recently recognized for having, one of the highest percentage increases of all the state conventions. Many have a new vision of world needs. More people are involved in mission work such as AMAR in Brazil and the Indiana Link-up. The more we know, the more we do, the more we want to do. We may have a record number of churches giving this year. There are 764 churches that have given more this year than last year. Six associations have 100 percent of their churches participating.

Why would I be so happy when we are 3.37 percent short of the budget? Our sister convention, Colorado, has had to let their BSU workers and editor go. They have had to put their office building on the market in hopes its sale price may cover their deficit. Another convention, South Carolina, has had to call a special session of their convention to take action to try to save one of their colleges. No suspicion of misuse of funds is involved. Our ministries sometimes seem to grow faster than our stewardship. In the case of the college, a severe decline in high school graduates resulted in a loss of enrollment greatly impacting their receipts. Our colleges face very severe problems due to this same fact.

We owe a real debt of gratitude, not only to all who give regularly through the Cooperative Program, but to all of the administrators of our agencies and institutions who are functioning as responsibly as possible during these tight times.

Speaking of schools, one out of five students in all theological schools in the United States is enrolled in one of our seminaries. Four of the five largest seminaries in the United States are our Southern Baptist Seminaries.

Let's keep up the good work.

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



Moore

## Letter to the editor

### Pray for Peace Committee

The interview with Johnny Jackson in the July 11 issue chilled my blood. Read it closely and you'll see what disgusts so many of us about these so-called "conservatives."

In paragraph three, Jackson admitted his friends are out to change our convention. He also plainly confessed their method and goal is political control of the SBC.

In paragraph five, he made over "good conservative people" like Adrian Rogers and Ed Young, who were appointed to the Peace Committee. What does that make people like Winfred Moore, Herschell Hobbs and Christine Gregory, who would have nothing to do with their tactics? Liberals?

In paragraph six, he expressed his approval of Charles Stanley's violation of the SBC constitution by noting he was "pleased with the outcome and the vote." As long as these guys get what they want, how they get it doesn't matter. The "justice" of their cause allows any means to their ends.

In paragraph 10, Jackson admitted Winfred Moore's landslide election in the name of peace will not result in nominations and appointments any less stacked with their

pawns. Stanley will ignore Moore and Huff like he ignored Don Wideman last year.

In paragraph 14, Jackson threatened any leader like Russell Dilday who speaks out against the new regime: "If he should continue to oppose Dr. Stanley and other conservative presidents we hope we will elect, then something would have to be done." So much for democracy and the individual's right of conscience. "We" are in charge now. Get in line.

What peace can you make with one who is convinced God is on his side? How can you find middle ground with someone who is convinced he alone stands on holy ground?

For our "conservative" regime, peace in the SBC means everyone goes along with them. Their will for the SBC must be God's will. Peace means submission to their "authority" and subjection to their will.

Pray for the Peace Committee. It will take a divine intervention like the one that elected Winfred Moore to return our convention to the people. — Eileen Carroll, Louisville, Ky.

## Southern College registration Aug. 26-28

WALNUT RIDGE—Registration and orientation for the fall semester at Southern Baptist College in Walnut Ridge will be held Aug. 26-28, according to Jerol Swaim, vice president for academic affairs and registrar.

"Students who have not pre-registered or contacted the college should do so immediately," Swaim said. "This initial meeting will inform the student of the required forms to be completed and allow a visit with financial aid representatives to determine if the student qualifies for any type aid." Swaim reported. The registrar pointed out that approximately 97 percent of Southern's students qualify for some type of financial aid, "which is a great help to most families."

According to Swaim, freshmen enrolling as new students should report even earlier than

others to attend freshmen orientation Monday, Aug. 26, at 8:30 a.m. in the Southland-Mabee Center. That process will continue the next day, Aug. 27.

Sophomore, junior and senior students will register for classes Tuesday, Aug. 27, at varying times, Swaim reported, as well as transfer students and those who attended the college in previous years. Students may contact the registrar's office for the time specified for their class and status.

Night students will enroll Monday, Aug. 26, at 6 p.m.

"The 1985-86 academic year will be a very special one for Southern Baptist College," noted Swaim, "as we enroll and graduate our first senior students with the bachelor of arts degree in Christian ministries."

### Cooperative Program report: July

Summary for July 1985		January-July gifts		
		Year	Over (under) budget to date	% increase over previous year
Received	\$909,706.28	1980	\$127,282.38	13.47
Budget	\$956,331.17	1981	\$78,565.38	11.70
(Under)	(\$46,624.89)	1982	(\$130,114.52)	8.90
		1983	(\$55,680.44)	11.34
		1984	(\$395,530.96)	2.53
		1985	(\$225,106.43)	9.21

Cooperative Program receipts continue to be slightly under budget requirements, even though they are running slightly above 9 percent for a year ago. The budget for 1985 is well within our reach. — L.L. Collins Jr.

by Millie Gill / ABN staff writer

## people

**Charles D. Conner** retired as director of missions for Red River Association Aug. 15 following 31 years of service. He and his wife, Irene, are residing in Waco, Texas.

**Stephen C. Martin** is serving as pastor of Flippin First Church. Martin, a native of DeQueen, moved there from Fort Worth, Texas.

**Randy Dill** has resigned as interim minister of music at Conway First Church to join the staff of Burlington Church in Florence, Ky.

**Nathaniel "Sonny" Simpson** began serving Aug. 18 as pastor of Watson Chapel Church, Pine Bluff. He came there from Sheridan Road Church in Tulsa, Okla. A native of Trumann, he is a graduate of Southern Baptist College. Simpson attended Union University, Jackson, Tenn., and Texas Bible College, Marshall, Texas. He has served as pastor of churches in Arkansas, Mississippi, Tennessee and Oklahoma. He and his wife, Marilee, have two sons, Jonathan David and Joel Daniel.

**LaMar Herndon** has resigned as pastor of North Main Church in Sheridan.

**Charles VanPelt** has resigned as pastor of Riverside Church in Donaldson.

**David Payne** has resigned as minister of music at Marianna First Church to join the staff of Cloverdale Church in Dothan, Ala.

**Ron Coats** has resigned as pastor of Snow Lake Church.

**David McCord** has resigned as pastor of Community Bible Church in Caddo River Association to continue his studies at Southwestern Baptist Theological Seminary.

**Herb Sennett** has resigned as pastor of Trinity Church in Searcy to move to Palm Beach, Fla., where he has accepted a teaching position at Palm Beach Atlantic College.

## briefly

**Monticello Second Church** will observe its 60th anniversary Oct. 27 with Sunday School, a morning worship service, a potluck luncheon, a building tour, visitation, fellowship, Church Training, a concert by the Ouachita Singing Men and a homemade ice cream supper.

**Lonoke Church Brotherhood** is assisting Bell Grove Church with the construction of a building each evening from 6 to 8 p.m. and each Saturday from 8 a.m. to 3 p.m., according to pastor Eddie Simpson.

**Cabot First Church** youth will close a mission choir tour with a performance in their local church Aug. 25. Other performances were in West Memphis, Ward, Greenville, Miss., and Panama City Beach, Fla.

**North Point Church** near Little Rock ordained Lester Harris as a deacon Aug. 4. Pastor Steve Harrelson moderated the service, assisted by E. W. Goodson, a church member, W.T. Holland of Little Rock and Millard Gates of Cross Roads Church, Little Rock.

**Bentonville First Church** licensed Jeff Simpson to the ministry Aug. 11.

**Batesville West Church** honored both its pastor, Randy Maxwell, and associate pastor, David Tohlen, Aug. 18 for six and five years of service, respectively.

**Etowah Church** will observe homecoming Sept. 29 with all-day services, according to pastor Bobby Hall.

**Benton Calvary Church** will ordain Ron Harper, minister of youth and children, Aug. 25.

**Midway Church** at Judsonia ordained Clayton Berry as a deacon Aug. 18.

**Pleasant Grove Church** at McCrory celebrated its 105th anniversary with homecoming Aug. 4.

**Crosby Church** at Searcy will observe its annual homecoming Aug. 25.

**Eagle Mills Church** near Bearden dedicated 3.5 acres of land, valued at \$20,000 Aug. 11. A 3,200 square foot building will be constructed as the first phase of a building program. The Arkansas Baptist State Convention Missions Department provided \$2,500 toward the cost of the property. J. Everett Sneed, editor of *Arkansas Baptist Newsmagazine* was dedication speaker. Pastor James Chris Morgan presented a plaque in absentia to Lila Stewart, age 92, recognizing her as the first contributor to the building fund.

**Witts Chapel Church** at Maynard will observe its 100th anniversary Oct. 6 with services that begin at 9:45 a.m.

## Mug-wielding missionary mom foils Mexican robber

MEXICO CITY (BP)—Southern Baptist representative Jurhee Philpot foiled an armed robber who entered her home July 30. Her weapons of self-defense: hot coffee and a coffee mug.

Philpot, a Texas native, was at home with her daughter, Jodi, when she saw a young man come in the front door. Thinking he was a utility workman, she walked from the kitchen with a mug of coffee she'd just poured and asked him to identify himself. He pointed a gun at her and announced his intent to rob her.

Before thinking of the danger, Philpot threw the hot coffee into the man's face. When he covered his face she began hit-

ting him on the head with her sturdy coffee mug. The robber quickly retreated, colliding with the door frame as he left. Philpot chased him down one flight of stairs in the condominium building where she lives. Jodi, 22, gave chase for another half flight before both women realized the danger of pursuit and returned to their residence.

They later discovered the robber also had entered the home of Southern Baptist representatives David and Lorna Daniell in the same building. A housekeeper had spotted the man twice but thought he was a friend of the family.

"Just that morning in my devotional I

had thanked God for being Lord of our lives, and I told him I wanted him to be Lord in all areas of my life," Philpot said. "Then he showed me he was in control. He had me in the kitchen where I could see the man enter, he gave me the 'weapon' to defend myself, and I wasn't afraid at the time."

Philpot's husband, James, is chairman of the organization of Southern Baptist representatives in Mexico. The two were appointed by the Southern Baptist Foreign Mission Board in 1967. She was born in Childress, Texas. He was born in Polk County, Ark. Both grew up in Fresno, Calif.

## Jackson churches challenge 'political action' ruling

JACKSON, Tenn. (BP)—A class action lawsuit to exempt churches from being classified as "political action committees" under the Tennessee Campaign Financial Disclosure Act was tried Aug. 7 in Chancery Court of Madison County.

Thirteen Jackson-area churches—nine of them Southern Baptists—declined to file disclosure forms and instead brought suit against the State of Tennessee on the grounds that such classification violates the freedom of religion guarantee of the First Amendment of the United States Constitution.

At the conclusion of the day-long trial, Judge Joe Morris announced he will review the testimony and the filed briefs and render his decision at a later time.

The 1980 act declares any organization which spends as much as \$250 in support of a candidate or referendum issue would be a political action committee and must file financial disclosure forms, listing receipts and expenditures.

On Aug. 29, 1984, Attorney General Michael Cody issued an opinion that churches which spent at least \$250 in seeking to defeat an Aug. 2, 1984, liquor-by-the-drink referendum were subject to filing the financial forms within 48 days after the election. The referendum was defeated by 40 votes.

The churches' lawsuit seeks a declaratory judgment that the statute is a "serious violation of the First Amendment of the U.S. Constitution which guarantees religious liberty and the separation of church and state."

At last Wednesday's trial, the plaintiff churches presented several pastors and representatives of various religious organizations who testified that the churches' participation in the liquor referendum was on the basis of religious and moral grounds, rather than for political reasons.

The state's defense declared that under the disclosure act as passed by the Tennessee General Assembly the churches must be treated like any other organizations.

Lee Boothby, attorney for Americans United for Separation of Church and State, told the court the ultimate issue is whether or not the legislation as applied to churches is unconstitutional. Boothby assisted Jackson Attorney Michael Tabor in representing the churches.

Representing the state, Cody declared that the issue is fair and equal treatment for all

groups, including churches. He noted each church in the suit had contributed to a political action committee (Citizens Against Drug Abuse) or had purchased advertising in relation to the August 1984 liquor referendum. "This is basically a legal issue," Cody said.

Three Jackson pastors took the witness stand to declare their churches' involvement was because of biblically-based religious convictions which relate to many moral and ethical matters.

Robert Irving, pastor of Jackson's Woodland Church, testified his church had opposed the referendum in many ways because the use of alcoholic beverages is "biblically wrong, based on many references in Scripture."

Billy Ringo, pastor of Skyline Church of Christ, Jackson, said his church opposed the referendum because of what liquor "does to moral character, to society in general and to families." He said the abuse of alcoholic beverages has led to family breakups, child abuse and even death.

Ringo added liquor is just one of many moral issues his church has spoken against, citing sexual immorality, gambling, pornography and violence.

John Lee Taylor, pastor of West Jackson Church, testified opposition to liquor-by-the-drink is consistent with his church's continuing concern for this matter. He noted his church has sponsored an Alcoholics Anonymous group since 1979.

"Unquestionably, alcohol is a moral and religious issue," he said.

Taylor referred to a May 28 letter from Cody which said a pastor could preach against liquor in his pulpit and not violate the statute. "I interpret this to mean that as long as we stay in the walls of the church house, we are exempt from being a political action committee," Taylor said. "We believe the church is to go into all the world."

Taylor also told the court the 1985 Southern Baptist Convention passed a resolution which expressed opposition to any law that would classify churches as political action committees.

All three pastors testified that Cody's ruling kept their churches from participating in a November 1984 referendum which would have removed package stores from Jackson.

The ruling also affected the involvement of First Church of Waverly in a November

1984 referendum to permit package liquor stores in that city, according to testimony by Pastor Maurice Coleman. The Waverly referendum passed by one vote (736-735), although two earlier package store referenda—which the church openly opposed—were soundly defeated.

The effect of the attorney general's ruling was described as "devastating" by Tom Madden, executive secretary of the Tennessee Baptist Convention, adding he had received many calls from pastors who had customary participated in liquor referenda.

Opposition to the ruling on religious liberty grounds also was given in testimony by Forest Montgomery, counsel for the office of public affairs for the National Association of Evangelicals, Washington; Dean Kelley, director of religious and civil liberty, National Council of Churches, New York City; Robert Maddox, executive director of Americans United for Separation of Church and State, Silver Springs, Md., and Robert Destro, member of the U.S. Civil Rights Commission and assistant law professor at Catholic University, Washington.

Cody objected several times to their testimony, saying a church can speak out. "Only if it spends funds in speaking out is it required to file financial disclosure forms."

Kelley cited the ruling's negative impact in (1) time and energy needed to register as a political action committee and to file reports; (2) the "chilling" effect in discouraging action, and (3) that churches would feel it is improper to give government any supervision of religious affairs.

"We should not have to ask permission from government to do what we feel God has called us to do," Kelley said.

The state chose not to call any witnesses, but to base its case on its pre-trial brief and on a post-trial brief which deal with issues which came up during the trial, Cody said.

After the closing statements by both sides, Chancellor Morris noted ministers have a responsibility as well as a right to speak their convictions. "There is a common bond here," Morris said. "Everyone here believes in religious freedom, freedom of the press and freedom of speech."

Morris said he is taking the case under advisement and will render his decision after studying the briefs and testimony presented.

## Ordination of pastor first-ever for Brunei evangelicals

SERIA, Brunei Darussalam (BP)—The first ordination to the gospel ministry among evangelicals in Brunei took place this summer at Bethel Church of Seria.

More than 200 people, full capacity for the church, attended the ordination service of Geoffrey Yong. The group included church members and representatives from evangelical groups in Brunei, Singapore and Sarawak, Malaysia.

The customary questioning of the ordina-

tion candidate, which took place the evening before the service, was open to the entire congregation so that everyone could listen and learn.

Yong became a Christian about 10 years ago in the Seria church and left a job with Brunei Shell Petroleum Co. to go into full-time Christian service. His home church sent him to Singapore for theological training and invited him back to be their pastor when he graduated in June 1983.

He has been the pastor for two years at Bethel, which has English and Mandarin congregations. His wife, Debby, was included in the ceremonies so her role as pastor's wife could be encouraged and strengthened.

Brunei is an Islamic nation about the size of Delaware that shares the island of Borneo in the South China Sea with parts of Malaysia and Indonesia. Southern Baptist missionaries Bobby and Dorothy Evans of Georgia have lived there since 1981.



# Christian message of hope helps family endure loss; chaplain

by J. Everett Sneed

**Editor's note:** On July 2, Shauna Renaye Veteto, the eight-year-old daughter of Danny and Pam Veteto of Mulberry, died. The Vetetos, in an effort to assist others who are involved in the grief process, graciously consented to allow the *NewsMagazine* to interview them regarding their emotions. The following article is an interview with the Vetetos in which they express their sorrow,

anxiety and frustration resulting from the death of an eight-year-old daughter. The second portion of the article is a discussion of the sorrow and grief process with Ed McDonald, director of pastoral care for the Baptist Medical Center. Both Veteto, who is pastor of First Church, Mulberry, and McDonald shared with the perspective of assisting persons in time of sorrow and crisis.

"The death of Shauna came as a shock. We had had no indication of any major problem with her until only three weeks prior to her death," Mrs. Veteto said. Her death resulted from large aneurysms on the brain.

The difficulty in comprehending Shauna's death was further compounded by the circumstances surrounding her birth and commitment to the Lord. "There was a time in which we couldn't have children," Mrs. Veteto continued. "The very day Shauna was born, we dedicated her to the Lord. When she was three years old, she began to sing in the church. She was extremely bright. By the time she was in four-year preschool, she was doing puppet shows for the other children."

Shauna was saved when she was six years of age and had already committed her life to be a veterinary missionary. "One of the

difficulties we have stems from Shauna's total willingness to do what she felt the Lord wanted her to do," Mrs. Veteto said.

Veteto added, "Many parents do not want their children to be foreign missionaries because of the separation, but we had no reluctance whatsoever in allowing her to go as a foreign missionary. This intensifies the mystery as to why the Lord chose to take Shauna rather than to let her to be used."

The Vetetos have two other children, Carl, age 12 and Jonathan, age five. The Vetetos pray for each child had been quite different. "Each evening we would pray for Carl, who is strong, that he would be drawn close to the Lord. We would pray for Jonathan that he would become a Christian as soon as he reached the age of accountability. But for Shauna we prayed that God would do something very special in her life,"

Mrs. Veteto said.

Mrs. Veteto expressed feelings of guilt because she missed Shauna. "I know the Lord was so good to us to allow us to have Shauna for eight years, and I know it was his will to take her, but I feel guilty because I miss her so. I felt I was raising her, like Mary, to be something special for God, and I miss her so. It is difficult for me to not feel sorry for myself because I miss her so intently."

Mrs. Veteto indicated she missed desperately the mother-daughter relationship. "Shauna was just reaching the age she was beginning to enjoy frilly dresses, painting her fingernails and all the other things little girls do as they observe the activity of their mother," Mrs. Veteto said.

Veteto observed the closeness of their family unit. He said, "There are things our family will never be able to do again. The thing that disturbs us most of all is the fact we miss her so intently. Since I am a pastor, and we are away from our parents, we always tried to plan Friday night for family activities. The children have always been closely involved in all we do. We tried to do a lot of outside things such as camping and fishing with the main goal to show our affection to our children. Often on Friday nights, I would sleep with the boys and Pam would sleep with Shauna."

ABN photo / J. Everett Sneed



A portrait of eight-year-old Shauna Renaye Veteto hangs as a reminder of the loss suffered by her family upon the youngster's sudden death. Pictured, left to right, are her brother, Carl; father, Danny; younger brother, Jonathan; and mother, Pam.

# explains process of healthy grieving

The Vetetos are struggling to restructure their family relationships. "There were five members of our family; now there are only four," Mrs. Veteto said. "Danny and I read that 70 percent of the families that lose a child get a divorce. We can understand why, because a family feels that part of it has been cut off when a child dies."

The great comfort the family has experienced has come from their relationship with the Lord, the support of First Church, Mulberry, and individuals across the state. "We know Shauna was a Christian. She always expressed joy, and we feel if God wanted her to come home with him, she would have done it willingly," Veteto said.

"We also have had tremendous support from our church," Veteto continued. "They have tried to meet every one of our needs. Christian friends from across the state have responded in a marvelous way, and we want to express our appreciation to everyone for all they have done."

Reflecting on the Veteto's comments, Chaplain McDonald said, "We need to remember grief is a normal indication of a disruption in the wholeness of a person or family. It is normal for an individual to feel a part of his life is gone."

"We need to recognize the Christian is subject to the grief process just as the non-Christian," McDonald continued. "It is not a sin to grieve, nor is it a lack of faith. Paul wrote, '... that ye may grieve not as others who have no hope' (1 Thess. 4:13). The implication is the Christian grieves, but not without hope."

McDonald listed six stages of grief. These are: (1) shocking blow of the loss; (2) numbing effect of the shock; (3) struggle between fantasy and reality; (4) breakthrough of a flood of grief; (5) selected memory and stabbing pain; and (6) acceptance of the loss and reaffirmation of life itself.

"Individuals may move through these stages in order," McDonald said, "or they move back and forth from one stage to another."

McDonald feels that, for the devoted Christian, there may be a feeling of guilt. He said, "A Christian may say, 'My loved one is with the Lord, so I should rejoice.' This pro-

duces a feeling of guilt because the individual grieves over the loss.

"There are probably two reasons for this feeling of guilt," McDonald continued. "These are: (1) we don't want to accept the experience of the loss; and (2) we have failed to hear the anguish and laments found in the Scriptures. I have been privileged to share with many as they go through their period of loss, and what I hear is their own lament psalm closely paralleling the laments of the Psalms. Jesus used the words of a Psalm on the cross, as he said, 'My God, my God, why hast thou forsaken me?'"

The chaplain said individuals must experience grief in order to know the resurrection power. "I believe in the resurrection at the end of the age. But I also have seen the resurrection power available to individuals as they emerge from the grief process. Sometimes, we have been programmed to believe feeling is bad. But this is not the case. The real problem is how we handle our feelings. God intends for us to feel."

McDonald says the best process is for individuals to feel, acknowledge their feelings and work through their feelings. "It is helpful, if an individual experiencing grief has a friend with whom he can talk and just be himself. This is where a counselor or a minister who knows the dynamics of grief can assist. He needs to listen and help the individual to work through the process."

Chaplain McDonald said all too often listeners would feel they had to do something. "Our society is action oriented. In reality, if a person says I must do something for my grief-stricken friend, he is in effect saying salvation is by works. But the very nature of God and the very nature of salvation is by faith. Our listening to and hearing people who are in grief is a matter of our being able to walk with them through the grief process."

McDonald emphasized the necessity of being with people at a particular stage of grief. "It is never my responsibility to make a person move from one stage of grief to another or to tell him how he is to feel. It is my responsibility to be with him and to understand the dynamics of grief, so I can understand and assist him."

The chaplain commended the Vetetos for their understanding of the Christian message of hope. He said, "We always should emphasize the message of Paul from Romans 8, as he said 'Not even death can separate us from the love of God in Christ Jesus our Lord.'"

"In the post-resurrection account of Jesus walking with the two on the way to Emmaus, Christ spoke of this hope," McDonald continued. "As the two shared their grief and their hurt with the stranger, they said, 'We had hoped he was the One to redeem Israel.' They were disappointed and sad."

"Jesus, however, did not scold them or belittle them," McDonald observed. "He traveled with them, listening first and then sharing with them. Later, as they described Jesus' presence, they said, 'Did not our hearts burn within us? From being sad and downcast, they had become excited and uplifted because Jesus walked with them.'"

"In the grief process, we need to walk with the individual and understand the process of grief which he is undergoing," McDonald concluded. "Our hope is not he or we will be free from pain and death. Our hope comes in that we are not alone, as we walk down the road."

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

## Books recommended by Chaplain McDonald for further reading:

*You and Your Grief*, Edgar N. Jackson, Meredith Press, N. Y., 1962

*Good Grief*, Granger Westburg, Fortress Press, Philadelphia, 1972

*Tracks of a Fellow Struggler*, John Claypool, Word Books, 1974

*Pastoral Care in Counseling in Grief and Separation*, Wayne Oates, Fortress Press, Philadelphia, 1976

*Anxiety in Christian Experience*, Wayne Oates, Westminster Press, 1955

## VBS, crusade project brings 2,418 Jamaicans to Christ

RICHMOND, Va. (BP)—More than 470 Southern Baptist volunteers returned to the United States from Jamaica in late July after a week of Vacation Bible Schools, medical and dental clinics and construction projects.

Workers taught about 20,000 children in VBS and also led 2,418 people to first-time professions of faith in Christ through evangelistic rallies and personal witnessing.

Meanwhile, physicians and dentists treated

about 7,400 people, with the dentists removing 3,800 teeth during the week. Construction crews worked on dozens of church buildings and a school on the island.

The annual project on the Caribbean island is one of the biggest volunteer efforts of its kind among Southern Baptists and the largest to date led by Foreign Mission Board staff members, according to James Cecil, associate director of volunteer enlistment,

who headed the project.

VBS enrollment increased 20 percent over 1984, while professions of faith increased 25 percent, he said. The number of volunteers also was up from last year. Volunteers came from churches in 17 states: Alabama, Arkansas, Colorado, Florida, Georgia, Illinois, Kansas, Kentucky, Louisiana, Mississippi, Missouri, Nebraska, North Carolina, Oklahoma, Tennessee, Texas and Virginia.

## Foreign missions notes

### Discipleship follows literacy

RUMURUTI, Kenya — Three young women in Kenya put their new reading skills right to work learning about their Christian faith. They're part of a discipleship program, started by Ruth Ann Green, the same Southern Baptist missionary who taught them to read and write. One of the four young women in the discipleship group works in the Greens' home and teaches a Sunday School class, often using one of the Green's puppets in teaching her lesson.

### Irish target Sunday trade

BELFAST — A resolution affirming "the sanctity of the Lord's day" was passed by the Baptist Union of Ireland during its recent annual assembly. The union deplored "the increase in Sunday trading, sporting events and general disregard for the principle of one day in seven set aside for worship, meditation and rest." A Belfast businessman, Samuel N. Hamilton, was installed as president of the 95-congregation union. The 300-plus delegates also passed a resolution that political grievances in Ireland "should be expressed in a constitutional way." It stated, "changes... should be effected by persuasion and negotiation and not by subversion and destruction."

### Colombian Baptists expand

MEDELLIN, Colombia — A fourth Baptist church has been organized in Medellin, Colombia's second largest city, which has more than 1 million people. The new congregation of 36 members includes 10 who were baptized during an inaugural three-hour service attended by 150 people. Working with the America Church, named for a section of Medellin where the church is located, are Southern Baptist missionaries Zach and Barbara Deal. A number of visitors were from nutrition and handcraft classes led by Mrs. Deal. Funds from the Lottie Moon Christmas Offering helped the congregation purchase a building.

### 98,000 Thais see films

BANGKOK, Thailand — The mass communications arm of Southern Baptist mission work in Thailand scheduled 953 Christian film showings during the past year to 98,781 viewers. As a result, 835 people professed faith in Jesus Christ and 351 rededicated their lives to him.

#### Business manager

wanted for the Alaska Baptist Convention. BA in Business Administration and CPA preferred. Must be devout churchman. Contact Dr. John Allen, Alaska Baptist Convention, 1750 O'Malley Road, Anchorage, Alaska 99516. Phone (907) 344-9627.

## July Cooperative Program receipts drop sharply

NASHVILLE, Tenn. (BP)—Prospects of Southern Baptists meeting the 1984-85 basic operating budget through the national Cooperative Program were dimmed in July.

Contributions to the worldwide mission and education programs funded through the unified budget were \$8,732,631 in July, a decrease of 12.94 percent (\$1,298,348) from gifts in July 1984, of \$10,030,979.

However, the yearly totals continue to run significantly ahead of the 1983-84 fiscal year. After 10 months of the fiscal year, the national Cooperative Program has received and disbursed to the 20 SBC agencies included in the budget \$96,867,253. That is \$6,266,515 (6.92 percent) ahead of the same figures a year ago.

The basic operating budget for 1984-85 is \$118 million. Contribution will have to exceed an average of \$10.5 million in each of the final two months to reach that figure.

From January through June, monthly gifts through the national Cooperative Program averaged more than \$10.3 million, including three months over the \$10 million mark:

\$10.8 million in January; \$10.1 million in March and \$10.3 million in May.

The monthly average for all 10 months is \$9.69 million. An average of \$9.83 million is necessary to meet the basic budget.

The July percentage reflected a large drop not only because it was the second lowest month in the current fiscal year but also because July 1984 was the second highest month for 1983-84 (and at the time the second highest month in CP history).

The falloff was widespread with 19 of the 37 state conventions affiliated with the Southern Baptist Convention contributing less in July 1985, than in July 1984. On the year however, 34 state conventions are running head of a year ago.

And the \$96.9 million total after 10 months is more than Southern Baptists gave through the national Cooperative Program in any entire year prior to 1982-83. After 10 months five years ago, (1979-80) the figure was \$59,490,755 and 10 years ago (1974-75) it was \$34,299,849—increases of 38.59 percent and 182.41 percent respectively.

## South China Sea site for group's first baptism

LABUAN, Malaysia — A small group of Baptists on the tiny island of Labuan, off the northwest coast of Borneo, gathered beside the South China Sea in May for its first baptismal service.

The group began meeting in the home of Baptist layman Patrick Low, posted to Labuan with the Royal Malaysian Air Force. In November 1983, Bobby Evans, Southern Baptist

missionary to Brunei, started making monthly trips across the Brunei Bay to lead home Bible studies.

The congregation gained strength and this past January began renting a building for regular Sunday worship. Three Baptist laymen from Sabah, Malaysia, and two from Brunei rotate with Evans in ministering to the group.

## Area WMU Training Conferences

Sept. 9 a.m., p.m.	First, Crossett
Sept. 10 p.m., Sept. 11 a.m.	First, Camden
Sept. 12 a.m., p.m.	Immanuel, Texarkana
Sept. 16 a.m., p.m.	Grand Avenue, Ft. Smith
Sept. 17 p.m., Sept. 18 a.m.	First, Siloam Springs
Sept. 19 a.m., p.m.	First, Harrison
Sept. 30 a.m., p.m.	Walnut Street, Jonesboro
Oct. 1 p.m., Oct. 2 a.m.	Calvary, West Memphis
Oct. 3 p.m.	Central, No. Little Rock

Day Session  
10 a.m. - 2:30 p.m.

Night Session  
7 - 9 p.m.

Conferences: WMU officers;  
BW/BYW officers; Acteens leaders;  
GA leaders; Mission Friends leaders  
Bring a sack lunch and  
leader materials.

WMU conferences repeated  
Brotherhood conferences:  
Baptist Men, RA leaders  
Bring leader materials.

Nursery for preschoolers at each session

# Hendricks gives perspective on conversion of children

by C. William Junker

GLORIETA, N.M. (BP)—Parents' over-concern about their young children's conversion may sometimes be due to a combination of parental anxiety and lack of trust in God, claims William L. Hendricks professor of Christian theology at Southern Baptist Theological Seminary in Louisville, Ky., and author of the recently published book *A Theology for Children*.

Addressing the family ministry role in a week-long conference for Southern Baptist chaplains during Home Missions Conference at Glorieta (N.M.) Baptist Conference Center, Hendricks discussed theological perspectives of developmental tasks and psychosocial crises which family members experience as children, youth, young adults, middle adults and senior adults.

He said parents from "conversionist" (evangelical) churches often have more anxieties about their offsprings' conversion than those from liturgical churches since liturgical churches use a process—baptism and confirmation—to take care of becoming a church member.

In those churches which major on a "conversion experience," however, "conversionist parents are concerned to have a safety zone," he explained, a time during which a child is safe from condemnation while coming to conversion.

"Sometimes parents go along theologically with the development theory of children until 'the time' for conversion, then we dump our child on the pastor and expect him to convert him quickly," Hendricks said.

As Hendricks sees it, parents' treatment of

their children about conversion is similar to the way they relate to their children about other areas of development.

"Society tends to provide immediate gratification to lower and lower ages for everything, including conversion and church membership," he said. "Parents want to take care of everything. If they can't handle something, they push their children off on specialists. In affluent communities, especially, parents want their offspring to keep up with other children."

There are two dangers when parents adopt this gratification approach to conversion and church membership for their children, Hendricks claimed. The first is in our anxiety we "might bring them to a too quick, too slick theological stillbirth," he explained.

"We need to listen to the children," Hendricks continued. "There is a great danger of getting ahead of their timetable and getting a false response. They need to know what they are hearing. The essence of Christian faith must be explained to them in terms of their life events, not in adult theological language," he said.

The second danger in rushing conversion and church membership upon children, said Hendricks, lies in placing undue expectations on their participation in church affairs.

"As soon as this five-year-old is baptized, we expect him to vote on the church's multimillion dollar budget and (the church's) leaders," observed Hendricks. "The church is probably the only institution in society which allows small children to influence its direction. This is wise procedure neither for

a local church nor for the Southern Baptist Convention."

"Parents can lessen their anxiety about a safety zone for their children by increasing their trust in God," Hendricks advised. "Children, until they choose to reject God, are within the covenant mercies of God."

"It also helps to realize conversion is a process as well as a moment," he added. "The perspective of (the book of) Hebrews is that conversion is both moment and process."

"There is a moment in which you receive God's grace, but there is a process leading up to it and a process following it. We need to consider both the Apostle Paul (moment) and the Apostle Peter (process) to get the total biblical perspective on conversion."

The words and approach we use in sharing the gospel with children must be in keeping with their developmental stage in life as well as their life experiences to that point, he closed.

C. William Junker is director of the editorial department of the Home Mission Board.

## Associate director named for SBC learning center

RICHMOND, Va. (BP)—Georgia Hill, Southern Baptist missionary to Brazil, has been named associate director of missionary learning for the Foreign Mission Board.

In her new position at the Cauthen Missionary Learning Center outside Richmond, Va., Hill will help with department planning and with managing orientation of new career missionaries.

In Brazil, Hill directed the religious education department at Baptist Theological Seminary of Parana, Curitiba, since 1980. From 1973 to 1975, she was a journeyman in Brazil.

## Jackson Bible Conference Sept. 5-7 in Little Rock

The 1985 Paul Jackson Bible Conference will be held Sept. 5-7 at the Statehouse Convention Center in Little Rock.

Program personalities will include Adrian Rogers, pastor of Bellevue Church, Memphis; James T. Draper, pastor of First Church, Uvalde, Texas; Pat Robertson, president of the Christian Broadcasting Network; and author Tim LaHaye.

For more information and reservations, contact the Paul Jackson Evangelistic Association, P. O. Box 5791, Little Rock, AR 72215; 664-5040.



Jackson

## Area Evangelism Conferences

THEME: "Good News America"

7:00 each evening

- Sept. 9, East Side, Paragould  Sept. 10, First, Searcy  
 Sept. 12, First, Hamburg



W. B. Oakley  
evangelist  
Dyer, Tenn.

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- 7:00 Singing, Ervin Keathley  
7:10 Prayer and welcome, host pastor  
7:15 Special conferences  
7:55 Special music, Ervin Keathley  
8:05 One Million Sunday School  
Workers Witnessing  
8:20 Special music, Local church choir  
8:30 Message, W. B. Oakley  
9:15 Commitment service

Sponsored by Evangelism Department, ABSC

## Conflicts present opportunities, dangers for churches

GLORIETA, N.M. (BP)—Conflict, which is inevitable in some form in any church, can represent danger or opportunity, depending on how the situation is handled.

"Conflict is not necessarily bad," Dwayne Conner, consultant in the Baptist Sunday School Board's church administration department, told participants in a session on conflict management during Bible-People-Administration week at Glorieta Baptist Conference Center. "Conflict indicates there is life in the group. People don't get into conflict when they don't care."

"Every church I have known about and every pastor I have talked with has experienced some kind of conflict," said Conner, noting the best way to deal with church conflict is to confront the problem rather than ignoring it, avoiding it or attempting to defuse it.

"Confrontation is caring enough about another person to get the conflict on the table and talk about it," said Conner. "Too

often, we are unwilling to confront problems. As a result, the problem multiplies.

"The goal of confrontation is reconciliation," he emphasized. "The goal of conflict management is to grow out of the experience into more mature Christians."

If not dealt with, the negative results of conflict can include stress, fear and alienation, said Conner. On the positive side, conflict can energize a group, cause it to develop a stronger sense of identity and clarify the concern causing the problem.

He said the three most common types of church conflicts are those caused by a person in internal turmoil who projects his problems on the group, conflicts between persons and conflicts over substantive issues.

"Interpersonal conflicts often occur when people feel their turf is being threatened," said Conner. "We have a lot of turf shepherds in our churches, and we're going to have conflict if these areas aren't respected."

Substantive issues that cause conflict often

relate to goals, values and directions of the church. The role of the pastor and rapid changes taking place in the church or community also often cause conflict, he said.

Conner cited six common symptoms of conflict in a church. These include increased complaints and rumors, decline in attendance and giving and "people who used to be active quit attending and withdraw."

Also, he said conflict may be indicated when people begin refusing to accept leadership positions and the pastor and staff change their behavior in attempting to cope with problems.

Finally, conflict is escalating when "instead of discussing issues, people begin to take sides and start shooting at each other."

## Better counseling needed at church decision time

GLORIETA, N.M. (BP)—One reason Southern Baptist churches are losing so many converts to other religions or to inactivity is that they received inadequate counseling at the time they made public decisions, according to Roy Edgemon.

Edgemon, director of the Sunday School Board's church training department, said during the Church Training Leadership Conference, "We are not growing because we are losing so many people we baptize. I think we're losing most of them at the altar."

Edgemon believes people respond to the invitation at the end of the worship service in genuine awareness of their need for salvation. However, they don't receive adequate information to understand the implications of their decision or their need for further study in order to grow in their faith.

"Pastors do the best they can in three or four verses of a hymn, but too often that's all a person gets unless the church clerk gives them a little more," said Edgemon. "We've got to get back to counseling."

He advocates training laypersons to counsel persons making professions of faith, rededications, vocational decisions or others. After the pastor talks briefly with each person, a trained counselor takes the person to another room to talk about the decision.

In many instances, persons making decisions are then presented to the congregation at a later service, Edgemon said. He noted

that this kind of process may necessitate changing the order of service.

"In churches where I have served as interim pastor, we have the offering and announcements at the close of the service to give the counselors more time," said Edgemon. "I've used this system in every size church. There is no reason why we can't train counselors."

In preparation for the 1986 Good News America revivals, resources have been prepared to implement a counseling process, said Edgemon. A *Commitment Counseling Manual* was produced by the church training department in cooperation with the Home and Foreign Mission Boards and the Radio and Television Commission. A companion piece for use with persons making decisions, *Personal Commitment Guide*, was produced by the Home Mission Board.

After new converts have been counseled and presented to the church, Edgemon says he prefers they go through new member training before being baptized.

Edgemon cited a study showing that 87 percent of persons received for membership in Southern Baptist churches between 1969 and 1980 received no member training.

"We must come to a point where we're sure people are saved," said Edgemon. "Then we must do all we can to help them get started in becoming grounded in their faith."

## Memorial on India campus will honor Carey

SERAMPORE, India (BP)—Ground was broken in July for a memorial to honor missions pioneer William Carey and two other Baptists, Joshua Marshman and William Ward, who started a college to educate Christian evangelists in India.

Since its 1818 founding, Serampore Col-

lege has been popular with Hindus, Muslims and Sikhs, admitting students without regard to caste, religion or color. The college also has pioneered the education of women.

Previously the only commemoration of the college founders was a small museum with preserved books.



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Andy Anderson resides in Ft. Myers, Florida. Linda Lawson is supervisor, News and Information Services, The Sunday School Board, Nashville, Tennessee.

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**BROADMAN**

# BSSB trustees approve budget, pledge Peace Committee support

GLORIETA, N.M. (BP)—A 1985-86 budget of \$159.3 million, a Broadman book publishing statement and a pledge of support for the Southern Baptist Convention peace committee were adopted by trustees of the Sunday School Board meeting at Glorieta Baptist Conference Center.

The 1985-86 budget represents an increase of approximately \$10 million over the projected 1984-85 income of \$149.5 million.

The budget was adopted after a report showing income for the first nine months of 1984-85 was \$106.7 million, which was \$7.2 million below budget but above last year by \$5.5 million. The report said the board's financial position remains strong because product costs and operating expenses have

been kept \$5.2 million below budget.

The Broadman book publishing statement was adopted in response to a motion at the February 1985 meeting by Larry Holly, a layman from Beaumont, Texas, calling for the board to review all Broadman books in light of the "Baptist Faith and Message" and to remove any from publication that fail to meet these guidelines.

The statement was adopted with no opposition after a brief discussion. It notes Broadman books are published for a general Christian market and also states: "All books are written by devout, Bible-believing Christians who affirm their confidence in the inspiration and authority of Holy Scripture. The editorial guideline in doctrinal matters is the 'Baptist Faith and Message.' Within this guideline, Broadman publishes books which reflect a wide range of viewpoints and interpretations."

Sunday School Board President Lloyd Elder said a representative selection of the 875 Broadman books in print had been reviewed. "We discovered Broadman Press is right in the mainstream of Southern Baptists," he said.

The pledge of support for the 22-member SBC special committee authorized by messengers to the 1985 convention in Dallas to seek solutions to the controversy in the denomination was approved unanimously without debate.

The statement affirms the role of the committee, invites the committee to review the work of the board and supports the call to all Southern Baptists to exercise restraint and refrain from divisive comments while the

committee works.

"Finally, we will pray for the 22 members of your committee, expecting Christian statesmanship from you and bid you 'Godspeed,' brothers and sisters, on your mission of peace with purpose and principle," the statement concludes.

Elder reported he had conducted a careful investigation into questions raised earlier this year about a commentary on Joshua written by board employee Trent C. Butler before his employment at the board and published by Word Publishers. Questions were raised in a letter to Elder and copies of a second letter were sent to all trustees by Paige Patterson, president of the Criswell Center for Biblical Studies, Dallas.

Elder said, while he disagreed with some statements in the book, Butler has conducted all of his work at the Sunday School Board within the guidelines of the "Baptist Faith and Message." "I pursued this matter not only to satisfy concerns of Brother Paige Patterson but also my own. Butler has rendered excellent service to the Sunday School Board. I am confident that he will continue to make a superb contribution," said Elder.

In his report on the state of the board, Elder emphasized Bold Mission Thrust is the top priority. "We're serious about Bold Mission Thrust and we want each of our 17 programs to speak to this priority," he said. "We're going to keep our commitments to Southern Baptists. When we fail we're going to say so, but we're going to keep our joy and confidence in the tasks we've been given to do in this great denomination."

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## Couple wanted

Family looking for childless couple, ages 55 to 65, to care for elderly parents. Nursing skills desired, but not required. Responsibilities include presence of one person in home at all times, some cooking, no housekeeping. Benefits include free mobile home and utilities, salary in \$20,000 to \$25,000 range, depending on skills and experience.

Christian couple may apply with one-page statement of qualifications and biographical information to Box 5142, North Little Rock, Arkansas 72119

## Aetna chosen to provide SBC coverage

DALLAS (BP)—Aetna Life and Casualty Insurance Company has been chosen to continue as the carrier of Southern Baptist insurance programs, Annuity Board President Darold H. Morgan told trustees during the summer board meeting.

"Aetna submitted the best insurance package of the five companies that rendered bids for the Southern Baptist programs. However, The Prudential Insurance Company ran a close second," Morgan said. The other companies submitting bids were Equitable Life Assurance Society, John Hancock Mutual Life and Metropolitan Life Insurance Company.

He noted benefit packages of Aetna and Prudential were almost the same, but there was not enough difference in the premium to merit a change. "We estimated that it would have cost us \$250,000 plus several months of administrative time to make the

carrier change," Morgan said.

A benefit to be added Jan. 1, 1986 is the mail order prescription drug program. Morgan said the patient may continue to present his prescription to the local pharmacy for medications immediately needed and file for benefits under the traditional insurance plan.

The patient also has the choice of mailing prescriptions with a five dollar fee for each prescription for maintenance medications to a central dispensing organization and receive up to a 90-day supply. The dispensing organization will bill the Annuity Board for the balance of the medication costs.

In further business, the Annuity Board reported a \$55 million increase in earnings of retirement plan funds over the first half of 1984 totalling \$73,142,522.

Total assets invested by the board totalled a record \$1,562,021,356.

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# Your state convention at work

## Evangelism

### Area conference

It is our delightful joy in the fall of the year to visit with our friends in different parts of the state in evangelism conferences. We are aware that many bivocational pastors and lay people do not attend the state conference. Therefore, we are committed to bring a good conference to your area in the state.

The theme of our conference this fall will be "Good News America, God Loves You." This is, of course, an emphasis pointing toward the great simultaneous revivals in the spring of 1986. These conferences will be conducted at East Side Church, Paragould, Sept. 9; First Church, Searcy, Sept. 10; and First Church, Hamburg, Sept. 12.

We have designed the program to help you as you plan and prepare for the revivals next spring. The smaller group conferences will be "Prayer for Spiritual Awakening," Glendon Grober; "Praise in Revival," Ervin Keathley; "Personal Evangelism," James Lagrone; and "Preparation for Revival," Clarence Shell.

Our featured speaker for the conference will be Willie B. Oakley of Dyer, Tenn. Brother Oakley is serving as a full time vocational evangelist. He has been pastor of several churches and served as director of evangelism for Michigan. You will be blessed to hear him share the gospel in old time oratory. — **Clarence Shell, director**

## Woman's Missionary Union

### VISION 88

The prescription for improved missions vision continues as we look at the second principle of enlistment. The first principle focuses on awareness. People need to be aware of the purpose, relevance and worth of the organization.

The second principle centers on contacts. How do you get people to come? Beverly Sutton answers that question in *The Enlistment Book* saying, "It takes more than buttons, balloons, and baloney. To get people to join an organization you have to cultivate them personally."

What characteristics are needed to be a good enlistee? Enthusiasm coupled with knowledge. Not only must the enlistee know about the organization, but she must also know something about the person she is seeking to enlist. Another trait needed is empathy. Commitment to learning and the servant role as modeled by Jesus should also be seen in the life of the enlistee.

Many times the enlistee is hampered by rumor ("I hear she's not interested."), previous situations ("In my last church...") or preconceived notions ("I just don't think she would..."). These obstacles must be overcome. Meaningful involvement in a missions organization might be just what is needed in the life of this person.

All that happens in personal contacts must be wrapped in prayer. Pray for each person involved. Pray that the kingdom of God will be advanced because women, girls and preschoolers have found significant places of growth and service through missions organizations.

Watch next week for the completion of our prescriptions for improved missions vision. — **Carolyn Porterfield, BW/BYW director**

## Christian Life Council Battery ethics

A battery has both positive and negative poles. Such an arrangement is necessary for it to electrically start an engine.

The Ten Commandments, too often neglected in our day, are made up of four "thou shalt not's" and six "thou shalt's." The former speaks of a person's relationship to God, whereas the latter of one's relationship to others.

For a human being to live properly, both vertically and horizontally, relationships must be properly tuned. Jesus still teaches, "I am come that they might have life, and that they might have it more abundantly" (John 10:10b). Study his total teachings. As in the Decalogue, one finds both positive and negative approaches. Repentance, for instance, involves both the positive and negative.

While driving, one often sees signs that say, "Stop!" How negative! We don't usually resent such warnings of imminent road hazards. Certainly, we would not usually resent such warnings as "Thou shalt not steal" or "Thou shalt not commit adultery" as we travel life's roadways.

Whatever the case, positive or negative, teaching and preaching from God's Word must be done in love. Both are absolutely essential parts of Christian teaching. — **Bob Parker, director**

## Family and Child Care Children's ministries

Arkansas Baptist Family and Child Care Services. What is it? It's our children's home in Monticello, the center of our child care

ministry. It's six area offices located in Fayetteville, Harrison, Jonesboro, Little Rock, Hope and Monticello. It's Emergency Receiving Homes for abused children in Little Rock, Sherwood, Camden and Searcy. It's a Boys Group Home in Jonesboro.

Changes in the life styles of our day are requiring multiple ministries in order to meet the needs of children and families. Our professional staff provides qualified leadership for planning, caring and nurturing in response to these needs. The goal of our working together is to provide opportunities for growth and creative citizenship for children and youth in our care.

It is our purpose to keep this ministry dynamic and respond to the needs of our children. We challenge all our many friends to become increasingly supportive of our ministry to these less fortunate.

How do you help? Our ministry to these children is not possible without your gifts and offerings. Fifty-four percent of our budget comes from churches: of which 24 percent is Cooperative Program and 35 percent is direct gifts, being Thanksgiving, Mother's Day, Birthday Offering, and church budget. Twenty-six percent comes from wills, trusts, and endowment interest. Fourteen percent is from child care support and purchase of care agreement for specific children. The remaining six percent comes from individuals in the form of special gifts, sponsorship and memorials.

These gifts represent your partnership with us in caring for needy, neglected and abused children. — **John A. Ross, director of development**

## Missions

### Dixie Jackson needs help

Yes, the Dixie Jackson Offering needs special help this year. After the basic needs are met from the offering, the remaining

amount will assist churches who need a loan. The Revolving Loan Fund makes money available to small, young churches who are struggling to get into their first unit of a building.

The fund is \$150,000 short of the requests from churches. Most of the churches who request these funds are so new they do not have enough buildings to qualify for a full loan from a bank. The amount over basic needs of this year's state missions offering will help meet this need.

Please consider giving sacrificially through the Dixie Jackson Offering. A considerable increase over last year is needed. — **Floyd Tidsworth, church extension**



Shell



Parker



Tidsworth

## International

### *A vision of hope*

by Gary D. Fulton, West View Church, Paragould

Basic passage: Malachi 3:1-4,6-12

Focal passage: Malachi 3:1-4,6-12

**Central truth:** The Lord has come not to destroy but to give life, and, if we will accept him and his direction, we will be blessed.

God has never failed to raise up men with the proper message for their day. The Lord raised up Malachi in a day of formal religion without relationship, skepticism, spiritual indifference, lack of religious fervor, corruption in worship, immorality, sorcery, accepted divorce and oppression of the poor. The prophet had the responsibility to boldly address these problems. Malachi declared the need for repentance and the hope of the coming Messiah.

The second chapter of Malachi concludes questioning the whereabouts of the God of justice. In response to this question, the Lord gives a special message prophesying the impending Messiah. Malachi declares the coming of John the Baptist, the forerunner of Jesus, as well as the coming of Jesus. He tells them that when Christ comes he will purify the hearts of men and conform them to his image. The refiner purifies the gold until all of the dross is removed and he can see his own reflection in the metal. This is what Christ desires for all of his people.

Malachi goes on to demand the return of the people of God to the Lord. Another question was asked at this point, "In what way shall we return?" This implied they couldn't see any area of their lives where they were falling short. The Lord, through Malachi, then tells them that they are robbing him of tithes and offerings. They were not demonstrating love and trust in their relationship with God. Many were not tithing at all, and some were offering blemished sacrifices to God. Malachi proclaims the entire land is cursed because of this disobedience.

The people are instructed to bring all of the tithes into the Temple that God and his priest be served first. Then the Lord declares he will open up the windows of Heaven and pour out blessings unimaginable. God says to put him to the test in this area and he will prove himself to his people.

The results of obedience to God will bring about a plentiful supply for God's people, a rebuking of Satan and honor from the nations of the world. We can't afford not to follow his direction.

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## Life and Work

### *The nature of ministry*

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

Basic passage: 2 Corinthians 4:1-17

Focal passage: 2 Corinthians 4:1-12

**Central truth:** Through dying, we are made alive to minister.

Previously, the study revealed opposition to the ministry of the Apostle Paul. He countered by showing the nature of his ministry: (1) his God-ordained work as superior to that of Moses and (2) God's desire to use available people to reveal Jesus Christ to the world.

What is ministry? Upon my public acknowledgement that I had committed my life to "full-time ministry," one of the first statements made was "So you are going into the ministry!" I learned later he meant I was planning to make Christian service a life vocation. I have since determined he was making a distinction between the "clergy" and the "laity." Unfortunately, this concept has no scriptural support. Every Christian's privilege is to minister!

The New Testament word for "ministry" is *diakonia*, related to *diakonos*, which meant the lowest order of slaves. Today, the general translation means "servant" or "minister." In this usage, it means "you who minister or serve." See Mark 10:45, where Jesus referred to himself in his manner.

In Christian terms, rendering service to others in the name of Christ is New Testament ministry. Sure, we have all been given various gifts, but all are called to minister.

What is dying to minister alive? Simply a point in one's relationship to Jesus and an understanding of the indwelling Spirit of God, where one surrenders to God, as a servant gives up to the desires of the master. God uses this earthly body, abilities, gifts, personality and character to reveal the all-surpassing power from God.

What is the result of the two combined? Fruits, yes, but most important to be true to the trust of the Lord. For if one is faithful and true, it isn't the three "B's" that determine success or failure. One is ministering when he serves others in the name of our Lord. If one talks about ministry but doesn't do ministry, he has an empty religion.

Commitment and faithfulness equals action, and action from commitment and faithfulness reveals the nature of one's ministry. "I can't hear what you are saying, because your actions speak louder!"

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## Bible Book

### *A glorious future*

by Vester Wolber, Ouachita Baptist University

Basic passage: Jeremiah 30:1-33:26

Focal passage: Jeremiah 31:31-34

**Central truth:** Our covenant with God is vital and living.

(1) Our covenant is inward, spiritual and experiential. Thus, it is set in contrast with the mosaic covenant, which could be chiseled in stone and made legalistic. The Christian contract with God is written on the heart, i.e., in the experience.

Paul argued in Romans 2 that the essence of all law as a system of moral principles was written on the heart of all men, even Gentiles, who were strangers to the covenant of Moses. The presence of this unwritten law constituted the conscience, which demands that one do right and condemns one when he does wrong.

Jesus was in line with this spiritual concept of law when he told Nicodemus (John 3) that his racial ties with Israel, despite the fact he had attained high rank and a leadership role, would not qualify him for entrance into Heaven. In mandating a new birth as the one prerequisite for entering the kingdom, Jesus was saying that the essential requirement of this new covenant is regeneration as a matter of spiritual experience.

(2) Within the confines of our experiential ties with God, we do know him. With the man in Jesus' parable who was seeking goodly pearls, we can cry out with joy, "Eureka, I have found it." Every person in Christ's kingdom has an experiential knowledge of God. Every person who does not know God is not in the kingdom of God.

Furthermore, it is not quite accurate to say that after experiencing salvation one comes to know God; it is more accurate to say that salvation is knowing God.

This experience of knowing God which all Christians have in common constitutes the ultimate argument for the priesthood of all believers and for democracy in church government. All of us have equal access into our Great High Priest, Jesus Christ. Our common experience with and equal access to God makes us all spiritual peers.

(3) We come to know God in and through the experience of forgiveness. It is sin that estranges man and God. Thus it was with Adam, and thus it is with us: sin separates man and God. But in forgiveness, that barrier is removed and we have free access into God.

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## Texas Baptists respond to crash of airliner

DALLAS (BP)—A group of Texas Baptist Men from Meadowbrook Church, Irving, was the first mass-care group to arrive with food and refreshments after Delta Flight 191 crashed Aug. 2 at Dallas/Forth Worth Airport.

Milfred Minatrea, Meadowbrook pastor, said the men's group monitors the fire department scanner and responds to apartment and house fires in Irving. When the airliner crashed shortly after 6 p.m., the Meadowbrook crew rushed to the scene.

During the 37 hours the relief team worked at the site, more than 1,100 meals were served to paramedics, firefighters, rescue workers, news media and other workers.

Groups of Baptist Men from Meadowbrook, Richardson Heights Church, Richardson, and Liberty Church, Mesquite, worked through the night Friday and all day Saturday, using a huge revival tent provided by the Texas Evangelism Division.

Minatrea said there was no need for the disaster relief team's services after Saturday, but the tent remained up until Thursday, Aug. 8, to provide shade for workers.

Even though the team was responsible for food and refreshments, Minatrea said there were opportunities to share the "love of God with several of the workers."

He said: "Rescue and other workers were in a state of shock. There was no way to dwell on the human carnage and not be affected. When they came to the tent, many broke down and cried, asking, 'Why does this type of thing have to happen?'"

Minatrea said, this was when he and others had opportunity as Christians and Southern Baptists to share with them that "We don't have all the answers but we do have a security through a loving Father."

Charlie Moore, TBM disaster relief coordinator for Dallas County and a member of Richardson Heights Church, worked at the site where more than 130 persons died.

"I've seen a lot of gore and misery, but never anything of this magnitude," he said. "It was hard to comprehend the death that surrounded you."

Moore said he thought Southern Baptists provided a much-needed ministry since the Salvation Army was the only other religious organization which helped directly at the crash site.

"Being there gave us an opportunity to show rescue workers, firefighters, the news media and others that Southern Baptists care and that we wanted to help out in any way possible," he said.

## WMU, SBC adds Barbara Elder to staff

BIRMINGHAM, Ala. (BP)—Barbara Elder will assume the position of program specialist Aug. 1 at Woman's Missionary Union, auxiliary to Southern Baptist Convention, in Birmingham. Elder succeeds Evelyn Blount, who recently has moved to South Carolina WMU as executive director.

Elder will preview manuscripts of magazines and other products to ensure they fall within the guidelines of WMU's base design, a document outlining the respon-

sibilities, tasks and operations of the organization.

Elder, a Virginia native and a 1965 graduate of New Orleans Baptist Theological Seminary, has been Baptist Women/Baptist Young Women director at Maryland/Delaware WMU for the past eight years. Earlier, she was Girls Auxiliary Sunbeam director for Louisiana WMU from 1965-68 and assistant dean of women at Cumberland College in Kentucky from 1969-77.

## Palen joins Washington bureau of Baptist Press

WASHINGTON (BP)—Kathryn Ann (Kathy) Palen, director of public relations at Oklahoma Baptist University, will join the Washington bureau of Baptist Press (BP), news service of the Southern Baptist Convention, about Sept. 15. Her primary assignment will be to cover Congress.

Palen, 29, will also become assistant to the director of information services at the Baptist Joint Committee on Public Affairs in Washington.

The Tulsa, Okla., native, a 1978 journalism graduate of Oklahoma Baptist University, has directed the school's public relations program for the past two years. Before that, she was assistant public relations director and news and publications editor at the Shawnee, Okla., institution.

Palen also has studied at Southwestern Baptist Theological Seminary, Fort Worth,

Texas, and taught briefly in Tulsa public schools.

In 1984 Palen won the Albert McClellan Award for exceptional achievement in publications and print media from the Baptist Public Relations Association. She currently is editor of the group's newsletter. She also currently is president of the Oklahoma College Public Relations Association, and has been listed in Outstanding Young Women of America.

The Washington office is one of five Baptist Press bureaus, in addition to the home bureau at the Southern Baptist Convention's Executive Committee. By an arrangement dating to 1957, the Washington bureau is housed with the Baptist Joint Committee, and both Baptist Press writers in the nation's capital work also as information specialists for the Baptist Joint Committee.

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