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7-24-1986

**July 24, 1986**

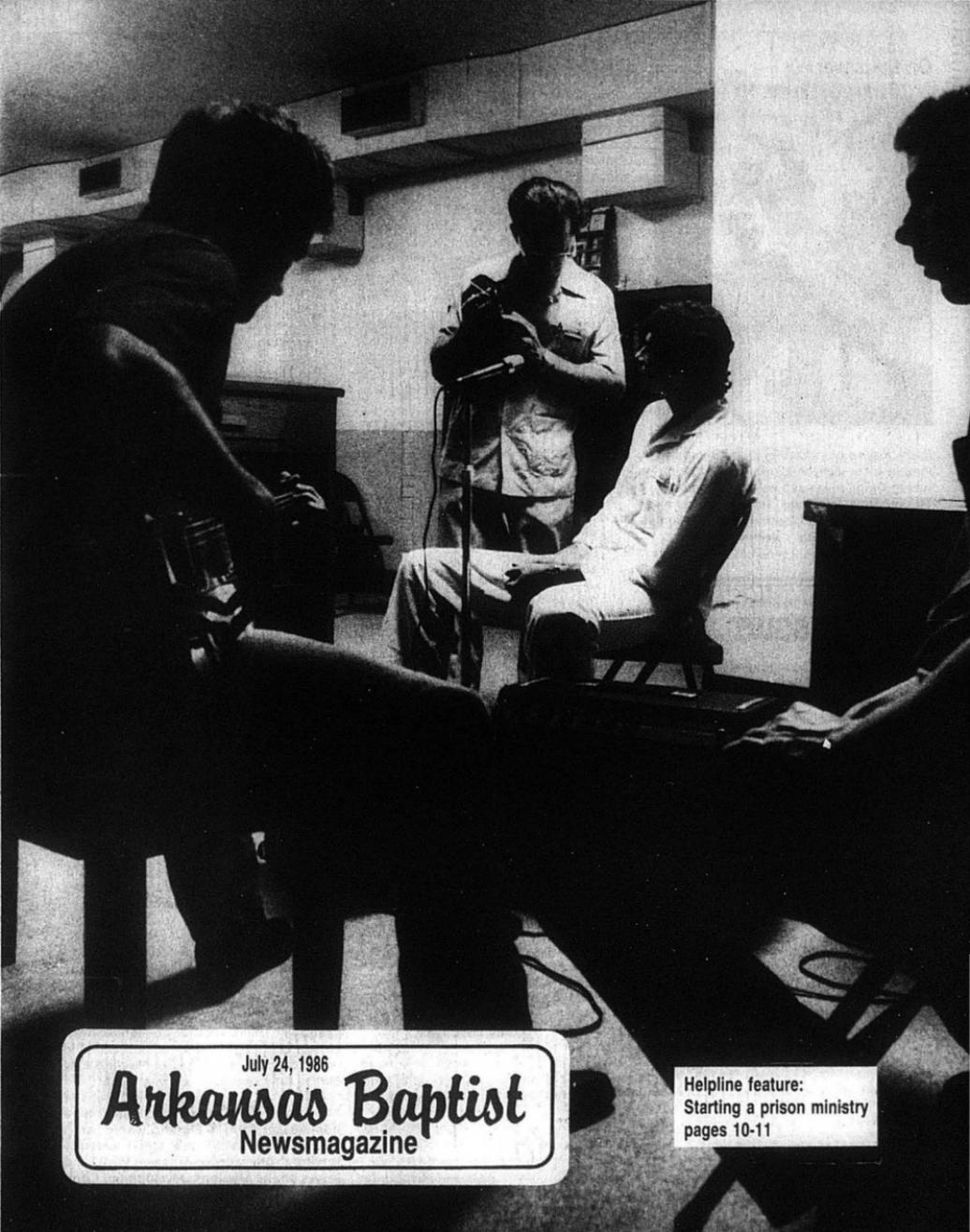
Arkansas Baptist State Convention

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July 24, 1986

# Arkansas Baptist Newsmagazine

Helpline feature:  
Starting a prison ministry  
pages 10-11



ABN photo / Mark Kelly

Rusty Kising of Arkadelphia talks with an inmate at the Benton Work Release Center, where Kising serves as a volunteer chaplain. This month's "Helpline" feature focuses on a largely uncultivated mission field right here in Arkansas: our state's jails and prisons.

## Child needs transplant to live

Ryan Threet, son of Bill and Doreen Threet of Mountain Home, needs a lower bowel transplant in order to live. He is the grandson of Pastor Kenneth Threet of southside Church, Lead Hill, a former president of the Arkansas Baptist State Convention Executive Board.

Ryan was born June 18, 1985, with his intestines outside of his body. During the process of correcting the defect, which is called short gut syndrome, some intestine died and some was lost. As a result, Ryan does not have enough intestine to absorb nutrients.

St. Luke's Presbyterian Hospital in Chicago has chosen the one-year-old as a candidate for the bowel transplant procedure, but requires \$70,000 before the surgery can be performed. Medicare and other programs

won't cover the cost of the surgery because it still is considered experimental. Funds also will be needed for post-operative care.

Many people from all over the state have responded, and a rock concert benefit held on Saturday, July 12, raised \$13,000 for Ryan. Mountain Home police and fire personnel donated their pay for the night of the benefit, and other law enforcement agencies also contributed to the fund set up at First National Bank of Mountain Home.

The bank and Fulfill A Dream, an organization which fulfills the wishes of terminally ill children, have put up the deposit at the hospital. St. Luke's is now searching for a donor. Without the transplant, Ryan will not live.

The Threets have four other children, included Ryan's twin brother, Russell.

## Medicare book free to church senior groups

A book listing about 1,200 Arkansas physicians accepting assignment is now available free of charge to the presidents of senior adult church groups, according to John L. Goodwin, state coordinator, Health Care Services of the American Association of Retired Persons (AARP).

The new book, published by Arkansas Blue Cross and Blue Shield, identifies physicians who have agreed to accept assignment for Medicare patients. Consequently, fees charged by these doctors will not be any higher than those allowed by Medicare.

Senior adults can save money by seeking treatment from such physicians, Goodwin

said. Since the patient must pay all of the charges which exceed Medicare limits, in addition to their usual Medicare obligations, it makes sense to know which physician will accept the fees set by Medicare, he observed.

The free copy for the presidents of the senior groups and additional copies for \$2 may be obtained by writing Blue Cross and Blue Shield Beneficiary Services, P. O. Box 1418, Little Rock, AR 72203. A state-wide toll-free telephone number (1-800-482-5525) is available to obtain information on which physicians and other providers will accept assignment.

## In this issue

### 16 church splits

ABSC Church Extension Director Floyd Tidsworth Jr. offers his thoughts on the various causes of church splits and some possible solutions.

### 17 nominations, please!

The 1986 ABSC Nominating Committee asks for your input as it begins to prepare for the annual meeting of our state convention this fall.



## Woman's viewpoint

Katsy McAlister

### Ministering to the up and out

The man paddling down the Amazon river hunting jaguar and the man speeding along Interstate 40 in his Jaguar both have the same need for God.

To much of the world, we in America, are the up and out, but I'm speaking of the very affluent in our society.

The up and out seem to have all their needs and desires met. They have wealth, status, family, power or circumstance that seems to give them an edge over many.

It's easier to minister to someone down and out with a physical need or a more obvious social problem. But the problems of the affluent are often more hidden and protected.

Jesus didn't ignore this group. He knew that the "haves" needed the gospel message of salvation as much as the "have nots." Zacchaeus was a "have." As a tax collector, he had plenty of money. Jesus knew that Zac-

chaeus had needs no money could help. Nicodemus was a highly educated member of the religious court. He was well placed and had a status. Jairus was a synagogue official. He was man of power and prestige. Jesus ministered these up and outs.

If you have an acquaintance among the up and out or if you have a point of contact with the up and out, you can work at deepening this relationship and be able to share Christ with them. They may be lonely, heart broken, and so on, and never associated this with their need for Christ. Your witness may be the only one they will ever hear.

Mrs. John J. "Katsy" McAlister is a homemaker from El Dorado where she is a member of First Church. She is currently serving as president of Arkansas WMU and serves on the Missions Development Committee for Liberty Association.



Even the most devout Christian may have extreme difficulty in dealing with sin and forgiveness. These, in a related area, involve God's forgiveness of man, man's forgiveness of man and an individual's forgiveness of self. The Scripture lays down clear and specific guidelines in each of these areas.

Fortunately, God is very different from man in his forgiveness of sin. One passage which graphically portrays God's attitude toward sin and forgiveness is found in John 8:1-11. One day, as Jesus was teaching, he was confronted with the woman taken in the act of adultery by the scribes and the pharisees. The scribes and Pharisees saw themselves as the protectors of the law and of religious orthodoxy. They demanded that Jesus judge the sinful woman.

It seemed that there was no possible right answer for Jesus to give. If Jesus said, "Stone her," he would be going against the law of Rome. If he said, "Forgive her," he would be going contrary to the law of Moses.

The scribes and Pharisees were correct, the law of Moses did require that a person guilty of adultery be stoned to death (Deut. 22:23-24). There was no doubt the woman was clearly guilty. The accusations were not a matter of hearsay.

Jesus, however, understood the motives of the scribes and Pharisees. Rather than enter into a lengthy debate with those who sought to entrap him, he simply said, "He that is without sin among you, let him first cast a stone at her" (John 8:7b).

Jesus then stooped down and began to write on the ground. We have no record of what our Lord placed in the dust. Many theories have been advanced. Some believe that he listed the sins of the accusers. Others, believed that he wrote a list of the women with whom the accusers also had committed adultery. In any event Jesus knew the right thing to place in the dust to cause the accusers to leave. The silence of the moment must have only been broken by the falling of stones on the ground as the accusers left.

Then Jesus asked of her, "Woman, where are thine accusers? Hath no man condemned thee?" She replied, "No man, Lord." Jesus said unto her, "Neither do I condemn thee; go, and sin no more" (John 8:10-11).

This experience of our Lord revealed the reality of sin, the necessity for forgiveness and the compassion of our Savior. The woman's sin was real and sin must always be reckoned with. Ultimately sin will catch up with an individual. The one who thinks that he or she can play with sin and not be burned

is fooling himself. Ultimately sin exacts a painful price from every individual who becomes entangled in it. It is very difficult to imagine the fear and anguish that the woman taken in adultery experienced on that day and the days following. The end result of sin is always pain.

The Scripture also clearly teaches us the forgiveness of God. Jesus significantly said to the woman, "Go, and sin no more." Forgiveness hinges on our confession of sin, our desire to eliminate past sin and our request for forgiveness. John, the beloved disciple, writes, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Once an individual has requested and received God's forgiveness, it is essential that he forgive himself, also. To brood over past sins or mistakes can wreck and ruin an individual's life. When God forgives an individual, he should forgive himself.

The story of the woman taken in adultery also shows the compassion of our Lord. When Jesus said to her, "Woman where are thine accusers?" he used great sympathy and compassion. First of all he could have called her any one of many ugly and descriptive names. He could have called her a prostitute, or a harlot, or something worse. Namecalling is one of the main ways that sinners or judgemental individuals have of battering others today.

It is noteworthy that the term "woman" is the same word that Christ used to address his own mother both at Cana and when he was on the cross. Whenever the word "woman" fell from the lips of our Lord, it was always spoken with tenderness and compassion.

Finally, we as Christians are to forgive others. On one occasion Peter asked Christ, "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" (Matt. 18:21) Peter, undoubtedly felt that he was being extremely generous since the rabbi's normally recommended forgiveness up to three times.

But Jesus said, "I say unto thee, unto seven times; but unto seventy times seven." In other words we are to endlessly forgive those who sin against us.

The Scriptures give us guidance on the matter of sin and forgiveness. We are to ask God for forgiveness. We are to forgive others endlessly, and we are to forgive ourselves when God has forgiven us.

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## The president speaks

### 50/50, a theology of missions giving

In recent years three significant state budget actions have been approved by Arkansas Baptists for implementation. These



Hatfield

The formula is presently being studied by the Formula Restudy Committee of the Executive Board and will duly report through the channels. The final recommendations will come through the Executive Board to the Arkansas Baptist State Convention this November.

These items became a part of the base allocation of the state portion of the Cooperative Program funds for the years ahead. They are: one, increases to support the expanded Annuity program in 1988 to include participation for all church and denominational staff members, with another increase possible in 1993; two, the four year degree program of Southern Baptist College with two increases in 1988 and 1990. A third approved budget action presently being administered is the plan to move toward a 50/50 division of all Cooperative Program funds between state causes and Southern Baptist Convention causes.

It is not the purpose of this article to discuss the new formula for this committee is still at work. The purpose is to present how the financial picture for all Arkansas Baptists causes is affected by these three budget applications. On the one hand, Southern Baptist causes are presently being increased three-quarters of one percent each year. On the other hand, all Arkansas Baptist causes are being reduced by three-quarters of one percent.

The other two items (Southern Baptist College and the Annuity needs) will probably be taken from all state causes starting in 1988.

Smaller percentages obviously produce fewer dollars for state work. The fact of diminishing percentages is obviously a cause of concern for leaders and trustees of the state convention charged with the work of our boards, agencies, and institutions. Many others are also concerned with cuts in state work. The unpleasant truth is state causes face a financial crisis in about five years. We must start taking action now to avoid making cuts in the advance of state work.

The question is; Can the support of state causes be kept at least as strong in the future as if the percentages had remained the same? As these new commitments are imple-

mented can we also significantly increase the dollars for the work in Arkansas in future budgets? Presently, there is an increase in Cooperative Program receipts. Can this be continuously encouraged and permanently increased? If so, how? If not now, when?

Before we seek answers to these questions it is vastly more important that we first see how well we are doing theologically with our current mission support. A statewide fresh understanding of the purpose of our convention would provide a better foundation for greater Cooperative Program support from the churches. If we do not fully understand our purpose our prospects for advance in giving will be limited.

Planned Growth in Giving and its application to our upcoming needs is constitutionally and theologically sound. The idea of 50/50 giving and the other approved advances are amply supported by the statement of purpose of the founders of our state convention.

Let's take a look. Article 2 of the Arkansas Baptist State Convention Constitution states the theological purpose of this convention. This purpose reveals three principle thoughts: one, our purpose is to awaken and stimulate activity in the Lord's work at home and abroad; two, to cultivate closer cooperation among the churches; and three, to promote concert of action in advancing all the interests of the Kingdom of God.

Only now will I meddle a little. As I review these recent and proper advances it seems we have performed well only part one of our purpose "to stimulate activity at home and abroad."

On purpose two, "to cultivate cooperation among the churches;" we need to ask an important question. When have we given sustained and distinctive effort to the promotion of the the Cooperative Program? History reveals we have given attention to many special and emergency needs, but not in the lifetime of most of us have we given singular and effective promotion to our major cause for existence, world missions

through the Cooperative Program. This may be the weakest point in our work and the point of greatest need.

Purpose three calls for "advancing all the interests of the Kingdom of God." The emphasis is on "all." To be true to our purpose we cannot be content with robbing Peter (state causes) to pay Paul (Southern Baptist Convention causes).

We in the churches must give a small percentage increase each year to missions through the Cooperative Program. This will enable us to significantly advance in state causes as well as world missions. This means we need to seriously seek and implement a way to effectively promote the Cooperative Program among the churches. Growth in percentage giving to the Cooperative Program in our churches is required for significant advance. Jesus with strong command commissioned us to "go into all the world" (Matt. 28: 19-20). James, our Lord's brother, said we must be doers of the Word and not hearers only (Ja. 1:22). Paul's missionary work was centered in a strong home base at Antioch (Acts 13: 1-2).

The mission minded forefathers of the Arkansas Baptist State Convention wrote this kind of theology into our constitution. It must remain our pure purpose. We find no implication that we can be satisfied with robbing state work to support world missions. We must grow in both. Only a stronger base at home can make a lasting strong base to the world mission cause.

We can do it, if we have the will to do it. We can will to do it, if we pray for, design a plan and work the plan to accomplish it.

50/50 is a worthy theological purpose. We must properly implement all our work by growing a strong home base in state-wide giving through the Cooperative Program. We must not only "believe" in missions, we must also finance all the work. In other words, as James teaches, we must "do" our theology.—Lawson Hatfield, president, Arkansas Baptist State Convention

### Cooperative Program report: June

#### January-June gifts

Summary for June 1986		Year	Over (under) budget to date	% increase over previous year
Received	\$ 895,158.56	1981	\$ 89,658.88	13.05
Budget	\$1,020,833.33	1982	\$107,484.82	8.40
(Under)	(\$125,674.77)	1983	(\$132,413.27)	9.34
		1984	(\$274,939.35)	5.63
		1985	(\$178,481.52)	8.13
		1986	(\$275,294.72)	5.22

Your Cooperative Program gifts have increased 5.22 percent for the first six months of 1986 over the same period last year. Thanks for your faithfulness in giving. — Jimmie Sheffield, associate executive director

## Letters to the editor

### God's call to worship

What does a nation's flag, an "honor guard" ceremony, an attempt to "Christianize" our founding fathers, and a call for disobedience to law have to do with New Testament worship of my Lord and Savior? Nothing.

Where is the Jesus that would allow a state flag at the altar in the synagogue as he proclaimed God's Word?

Where is the prince of peace that would tolerate an honor guard ceremony in God's house?

Where in the king that would reduce his kingdom and heirs' work to calls for civil disobedience of "Cesar's law"?

Where are our founding fathers that were even Christians, much less fundamentalist Christians?

Washington did not believe in the doctrines of the church.

Jefferson doubted the creation and flood accounts and rejected prayer in schools.

And James Madison, father of the constitution, declared in 1832 that the chaplainship to Congress was a violation of the constitution.

Is the problem getting God and God's Word into our schools, et al—man's agenda, or getting his Word back into our churches? into God's men, women, and children? into ministries and servanthood?

What is the sound I hear? I believe it is God nauseated and grieved over our worship of the god we've created, rather than of Him who created us in his image.

We have only to look at the New Testament to see God's call to worship and service for us, and have only to ignore it to allow man's call to worship to be acceptable to us.—Name withheld by request

### Who terminates?

Hardly a week goes by that I do not hear of a pastor being "terminated" or subtle tactics being used to see that a pastor is forced to resign. I know of one situation where a church (by a small majority) asked for a pastor's resignation while he was still sick and in the hospital. The reasons for his being asked to resign had nothing to do with his morality or doctrinal teaching. Is this God's way of treating his "anointed"?

On two occasions David had an opportunity to "terminate" King Saul (whose conduct was clearly sinful) yet he refused saying: "...who can stretch forth his hand against the Lord's anointed and be guiltless?" (1 Sam. 26:9)

Arkansas Baptists, I fear we had better get back to following scriptural grounds (note 1 Tim. 5:19-20, Matt. 18: 15-17, Gal. 6:1) and methods of dealing with God's men or we

will inevitably experience God's chastening on our lives and in our churches. Our building may continue to stand, our worship services may continue, but it will be "form" without the reality of God's power on them. As Jesus said to the church at Sardis "... you have a name that you are alive, but you are dead" (Rev. 3:16). And is there a greater judgement on a church?

Since God can "... cause even the wrath of man to praise him..." (Psm. 76:10) and can "... cause all things to work together for good to those who love him" (Rom.8:28); surely his over-all plan and purposes for these pastors provided they respond right) will not be frustrated. However, does that fact justify or erase the inevitable judgement of God upon church leadership which allows God's undershepherds and their families to be treated in such a non-christian and unscriptural way? And what does that say to the non-christian and non-church members of the community?—Name withheld by request

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



### The Southern accent

Steve Lemke

### Warm-hearted Luther

An editor at the Sunday School Board recently shared with a group of us who write Sunday School materials that the most difficult adjustment he had in moving from the pastorate to the Sunday School Board was the changed perception with which his fellow Baptists regard him. He had served for almost 20 years as the pastor of a local church. They called him "warm-hearted Luther" because he preached God's Word to them, ministered to their sick, buried their dead, married their young people, and ministered to them in all their spiritual needs. They knew his heart, and that he loved the Lord and loved them.

What a shock it was for "warm-hearted Luther" when he began his responsibilities at the Sunday School Board. He felt like the same old "warm-hearted Luther," but how people's perceptions had changed! Some seemed to view him as a purveyor of doctrinal error, and others seemed to regard him as an insensitive bureaucrat, but few seem-

ed to see him as a "warm-hearted Luther."

Although I have not served as long in the pastorate as "Luther," I could relate to what he felt. Once, when going to a meeting of Baptists, I was introduced to someone as a chairman of the religion department at a Baptist college. I'll never forget the shocked look on that fellow pastor's face. The introduction was greeted with an icy, "Oh!", as if he couldn't imagine a "professor" attending a church-related meeting. But I still view myself as "warm-hearted Steve," the same person who served five wonderful years in the pastorate and was even viewed as one of the more conservative pastors in the association in which I served.

I suspect that many of our denominational employees and college faculty members share this frustration. Many have served faithfully as pastors or as dedicated lay church workers. They are loved and appreciated in the local churches in which they serve, but when the Lord leads them into a

new ministry, suddenly people think they have "changed" or "left the ministry."

Of course, warm-heartedness does not atone for doctrinal error. Southern Baptists have every right to demand doctrinal orthodoxy of their servants. But while there may be a few who deviate from acceptable doctrine (just as there are a few pastors like that, too), most of us don't. And we desperately need your support, encouragement and prayers. None of us work very well in the paralyzing atmosphere of suspicion. There are a lot of "warm-hearted Luthers" out there who are just trying to serve the Lord to the best of their ability in the ministry into which he has called them.

So next time you're tempted to take up a stone to cast at one of us who serves in our denominational institutions, take care lest you stone a "warm-hearted Luther."

Steve Lemke is professor of religion at Southern Baptist College.

by Millie Gill / ABN staff writer

## people

**David Jackson** has joined the staff of Bald Knob Central Church as youth and music director, coming there from Berryville Freeman Heights Church. He also has served on the staff of Pleasant Grove Church in Harrisburg. He is the son of Mr. and Mrs. Wayne Jackson of West Helena. He is a graduate of Southern Baptist College and attended Arkansas State University of Jonesboro. Jackson is married to the former Chris Osment of Harrisburg.

**Steve Gartrell** is serving as volunteer music director at Congo Road Mission near Benton. He has previously served as music director at King's Highway Church in McPherson, Kans. Gartrell attended Central High School in Little Rock and has served for four years with the U.S. Army.

**David A. Hughey** will join the staff of Pine Bluff Immanuel Church in September as minister to youth. He is a graduate of the University of South Florida, Tampa and Southwestern Baptist Theological Seminary. He currently is serving as youth ministries associate with the International Evangelism Association in Fort Worth and previously served as a youth ministry intern at Geyer Springs First Church in Little Rock and Allandale Church in Austin, Texas.

**Paul D. Parker** has resigned as associate pastor of Crystal Hill Church in Little Rock.

**Michael Russell** has resigned as pastor of Woodson Church in Little Rock to move to Fayetteville.

**Deloyce Phillips** has resigned as secretary for Harmony Association following more than five years of service. She will be serving as an assistant to the minister of education at Watson Chapel Church in Pine Bluff.

**Joe Burgess** has resigned as music and youth director at Anderson Chapel in Dumas. He and his wife, Sharon, plan to enter the field of music evangelism.

**Dave McKinney** has served as minister of youth and campus outreach at Nettleton Church to join the staff of Lepanto First Church and attend Mid-America Seminary.

**Lowell N. Jamieson Sr.** of Hardy died July 6 at age 70. He was a retired Southern



Jackson



Gartrell

Baptist minister. His funeral services were conducted July 8 at Cherokee Village Church. Survivors include two sons, Sonny Jamieson of Cherokee Village and John Jamieson of Del City, Okla.; three daughters, Loretta Jamieson of Hardy, Edith Smith of Memphis and Gracie Edwards of Costa Mesa, Calif.; five brothers; one sister; nine grandchildren and two great-grandchildren.

**D.W. Sewell** has resigned as pastor of Cabot Mount Carmel Church to become pastor of Highland Church in Laurel, Miss., effective July 15.

**John Maddox**, who resigned in April as pastor of Wynne Church following 11 years of service, is residing at 21 Victoria Circle, Maumelle, AR 72118.

**Dane Anglin** has resigned as pastor of Spring Valley Church at Springdale to serve as associate pastor of Friendship Church, Springdale.

**Mark Porter** will begin serving in August as pastor of Gillham First Church.

**Alfred Major** retired June 30th as pastor of Elaine Church and is residing at 326 North Sixth Street in West Helena.

**Eugene Frank Smith** of Conway died July 15 at age 80. He was a retired Southern Baptist minister and a member of Pickles Gap Church. Survivors are his wife, Beulah Smith; a son, Jimmy R. Smith of Sherwood; a brother; a sister; two grandchildren and two great-grandchildren.

**Phillip Powers** is serving Desha First Church as minister of music and youth. He is a senior at Ouachita Baptist University. Powers is married to the former Carleen Corley of Prairie Grove. They have two sons, Christopher and Matthew.

## briefly

**Pine Bluff Immanuel Church** ordained Bob Dolan as a deacon July 13.

**Jonesboro Central Church** youth mission team will be in Charlevoix, Mich., July 28-Aug. 6 to assist a newly organized Southern Baptist Church with backyard Bible clubs and a survey. They will present an evening musical in the amphitheater on Lake Charlevoix.

**Jacksonville First Church** recently honored Don Parks in recognition of five years of service as a staff member.

**Bear Creek Springs Church** at Harrison ordained Dennis Lott and Gary Mintle to the deacon ministry June 22. Jim McCullough was licensed to the preaching ministry. Pastor Rodney Stromlund led the services. L.B. Atchison, director of missions for North Arkansas Association, was speaker.

**Otter Creek First Church** is sponsoring a revival July 25-27, featuring "Living Song" youth choir from Trinity Church in Pasadena, Texas. Pasadena staff members leading the services will be Ricky Poe, youth minister; Tiger Garrett, evangelist; and Rob Morris, music minister.

**Batesville West Church** youth mission team returned July 20 from work in Mount Pleasant, Iowa.

**Mountain Home First Church** dedicated its new ADC 6000 Allen digital computer organ July 13 with a recital played by organist Jeannie Alley of Dallas, Texas. Alley, daughter of Mr. and Mrs. Don Alley, is a graduate of the University of Arkansas and has studied at the University of Graz, Austria, and the University of Texas at Dallas.

**West Helena Church** will celebrate its 75th anniversary Aug. 3 with a celebration-homecoming. Wayne Riley will be speaker.

**Elaine Church** observed its 70th anniversary June 15 with Alvis Carpenter as featured speaker. Other program personality included Truman Owens, Mrs. Dale Calhoun, Mrs. Frances Jo Hafer, Lily Peter and former pastor Marshall Dark.

**Piggott First Church** ordained Bill Veal and Larry Winberry to the deacon ministry June 20.

**Stony Point Church** at Houston celebrated payment of its indebtedness June 29 with a noteburning service, a fellowship dinner and musical program.

## Southwestern Seminary graduates six Arkansans

Six Arkansans were among the 169 men and women receiving degrees from Southwestern Baptist Theological Seminary in Fort Worth, Tex., on July 11.

Receiving the master of divinity degree were **Daniel Alan Sowell**, son of Mr. and Mrs. Robert C. Sowell Jr. of Hot Springs and son-in-law of Mr. and Mrs. Dan R. DeYoung of Hot Springs; and **James Charles Ellis Jr.**, son of Mr. and Mrs. James Charles Ellis of Sherwood.

Receiving the master of arts in religious education degree were **Lisa Gaye Walker**, daughter of Polly and the late J.C. "Buddy" Walker of Texarkana; and **Mark Moreland Dewbre**, son of Dr. Jane M. Dewbre of North Little Rock.

**James Lee Newman** received the master of arts in communication degree; he is the son of Mr. and Mrs. Bob Newman of Monticello.

**Kenneth Paul Davenport** received the associate of divinity degree; he is the son of Ullis Davenport of Yellowville.

President Russell H. Dilday conferred degrees upon the Arkansans during summer



Sowell



Ellis



Walker



Dewbre

commencement ceremonies at Travis Avenue Church in Fort Worth. The degrees conferred included 94 in the school of theology, 52 in religious education, and 24 in church music.

Mary Evelyn Blagg-Huey, president of the Texas Woman's University in Denton, Texas, addressed the graduates about their duties as citizens and ministers.

Emphasizing the celebration for the Statue of Liberty, Huey said the graduates should reflect on their individual freedoms. But those freedoms, she said, include duties.



Newman



Davenport

ABN photo / J. Everett Sneed



**Missionary commissioned**—*Sulphur Spring Church, near Pine Bluff, held a commissioning service for Nancy Bryant on July 13. The church presented Bryant with a money tree containing \$145. Bryant has been appointed by the Foreign Mission Board to serve as a special assignment nurse to Ethiopia for one year. Individuals participating in the service included Pastor John T. Casey Sr.; Don Cressett, who introduced Bryant; Bryant's sister, Cindy Bradley, who provided the special music; Editor J. Everett Sneed, who brought the charge to the missionary appointee and to the church; and Bryant, who gave her testimony. Bryant was active in Sulphur Springs church both in A- teens and in youth camp. She is a graduate of Watson Chapel High School and received a bachelor of science in nursing from the University of Central Arkansas in 1978. She has worked at Baptist Medical Center in the coronary care unit and emergency service. For the last two years, she has worked at Parkland Memorial Hospital, Dallas, Texas. She previously has served two years as a missionary journeyman in Jordan as a nurse with the Foreign Mission Board.*

## New drug, 'crack,' needs to be dealt with

An extremely new cocaine drug threat would likely be dealt with if Southern Baptist and other mainline denominations were still having temperance lessons on the fifth Sundays of each year.

"Crack" is a relatively inexpensive, smokable form of cocaine. Regular cocaine, often sold by the gram, costs at least \$75. Crack, which gives a bit of euphoria, costs around \$10.

Those studying this relatively new drug problem believe that crack's power is in its speed of action. Whereas snorting cocaine takes 15 to 20 minutes for its effect to peak, free basing or smoking crack takes less than 10 seconds.

The high price of cocaine limited the damage that was inflicted for a number of years; but now crack, less expensive and more addictive, is posing a much more serious problem.

Combined with beer or other alcoholic beverages, the effects of crack can be even more deadly.

During those temperance lesson Sunday School years, the warning to "abstain from every appearance of evil" (I Thess. 5:22) was sounded much more often to Christian youth as social evils were confronted.

Christ our Redeemer is All-sufficient, Crown him King.

That is a much better way to think of C-R-A-C-K! Real joy, wonderful joy, eternal joy comes only through Jesus Christ. Overcome today's drug pushers and users by proclaiming faithfully the good, joyful new of Christ by word and demonstration! — **Bob Parker, director, Christian Life Council**

## Court rules schools may ban offensive speech

WASHINGTON (BP)—The U.S. Supreme Court ruled July 7 that local schools may forbid lewd and indecent speech in school assemblies without violating high school students' right to free speech.

In a 7-2 decision delivered by retiring Chief Justice Warren E. Burger, the high court found in favor of administrators at Bethel High School in Bethel, Wash., who suspended a senior student for delivering a campaign speech for a fellow student running for office that included indirect references to the candidate's sex organ.

Matthew Fraser, who had been advised in advance by two teachers that his brief speech was inappropriate and should not be delivered, gave it anyway. During the speech—heard by 600 students, including many 14-year-old freshmen—some of the students "hooted and yelled," while others "graphically simulated the sexual activities pointedly alluded to" in the speech, Burger wrote. Still others, he added, appeared "bewildered and embarrassed."

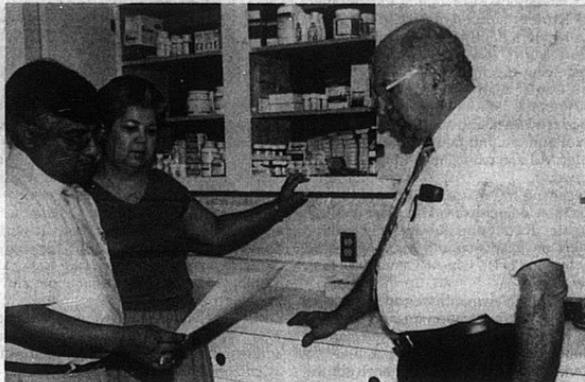
Fraser was accused of violating the school's "disruptive-conduct" rule, was suspended for three days and had his name stricken from a list of possible commencement speakers. Although he appealed the punishment through the Bethel school district's grievance procedures, the school's actions against him were upheld.

Supported by his father, Fraser filed suit in a federal district court, claiming the actions violated his First Amendment freedom of speech. Both the district court and the 9th Circuit Court of Appeals agreed, with the lower panel awarding Fraser \$278 in damages and \$12,750 in legal costs and attorney's fees. The court also ordered the school district to permit Fraser to deliver his commencement address.

In the opinion overturning the lower rulings, Burger wrote although "fundamental values... essential to a democratic society must, of course, include tolerance of divergent political and religious views," even unpopular ones, the same values "must also take into account consideration of the sensibilities of others." He added, "The undoubted freedom to advocate unpopular and controversial views in schools... must be balanced against society's countervailing interest in teaching students the boundaries of socially appropriate behavior."

Dissenting from the majority ruling, Justice Thurgood Marshall said he could not reconcile the court's findings with those in a 1968 case in which the Supreme Court upheld the right of high school students to engage in symbolic speech—in the form of wearing black armbands—to oppose the Vietnam War, provided they did not disrupt their school's educational process. In Fraser's case, Marshall contended, school officials failed to demonstrate the student's remarks "were indeed disruptive."

Photo by Norene Reed



**Medical addition**—A medical addition to Hermitage Migrant Center was dedicated July 6. Don Moore, Executive Director of Arkansas Baptist State Convention, was speaker. Rev. and Mrs. Ariel Hernandez, migrant center directors, discuss the center's medical program with Raymond Reed (right), director of missions for Bartholomew Association. Dr. and Mrs. William Scarlock of El Dorado are among volunteer workers at the center. Their church, El Dorado First United Methodist Church, contributed \$13,000 toward construction costs and an additional \$5,000 was provided by Arkansas Baptist State Convention. El Dorado Immanuel Church is assisting in equipping the clinic.

ABN photo / Millie Gill



**Retired workers meet**—The Fellowship of Retired Workers in Arkansas of Southern Baptist Churches, Institutions and Agencies participated in a music session directed by David Doty when they held their first meeting July 15 at Park Hill Church in North Little Rock. Other program features included membership introductions, a travel dialogue, a message preached by Andy Hall of Fayetteville and conferences led by John Shanks of the SBC Annuity Board, Harry Trulove, president of Arkansas Baptist Foundation, and Martha Dewbre, a member of the host church. Re-elected to serve as 1986-87 officers were Dillard Miller of Mena, president; D.C. McAttee of Forrest City, vice-president and Nadine Bjorkman of North Little Rock, secretary.

# Helpline

for the local church

**August**—The sixth month of the Roman calendar was renamed by the Roman Emperor Augustus for himself. Insulted and humiliated by a month named for him that only had 30 days, Augustus swiped a day from February to make his month the 31 days we now have in our calendar.



Moore

August is a great month, whatever its origin and history. It is a great month of preparation for the new opportunities awaiting in the fall.

**Say goodbye in August** to the young people who will be going on to college. They need the recognition and support of their home church. Many will pass into the deepest waters of trial they have ever faced. Suicides in this age group continue to

soar. Some will be entering their deepest walk with God ever. Many significant decisions will be made within months after going back to school. These gifted and promising young adults need to succeed because of their churches' prayers and concern, rather than in spite of the churches' unconcern. Tom Loque and George Sims can help you with "On to College Day" suggestions.

**School is on the way for the younger ages, too!** Kindergarten, day care and mothers' day out workers can be far more than babysitters. So many of our churches have these ministries and desire training for their workers. We are going to provide special training for them. The Weekday Early Education Workshop, held at Life Line Church in Little Rock, July 31-August 1, will be just the thing they need to be ready for that bright September morning when all of those shining, sleepy or crying faces show up.

**Most of our churches are blessed with children.** Most children love music. Music is not only a biblical medium for worship and proclamation, it is a source of great joy and pleasure. "How shall they sing without a director? How shall they direct without training?" (With apologies to the Apostle Paul!) Great leaders will train our children's choir leaders August 15-16 at the Geyer Springs First Church. August 4 is the deadline for registration. Call Peggy Pearson, 376-4791, to register.

**Speaking of music**—Over 60 percent of our churches have fewer than 300 total members. On the average, that church would have 125 in Sunday School attendance. That size congregation cannot possibly support a college or seminary trained minister of music. Perhaps two-thirds of our churches have part-time, volunteer music directors. Thank God for them! Because these usually desire and need additional basic training in their music responsibility, we have special training sessions in different parts of the state each year for them. Sessions will be held for pianists and organists, as well as the music directors. You will have to hurry to make the first one. It is August 9 at First Church, Smackover. The second one is at Southern Baptist College, August 22-23. The first deadline is August 1, and the second

deadline is August 15. Wouldn't it be nice to say "thank you" to your volunteer music people by paying their expenses?

**Hey, do your church people have needs** you have not been able to address adequately through the pulpit ministry? If you have, why do they have so many problems with belief, behavior, commitment and relationships? Could Sunday night be God's planned time for dealing with some needs not otherwise being met? Two people bear the greater responsibility for the need and the time God has given us on Sunday night. These two people are the pastor and Church Training director. If those two people spent some time praying and planning together, with a little help they could come up with an exciting plan for making Sunday night a meaningful time of growth for church members. The best opportunity for such planning and help is the Pastor/Director Retreat, August 8-9, at Camp Paron.

## August's special opportunities

by Don Moore

**Two associational leader training events come in August.** August 15-16, at Camp Paron, all associational WMU officers will receive the best training we can give. These officers are the best hope help will be near at hand for those churches who want to upgrade or start a WMU. Informed, well-trained officers are vital to expanding missionary education. We trust every association will help their officers make this meeting.

The other associational leader training is for Church Training leaders. The date and place is August 22-23, Park Hill Church, North Little Rock.

**Ok, youth workers,** here is one more shot at the best youth discipleship training materials available. Disciple Youth I and II are outgrowths of MasterLife. MasterLife has quickly gone worldwide, translated into numerous languages because the demand is so great. The same great concepts have been incorporated into the youth material. Every youth worker in Arkansas needs to explore this means of discipling youth. We have a workshop for training leaders in this material August 15-16, at Ouachita. Call Bill Falkner today to reserve a place for you and your fellow-leaders (376-4791).

**New for you!** A worship planning seminar at Calvary Church, Little Rock, August 26. Pastor and staff can learn to plan better worship services when they plan together. A common understanding is vital to their planning together. Sign-up deadline is August 18. Contact Church Music Department at 376-4791.

**Two out of state events:** Single Adult Labor Day Weekend, August 29-September 1, Ridgecrest; Seventh National RA Pioneer Congress, August 4-7, Memphis Convention Center.

Don Moore is ABSC executive director.

This monthly Helpline is a cooperative ministry of the Arkansas Baptist State Convention Executive Board and the *Arkansas Baptist Newsmagazine*, designed to inform about and interpret the helping ministries of the Arkansas Baptist State Convention to the churches. Pages 12-14 were produced by the ABSC Executive Board.

### 10-11 behind prison walls

*Veteran chaplain Dewie Williams offers advice on how your church can start a ministry on a mission field many ignore: the jails and prisons of our state.*

### 12-14 equipping the saints

*The ABSC Executive Board departments detail their upcoming events to help equip you to fulfill your ministry in your local church.*

# Arkadelphia layman finds prison ministry gratifying

text and photos by Mark Kelly

He was the kind of man who makes you nervous. An immense man, with massive forearms and powerful hands. His size was intimidating.

He moved into the room and sat down in a folding chair, quietly watching the other inmates as they took part in the Thursday evening chapel fellowship. Singing, praying, talking, discussing: he watched it all without a word.

The chaplain approached him. "Are you enjoying yourself?" he asked.

The big black man looked him straight in the eye and said, "I want to be saved, and I don't know how."

Rusty Kising recalls how he took his Bible and led the man to Christ that evening. He counts experiences like that among the finest rewards of ministering to the imprisoned.

Kising, a layman in First Church, Arkadelphia, and owner of Arkadelphia Motor

Co., has had a long involvement with prison ministries. As a teenager, growing up in a Mennonite church in Virginia, he recalls how he used to take his accordion and go on Sundays to the road camps to share with the prisoners. He believes he developed there his burden for ministering to prisoners.

Many years later, when he moved to Arkansas, he discovered he still "had an urge to go to those who are locked up." "The verse which says, 'If you did it to them, you did it to me,' kept coming back to me," he recalls. "You know how miserable you get when you're out of the Lord's will."

Kising began with the county jail in the town where he lived. When he discovered no one was offering Christian ministry to the prisoners, he began to go on Sundays after church for cell-to-cell visitation.

Since then, Kising has worked as a volunteer chaplain at the Cummins and

Wrightsville Units of the Arkansas Department of Correction. Now he ministers each week at the Benton Work Release Center, where approximately 225 men are held.

Kising drives from Arkadelphia to Benton twice each week, on Sunday mornings and Thursday evenings. On Sundays, he leads a worship service for 25 to 30 inmates, finishing in time to worship in his home church. Thursday nights, six to 12 men gather for Bible study, prayer, fellowship, and to prepare for the next Sunday's services. Another volunteer, Whitey Brosch of Arkadelphia, accompanies Kising.

"Most of the men involved in our chapel ministry have accepted Christ and realized the power of God," Kising explains. "They're eager to study and pray, and we have a warm fellowship."

Kising believes a church or individual burdened for ministering to the imprisoned would do well to begin where he did, at the county level.

"A man is more likely to receive the gospel after he is first locked up than after he has gotten into the system," he says. "Most of the men I've led to Christ have been in the county jail, and of those who participate in our chapel services, most were originally saved in a county jail."

But even in the state prison system, Kising finds tremendous opportunities to minister to hurting inmates. "Lock-up is a good place to reach them," he explains. "There they only get one meal a day. They sleep on a steel slab covered by a blanket. They're allowed no mail or visitors. They are lonely, depressed, and easy to reach."

Consistency may be the most important trait of the prison volunteer, Kising believes. "The biggest mistake you can make is starting and then being inconsistent. Don't tell them you are going to start coming and then not come."

"One man at Benton told me they stand at the windows and look for my black Buick to enter the grounds. Then they know it's time for church," he continued. "I didn't even know they knew what kind of car I drove. Visiting times and church services may be all an inmate has to look forward to."

What's the biggest problem he has encountered in ministering in prisons? Getting local churches to follow up on men who have been paroled.

"It's sad to say, but I have written letters to local Baptist churches, giving them names and addresses of Christian men who have been released, and asking them to make contact. They won't do it," he fumes. "I've been told, 'Our church would not feel comfortable with an ex-convict coming to our services.'"

The words of Jesus come back to Kising in a haunting refrain: "Whenever you refused to help one of these least important ones, you refused to help me" (Mt. 25:45 TEV).



Volunteer chaplain Rusty Kising of Arkadelphia plans a Sunday worship service with the music director at the Benton Work Release Center.

"Most prisoners think they haven't got a friend in the world," Kising continues. "They believe nobody cares about them. They're always conning others or being conned. People make them promises and never follow through on them.

"We tell them Jesus opens doors no man can shut and shuts doors no man can open. They respond to that," he adds. "Often they testify after receiving Christ that they are freer with Christ in prison than they were without Christ in the 'free world'.

"It's gratifying to hear a prisoner who didn't make parole say, 'I turned it over to God, but it wasn't his will. I'm going to wait on the Lord!'"

*Volunteer Whitey Brosch of Arkadelphia leads a Bible study and discussion group at the Benton Work Release Center.*



*Starting a jail or prison ministry*

## Veteran chaplain sees mission field behind prison walls

by Mark Kelly

As sensitive as most Arkansas Baptists are to missions opportunities, their eyes are largely closed to one important need, believes a veteran Arkansas missionary.

"Our churches are aware of foreign missions, home missions, and migrant missions, but most are not aware of our jails and prisons as a viable missions ministry," says Dewie Williams, recently retired administrator of chaplaincy services for the Arkansas Department of Correction. "We simply do not see people in prison as objects of God's love and mercy."

Williams, who has served in prison chaplaincy for more than 16 years, notes Arkansas jails and prisons hold more than 4,500 men and women. Ninety percent of those eventually will be released and, usually, return to their home communities.

"What kind of citizens will they be?" Williams asks. "While they are still in prison, you have a tremendous opportunity to minister to them in a crisis time and affect the kind of person they will be when they come home."

Williams says Arkansas Baptists need to ask themselves: "Are prisoners within the scope of the Great Commission?"

His reply is a firm, "You better believe it."

Consider the admonition of Hebrews 13:3, "Remember the prisoners, as though in prison with them..." (NASB). Or the perhaps too-familiar Matthew 25:36ff, "... I was in prison and you came to me." Williams sees in these passages alone a scriptural mandate for Christians to care for the imprisoned.

"However, many have a philosophy that an inmate has done wrong and ought to be where he is. 'Let him suffer, and he won't repeat when he gets out,'" Williams

explains. While prison is genuine punishment and a deterrent for a few inmates who have a "high standard of conscience," it fails to accomplish its objective with the majority of prisoners.

Many prisoners actually cope better with prison society than with the problems of the "free world," Williams observes. Incapable of making decisions and exercising discipline, they are unable to function "outside" and usually wind up back "inside."

A philosophy which writes prisoners off actually removes them from the human race, Williams charges. Hidden behind prison walls, they are believed to be beyond the scope of our commitment to preach the gospel to every creature.

"We need to see the clear scriptural injunctions to meet the needs of people in prison," Williams asserts. "We need to feel the hurt and pain and grief the man in prison feels. We need to realize some of these people can be reached and their lives changed."

For churches interested in starting a jail or prison ministry, Williams offers advice along two fronts.

First, he makes three suggestions about the "mechanics" of starting such a ministry: (1) Get permission from jail or prison authorities for the ministry you envision. For example, contact the chaplain at a state correctional facility.

(2) Enlist volunteers, screening them like you would any other church leaders. Volunteers need to be stable, dependable, teachable and strong.

(3) Work out an acceptable, convenient schedule. An appropriate schedule will vary with each institution. It should be convenient for authorities and inmates, as well

as volunteers.

Second, Williams notes five considerations about the "practical dynamics" of jail and prison ministry:

(1) Consider the needs of the inmates and their families. Look at their physical and spiritual needs. Do the children need shoes or lunch money for school? Are they going to Sunday School or church? If not, how can they get there?

(2) Understand the families and inmates. Be sensitive to their experience and the emotions that go along with it.

(3) Genuinely accept the inmate and his family. Williams recalls: "I've had inmates who had gone home tell me with tears in their eyes, 'I went to church like you told me. No one shook my hand. No one spoke to me. They just turned and looked at me and whispered, 'I didn't go back.' They wind up back in prison. Inmates can feel whether you accept them or not."

(4) Visit inmate families and get to know them. Is an inmate's wife ashamed to come to church because her husband is a prisoner? If she feels accepted and understood, a major step has been taken to winning her to Christ. The same is true for inmates.

(5) Doing is more important than saying. "If someone says he will come back and then doesn't, there's not much need of going back at all," Williams observes. "What you do reflects what you are. Inmates expect to be lied to and betrayed. You can do all the preaching you want. It will do no good until you prove you are real."

**Mark Kelly is managing editor of the Arkansas Baptist Newsmagazine.**

## Stewardship/Annuity Planned Growth in Giving Works

Planned Growth in Giving is more than a call to commitment. It is a program that works.



C. Michael Anders, pastor of First Baptist Church in Sherwood, testified to the effectiveness of Planned Growth in Giving at a stewardship conference in Pulaski Association.

The church conducted the Planned Growth in Giving emphasis from January 19 through February 16, 1986. Their tithes and offerings increased 45.7

percent during February-May over the same four months last year.

During February-May 1985, the church received \$75,993. Gifts jumped to \$110,729 during February-May 1986, up from the \$78,145 given during October-January, 1985-86.

Thirty percent of the church families returned commitment cards and 72 percent indicated they would give a tithe or more in 1986. Fifty-nine percent of those returning cards said they intended to go beyond the tithe by some percentage during the next 15 years. Sixteen percent of those giving less than the tithe indicated they planned to move to tithing or beyond.

Anders said the most important part of the church event was the powerful

testimonies. A total of 28 testimonies were given during the five-week church event.

The deacons, using the Family Ministry Plan, visited about 250 of the church's 260 families during a two-week visitation period. Planned Growth in Giving commitment packets were left with church families as the deacons communicated church concerns.

Churches can participate in Planned Growth in Giving this year. Plan books for the church event are available from your state Stewardship Department. — James A. Walker, director

## Woman's Missionary Union WMU Leadership Training

Recently, while talking with a young woman about a mission action project her BYW organization was doing, she pinpointed a major factor determining success or failure—TRAINING.

Learning how to accomplish a task, use material and relate to those we are trying to lead are all involved in training. It is not a one time experience either. It is an ongoing process that occurs in formal teaching experiences and informal situations.

Arkansas WMU believes in quality missions education. Quality begins with trained leadership. Three training opportunities are available for WMU leadership this fall.

Associational WMU officers are invited to attend the Associational Officers' Retreat, August 15-16 at Camp Paron. Age-level conferences will train women to work effectively with churches in their associations. A special conference for associational WMU centennial chairmen will be led by Bonnie Margason of Mountain Home. Registration begins at 5. The retreat will conclude at 1 on Saturday.

September 4 is Church WMU Training Day at Immanuel Baptist, Little Rock. Women from Texas, Oklahoma, Louisiana and Arkansas will lead specialized conferences for church WMU leaders. Bonnie Margason will lead a conference for church WMU centennial chairmen on this day. Participants need to bring a sack lunch. A nursery is provided for preschoolers. A Baptist Book Store display will enable participants a chance to secure needed leadership material for the coming year. The day begins at 10 and concludes at 2:30.

Recognizing the fact that everyone cannot attend Church WMU Training Day, eight area conferences are held throughout the state in September and October. Morning (10-2:30) and night (7-9) conferences seek to meet the needs of those attending. A nursery for preschoolers is provided day and night. Day participants need to bring a sack lunch with them.

The schedule for area meetings is as follows: September 8 - FBC, Monticello (am/pm); September 9 - FBC, Hope (pm),

September 10, FBC, Hope (am); September 11 - FBC, Mena (am/pm); September 15 - East Side, Ft. Smith (am/pm); September 16 - FBC, Bentonville, (pm), September 17 - FBC, Bentonville (am); September 18 - FBC, Mountain Home (am/pm); September 29 - East Side, Paragould (am/pm); September 30 - FBC, West Memphis (pm), October 1 - FBC, West Memphis (am); October 2 - Calvary, Little Rock (pm).

Serving the Lord calls for the best we have to offer. Training sharpens our skills, renews our enthusiasm and solidifies our commitment to the task. Those attending any of the training events need to bring manuals, 1986-87 WMU Year Book and magazines appropriate to the age-level they will be working with.

Publicity will be forthcoming to WMU leadership. For more information, contact Arkansas WMU, PO Box 552, Little Rock, AR 72203. — Carolyn Porterfield, BW/BYW Director.

**PLANNED GROWTH IN GIVING AND YOU  
PRAY...STUDY...GROW...GIVE...**

## Church Training Developing Believers

Bold Mission Thrust is probably the most familiar and the most challenging objective Southern Baptists have ever envisioned.



Holley

Holley is directly related to Bold Mission Thrust. Bold Mission Thrust is deeply rooted in Developing Believers. Developing Believers is one of the three major emphases for Bold Mission Thrust for the

Bold Mission Thrust says let's spread the gospel to the whole world in this century. But, how can they hear if there is no messenger; and how will there be a messenger if no one is willing to go, or send or give or pray?

Developing Believers is directly related to Bold Mission Thrust. Bold Mission Thrust is deeply rooted in Developing Believers. Developing Believers is one of the three major emphases for Bold Mission Thrust for the

rest of this decade. It provides a plan - a set of plans - with one thing in mind - to strengthen the church by strengthening its members. Developing Believers for 1986-87 suggests five primary strategies for churches committed to discipleship training. These include the following:

1. *Equip Church Leaders* - through such training projects as Dynamic Doctrines, curriculum studies built on the theme Sovereignty and Stewardship, Prime Time Pastor's Seminars for reaching unenrolled adults and Ingathering, a strategy for reinviting inactive resident members.
2. *Teach Baptist Doctrine* - through the annual doctrine study using *The Doctrine of Prayer*.
3. *Orient New Members* - through the New Christian Encourager Plan and the Survival Kit.

4. *Provide In-Depth Discipleship* - through MasterLife, MasterBuilder and DiscipleYouth.

5. *Train Church Leaders* - through LIFE (Lay Institute for Equipping), LEADtime and Equipping Centers.

These training-equipping strategies can help any church strengthen their discipleship training program and equip its members for more effective witness and ministry. For additional materials or personal assistance, contact your state Church Training Department. — **Robert Holley, Director**

## Church Training Pastor-Director Retreat

Here Comes Help! Just in time for the beginning of a new church year this Fall. The Pastor-Director Retreat on August 8-9 is planned especially for pastors and Church Training Directors who want help in building and maintaining an effective discipleship training program. It begins on Friday evening at 6 o'clock with an "all you can eat" catfish supper and concludes with



Holley

lunch at noon on Saturday. Pastors and Church Training Directors will learn how to (1) develop the organiza-

tion and train the leadership for their training program, (2) train new members and new Christians, (3) discover and train potential leaders, (4) use Equipping Centers to reach and train adults and (5) select and use appropriate literature. They will be introduced to *Discipleship Training: A Church Training Manual*, the brand new Church Training leadership manual to be available in early August.

The cost of the retreat is \$20.00, which includes registration, lodging and meals. For reservations or information, write: Church Training Department, P.O. Box 552, Little Rock, AR 72203. — **Robert Holley, director**

# Don't Miss This Boat!



MEMPHIS • AUGUST 4-7, 1986

Pioneers in grades 7-12 will be rolling on the river during the Seventh National Pioneer Royal Ambassador Congress August 4-7, 1986 in Memphis, Tennessee.

Memphis, noted for its location on the mighty Mississippi river, will provide many options in mission action, education, and information. Besides music and testimonies by Christian personalities, the Congress will provide an in-depth look at Southern Baptist missions from firsthand mission testimonies, projects, and games.

Don't miss the excitement on the river. Roll into Memphis August 4-7, 1986.

For registration information, contact your state Brotherhood office or write: National Congress Office, Brotherhood Commission, SBC, 1548 Poplar Avenue, Memphis, TN 38104-0240.

# Helpline

...is for YOU! We'd like to have your comments or suggestions. Please direct them to: JAN KELLEY, P. O. BOX 552, LITTLE ROCK, AR 72203.

*Let us hear from you!*

## Baptist Student Union Jamie Jones' 35th

Alumni and friends of Jamie Jones will host him at two birthday parties this summer, celebrating his 35th anniversary as



Jones

Jones came directly to the University of Arkansas after graduating from Southwestern Baptist Theological Seminary. Through the years

he has turned down offers of student positions elsewhere, on the local, state, and national level, saying that no position offered the challenge of the Baptist student work at the University.

Jones served on the national study committee which produced the present statement of the philosophy and objectives of the program of Baptist Student Union. Ouachita Baptist University conferred on Jones an honorary Doctor of Divinity degree in religious education in 1976.

Jones and his wife, the former Beverly Childs, are both Alabama natives and are

both graduates of Auburn University, where they met at the Baptist Student Center. The Jones have five children and nine grandchildren.

In celebration of Jones' long tenure at the university and to provide more adequate local support money, alumni are attempting to raise \$250,000 endowment money before Jones retires. The BSU at the University has less promotional money per student than any BSU in the state. Dale Jones of Houston, Texas, and Jim Maloch of Little Rock are co-chairmen of the effort. Half of the goal has already been reached by gifts and pledges. — Tom J. Logue, BSU Director

Director

## Music

### —Three To Get Ready—

It's almost time to GO! August is Get Ready for an enthusiastic kickoff for a well-planned music ministry this fall, and we have some events designed to help you in your preparation.

*Two Volunteer/Part-Time Music Leader Workshops are being planned.* The first will be a one-day workshop at First Baptist in Smackover on August 9. It begins at 9:00 a.m. and runs until 4:00 p.m. Music directors will receive instruction in congregational song leading, worship planning and selection of music. We will read through several pieces of easy music, and there will be opportunities to listen to the newest Christmas publication. Accompanists will have separate sessions as well.

There will be no registration fee at Smackover, and lunch will be furnished free. What a bargain! Please register before August 1.

The other workshop for Volunteer/Part-Time Music Leaders is scheduled for August 22-23 at Southern Baptist College, Walnut Ridge. This is our fourth year to be on the campus there. This is a two day event, beginning at 4:00 p.m. Friday and closing with lunch on Saturday. Registration information has been mailed to all the music directors in Northeast Arkansas. We are inviting the music director, and the accompanists; and it's free!

Registrations are needed before August 15. The registration fee takes care of your meals and lodging plus a number of music materials you will receive. It's time now to decide to attend and mail your registration sheet back to us.

*Children's Choir Leader Training* August 16-17, Geyer Springs Baptist Church. Martha Kirkland, Children's Choir Consultant from the BSSB will head the leadership cast for this event. Martha will conduct the workshop for leaders of Older Children's Choirs (grades 5-6). She will also conduct a demonstration choir in one general period to show us how to teach children to sing with lovely, natural head tones in contrast to the loud playground or chest voice we often hear in children's choir.

Patricia Montgomery will conduct the conference for leaders of Younger Children's Choirs. Patricia is an associate in the music department of the Missouri Baptist Convention. Alethea Gibson from the First Baptist Church of Pryor, Oklahoma will lead the conference for Preschool Leadership.

A special feature for this year is a conference for the smaller church which has only one choir for grades 1 through 6. The Children's Music Leader will have materials for this grouping for the first time in October. We believe this will meet a great need for Arkansas churches. Charlotte McElroy, First Baptist, Tupelo, Mississippi will lead this conference. Charlotte is presenting this same conference at Ridgecrest this year. This tells you something of her ability.

Check your recent mailout from Peggy Pearson for further details and costs. Registration deadline is August 4.

*Up With Worship.* This book title of about ten years ago by Anne Ortlund seems

to describe what seems to be taking place in many of our churches. There seems to be a renewed interest in getting back to the real meaning of the time Christians meet together for what we call Worship. It is a time to meet God face to face, but how often does this really occur. I'm afraid we just meet to play church much of the time and seldom do we find ourselves in the Presence of the Living God.

This will be the thrust of the seminar scheduled at Calvary Baptist in Little Rock on August 26. It is designed for those who are responsible for planning the worship experiences of their church. This certainly includes the pastor and music director but could, also, include a worship committee as others actively engaged in the worship planning process.

Program personnel will include Fred Kelly, BSSB, Dr. Martin Thielen and Bill Craig from First Baptist, West Helena, and Dr. John Wright and Jean Pilcher from First Baptist, Little Rock.

Reservations are due no later than August 20. —Ervin Keathley, Director

**August 3, On To College Day**, allows churches to focus on college-bound students and their families.

## Next month in Arkansas: August

**August 4-7, RA Pioneer National Congress**, Memphis (Tenn.) Convention Center, national congress held every seven years to lead boys to personal commitment to Christian service and witness.

**August 8-9, Church Training Pastor-Director Retreat**, Camp Paron, provides pastors and Church Training directors

with training and fellowship.

**August 9, Volunteer/Part-time Music Leader Retreat**, First Church, Smackover, first of two events providing specific training for part-time and volunteer music leaders.

**August 14-15, Children's Choir Leader Workshop**, Geyer Springs First Church, Little Rock, training opportunity for children's choir leaders.

**August 15-16, DiscipleYouth I & II**, Ouachita Baptist University, Arkadelphia, trains individuals to lead youth in DiscipleYouth I and II.

**August 15-16, Associational WMU Officers' Retreat**, Camp Paron, annual training, information, and inspiration time for associational WMU leaders.

**August 22-23, Volunteer/Part-time**

**Music Leader Retreat**, Southern Baptist College, Walnut Ridge, second of two events to train volunteer and part-time church music leaders.

**August 22-23, Associational Church Training Leadership Conference**, Park Hill Church, North Little Rock, equipping associational Church Training directors, age-group leaders, and DOMs.

**August 26, Worship Planning Seminar**, Calvary Church, Little Rock, church staff members explore biblical concept of worship and learn to plan worship experiences.

**August 29-September 1, Single Adult Labor Day Weekend**, Ridgecrest Baptist Conference Center, N.C., Bible study, fellowship, inspiration, and recreation for single adults.

## September

**September 4, Church WMU Training Day**, Immanuel Church, Little Rock

**September 4-5, Furloughing Missionaries Orientation**, Baptist Building, Little Rock

**September 5-7, Fall Arkansas Campers on Mission Rally**

**September 6, Baptist Youth Day**, Magic Springs, Hot Springs

**September 8, Bi-vocational and Small Church Evangelism Conference**, Union Ave. Church, Wynne

**September 8, College Concern Conference**, Henderson State University, Arkadelphia

**September 8, WMU, Brotherhood, Annuity/Stewardship Area Con-**

**ferences**, First Church, Monticello

**September 9, Bi-vocational and Small Church Evangelism Conference**, First Church, Mt. Ida

**September 9, College Concern Con-**

**ference**, Arkansas State University, Jonesboro

**September 9-10, WMU, Brotherhood, Annuity/Stewardship Area Con-**

**ferences**, First Church, Hope

**September 11, Bi-vocational and Small Church Evangelism Conference**, East Side Church, Mt. Home

**September 11, College Concern Conference**, University of Central Arkansas, Conway

**September 11, WMU, Brotherhood, Annuity/Stewardship Area Con-**

**ferences**, First Church, Mena

**September 15, WMU, Brotherhood, Annuity/Stewardship Area Con-**

**ferences**, Eastside Church, Ft. Smith

**September 16-17, WMU, Brotherhood, Annuity/Stewardship Area Con-**

**ferences**, First Church, Bentonville

**September 18, WMU, Brotherhood, Annuity/Stewardship Area Con-**

**ferences**, University of Arkansas at Little Rock

**October 10-11, Tri-State RA Camp-**

**oree**, Camp Cordova, Memphis, Tenn.

**October 11-18, Senior Adult Chautau-**

**qua**, Ridgecrest Baptist Conference Center, North Carolina

**October 12, World Hunger Day**

**October 17-18, Small Sunday School Workshop**, Camp Paron

**October 18, GA Missions Spec-**

**tacular**, Park Hill Church, North Little Rock

**ferences**, First Church, Mt. Home

**September 19-20, CPA Pastors/Wives Retreat**, Petit Jean State Park

**September 19-20, Small Sunday School Workshop**, Arkansas

**Assembly**, Siloam Springs

**September 21-28, Season of Prayer for State Missions and Dixie Jackson Offering**

**September 20-27, Senior Adult Chautauqua**, Gloria Baptist Conference Center, New Mexico

**September 22, Music Men Concert**, Second Church, Monticello

**September 26-27, State Sunday School Conference**, North Little Rock

**September 29, WMU, Brotherhood, Annuity/Stewardship Area Con-**

**ferences**, East Side Church, Paragould

**September 30, WMU, Brotherhood, Annuity/Stewardship Area Con-**

**ferences**, First Church, West Memphis

## October

**October 1, WMU Area Conference**, First Church, West Memphis

**October 2, WMU, Brotherhood, Annuity/Stewardship Area Con-**

**ferences**, Calvary Church, Little Rock

**October 3-4, State Bi-vocational Pastors Conference**, Olivet Church, Little Rock

**October 3-5, State Baptist Student Convention**, University of Arkansas at Little Rock

**October 4, Campus BYW Event**

**October 20-23, National CWT Seminar**, Haven Heights Church, Fort Smith

**October 23-24, 24-25, Baptist Women Retreats**, Camp Paron

**October 28, State Church Training Convention**, Immanuel Church, Little Rock

**October 31 - November 1, Small Sunday School Pastor / Director Workshop**, Beech Springs Camp, Smackover

# Church splits: causes and possible solutions

by Floyd Tidworth Jr.

Between 1970 and 1980 an average of 10 new congregations were formed each year in Arkansas. Four, or 40 percent, came from splits. We continue into the 1980's to see four or five church splits each year.

I have not observed any good splits. However, some are not as bad as others. Occasionally a church group will just "agree to disagree" and part ways on a friendly basis.

But more often than not there are severe problems when a split occurs. One of the worst problems is that a split often creates a bad attitude in the community toward churches. This attitude becomes a hindrance to all churches reaching people for Christ. The unchurched are not attracted to churches where members fight with each other.

Another problem is the hurt that comes to individuals in the church that splits. My friend Frank dropped out of church during trouble that resulted in a split. To my knowledge, Frank has never started back to church. Children sometimes receive scars that last for years during church squabbles. The memory of harsh words or angry actions will be a sour note for some for years to come.

Still another problem is that of fellowship between the two congregations. I saw a church split in 1953. Both the old and new churches are in the same city and association. They are sister churches. However, there is still bitterness and competition with some members of both congregations.

Other problems such as finances, denominational relationships, location, etc., can be a nightmare for those involved.

## Cause of Splits

Some splits are related to power struggles in the church. Who will "have control"? Rom. 12:9b says "...in honour preferring one another." Jesus lifted up servanthood rather than power or authority as a test of those who will be great in the kingdom. (Matt. 18:1-4)

Another reason for a split may be an old timer-newcomer conflict. New people may come in and want to make changes. People who have been there longer may want to keep things as they are. If the newcomer percentage of members begins to reach up toward 30-40 percent this kind of conflict can easily develop.

A major cause of church conflict is pastor-congregation tensions. This kind of problem most often centers around leadership style of the pastor. A power struggle often becomes so severe that the pastor leaves or the church splits. If a split occurs the pastor may lead a group out and start a new church or a group may pull out and form a new congregation.

Many other factors such as differences in philosophy of ministry and family structures in the church may contribute to a church's splitting.

Another major cause of church splits is the result of social, economic, and educational differences in the church membership. A Baptist church in another state was made up of about 70 percent university connected people—students, professors, etc. The other 30 percent were townspeople. The minority did not like the style of music nor the kind of preaching that the majority preferred. There was major conflict about how the pastor should lead, and with building programs. Finally, a small group pulled out and formed a new church.

This group seemed to be made up of committed Christians. They were strong in their stand on Baptist doctrine. They established a new Southern Baptist congregation.

Even though a church is open to all people, few churches can minister to all people equally. Studies indicate that 80 percent of the members in the average Southern Baptist church are in the same socioeconomic group. It seems that if any more than about 20 percent of the members differ from the majority group, major dissatisfactions will develop.

## Possible Solutions

Is there any solution to churches splitting? Since each Baptist church is autonomous the denomination does not "control" the churches. However, churches may be able to avoid some splits.

Obviously some conflict in churches stem from a spiritual problem. Some members are operating "in the flesh" and not "in the Spirit." The church needs a real revival that leads members in spiritual renewal. Members need to resolve their problems with one another and go on together.

However, there may be honest differences among church members that do not indicate a lack of spiritual commitment nor a difference in doctrinal understanding. Signs of such differences may show up as dissatisfaction with the music, building programs, the pastor's leadership style, and church programs. If the major dissatisfactions continue over a period of time with a sizable group in the church, a split may be on the way. When these kinds of differences exist in the church, similar diversity may also be present in the larger community.

This kind of situation may need to raise the question of another Baptist church being started in the town or nearby community. Wouldn't a better way than a split be to prayerfully consider under God's leadership the possibility of forming a new congregation? Of course, such questions need to be considered as how many unchurched people live where a new church could reach them? Could a new mission develop into a self-sustaining church?

Several things could be accomplished in this kind of approach. The first advantage would be that the associational DOM could

be brought in to assist with the best place for a new church to be located. The new congregation could begin in an area where it is needed and can grow. It could be placed so it is not in competition with the established church.

A second advantage would be that the existing church could serve as a mother or at least a sister church. The new group could be established with the blessings of the older group. The community would not see the two churches a competitors but as co-workers.

A third advantage would be that the sponsor could feel a sense of fulfillment in starting a new congregation. It can be a boon to the spirit of achievement instead of a negative loss. The sponsor will be cooperating with God in the extension of his kingdom.

A fourth advantage would be that more resources could be made available to both congregations (if needed) from the association and state. The original church as well as the new group may need some temporary assistance. Certainly prayer support is needed from the wider fellowship of churches. Relationships would be such that all resources of Baptists could be applied with joy and fulfillment.

May the number of splits decrease and the number of God-led new congregations rightly placed increase to the glory of our Lord (Matt. 6:13).

Floyd Tidworth Jr., is director of church extension for the Arkansas Baptist State Convention.

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# Nominations sought for boards, committees

Members of the Nominating Committee for the 1986 Arkansas Baptist State Convention want Arkansas Baptists to submit names of persons for that committee to consider when they bring the convention nominations for state committees and boards.

This recommendation will not insure nomination, but the committee will consider each recommendation. The commit-

tee will not contact any person recommended until they approve the nominations.

The Nominating Committee will hold their first meeting Sept. 9 and need all recommendations no later than Aug. 19.

Members of the committee: Glen Morgan, chairman; Michael Anders; Michael Huckabee; Homer Shirley; Carroll Caldwell; John Dresbach; Ed Snider; Jeral Hampton; and Jerre Hassell.

## August 19 is the deadline for recommendations

I recommend the following person:

Name \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone \_\_\_\_\_ Approximate age \_\_\_\_\_ Lay-person ( ) Minister ( )

Occupation \_\_\_\_\_

Holds Church Membership in \_\_\_\_\_

Church Address \_\_\_\_\_

Association \_\_\_\_\_

Major Activity in Church or Association \_\_\_\_\_

Prior service on Boards and Committees \_\_\_\_\_

Your specific reason for recommending this person \_\_\_\_\_

Check the board, committee or commission on which you believe this person could best serve

### Boards of trustees

- ( ) Executive Board
- ( ) Family & Child Care Service
- ( ) Foundation
- ( ) Baptist Memorial Hospital, Memphis
- ( ) Christian Civic Foundation
- ( ) Ouachita Baptist University
- ( ) Southern Baptist College
- ( ) *Arkansas Baptist Newsmagazine*

### Committee and commissions

- ( ) History Commission
- ( ) BSU Advisory Committee
- ( ) Ministry of Crisis Support Advisory Committee
- ( ) Constitution and ByLaws Committee
- ( ) World Hunger Committee
- ( ) Convention Program Committee

Mail this sheet to:  
Rev. Glenn Morgan  
1903 East Main  
El Dorado, AR 71730

Signed \_\_\_\_\_  
(Name of person making this recommendation)

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Telephone \_\_\_\_\_

# Springdale pastor moves into church growth ministry

by J. Everett Sneed

ABN photo / J. Everett Sneed

Cliff Palmer, who recently resigned First Church, Springdale, to enter a church growth ministry led the church in remarkable growth. In 1969, just prior to Palmer's coming as pastor, the church averaged 386. In 1983-84 the church averaged 1,909. In 1985 the church averaged 1,889.

Springdale, First Church, also experienced remarkable financial expansion. In 1970, Palmer's first year as pastor, the church receipts were \$67,289. In 1985 the church's income was \$2,221,750. During this same 16-year period the church relocated and built an entire new church plant which houses a daycare program, kindergarten, and an accredited school with 12 grades which enrolls nearly 600 individuals.

At the time of Palmer's resignation, the church had \$2.5 million in the building fund for the construction of a 3,000-seat auditorium. The church also added 5,847 to the membership during Palmer's tenure as pastor. Significantly, the church additions included 3,003 by baptism.

During Palmer's tenure at First Church, Springdale, the congregation gave approximately \$1.8 million to mission causes. This included more than \$950,000 to the Cooperative Program. It also included more than \$486,000 for foreign missions, in excess of \$54,000 for home missions, and more than \$24,000 for state mission causes. The congregation also provided a home for furloughing missionaries, and 31 young men and women surrendered to Christian service who are now serving around the world.

Palmer lists a number of factors which produced church growth. He said, "Aside from the sovereignty of God, the most important factor in our growth was authoritative Bible preaching. I do not mean dictatorial behavior on the part of the pastor. By authoritative teaching I mean Bible preaching that comes through a human instrument who not only knows intelligently but experientially what he is teaching. The preacher is therefore able to speak with a note of authority and out of this church growth develops."

Palmer emphasizes that authoritative teaching should take place both in the pulpit and in the Sunday School. One important byproduct of authoritative preaching is the development of "spirit." Palmer said, "A church should have a spirit of joy, optimism and conquest. I suppose this can be developed by other superficial means but such a spirit will be shortlived."

Palmer believes churches often reach what he calls a "corner" or a plateau. He said, "Some churches are able to turn this corner, and some never make it. I am not entirely sure why this is true."

Palmer feels that Springdale, First Church, came to a corner early on in his ministry but they were able to turn and go forward in growth.



Cliff Palmer, former pastor of First Church, Springdale, poses beside a sign heralding the planned construction of a 3,000-seat auditorium for the congregation, which experienced unusual growth during Palmer's tenure. Palmer plans to enter a church growth ministry for churches that have plateaued.

Palmer says that a second principle of church growth is that church growth can take place anywhere, under any conditions, where church growth principles are properly applied. He said, "If a staid, century-old downtown church in Chickentown, USA, can grow, any church anywhere can do it."

Palmer believes there are some prerequisites to church growth. First, the church must assume it is God's will for the church to grow. He said, "Sometimes sincere people feel it is wrong for a church to grow."

A second prerequisite for church growth is a confidence on the part of the congregation that church growth is possible under any circumstances. Palmer has observed a number of growing churches. "In each instance," he observed, "church growth is directly connected to a belief in the possibility of growth and an aggressive program."

Third, Palmer believes hindrances to church growth must be identified, isolated, eliminated and overcome. He said, "All of this is possible, but the leadership is the key. I believe the pastor of a growing church must be strong in the pulpit. This is basic."

Palmer's experience also indicates the pastor must develop knowledgeable, trained motivators as church leaders. He is convinced that a "laid back" pastor will never be successful in growing and developing a church.

Palmer said a fourth ingredient in growth is "hard work." He is convinced a pastor simply cannot grow a church from behind a desk. He said, "A preacher can go into his study, put his feet up on his desk and go to sleep. People will believe their pastor is studying and praying. But the results will be

revealed on Sunday!"

Palmer also feels slogans are extremely helpful to a church. One of the slogans the church used was, "The man who says it can't be done was run over by the man who was doing it." Palmer said, "Slogans such as these are things that help motivate people, and they can latch on and take it with them."

Another slogan which Palmer feels communicates a tremendous message is, "There is a great difference between church work and the work of the church."

Palmer believes the work of the church is primarily to teach the Word of God. Palmer feels strongly the best way for a pastor to teach the Bible is verse by verse and word by word. He said, "I am not saying this is the only way the Bible can be taught, but I do believe this method of teaching provides a congregation with a needed continuity that will assist them in understanding the Word of God."

Palmer's previous places of service include eight years at Grand Avenue Church, Fort Smith, and four years at First Church, Siloam Springs. He feels his previous places of service provided him with opportunity to develop growth principles he was able to apply at First Church, Springdale.

Palmer said of First Church, Springdale, "I found a climate at Springdale that is essential for church growth. It was a situation in which people were willing to make changes. If a church is going to grow, it cannot do business as usual. Our theology must never change, but our methodology must change if we are to reach people in today's world."

Palmer is convinced that a pastor must vary his evangelistic outreach and visitation

## Testimony: part three of three What CWT means to the local church

by David McLemore

An evaluation of the CWT process reveals that people aren't just carried through a training course. CWT is more than just

memorizing a presentation of how to lead someone to the cross. It is discipling others to learn how to witness and how to teach someone else to witness. The Bible study each week enhances the disciple's knowledge of the biblical teaching of salvation by faith and the reason for repentance. They learn that faith and repentance are necessary for salvation. The lessons also teach the importance of the lordship of Jesus Christ. The convert is told of the importance of baptism and church membership.

Because of these studies, Bob came to realize that he had not been scripturally baptized. After he had studied several weeks and we prayed about his decision, he came forward to ask the church to baptize him. Bob also found the lordship of Jesus through being trained as a witness. His testimony is that now he knows how to help people know Christ. There seems to be a longing in his

life to tell others of Christ's gift of eternal life.

There is the element of growing concern that the apprentices develop. After several weeks of the apprentices being taught, they began to bring to the teams on witnessing nights more names of their friends and acquaintances to visit. God began to open their eyes to see lost people all around them. Kingsley expressed gratitude because now in his medical practice he has been equipped to find out who is without Christ. He has also been equipped with the ability to share Christ with them.

The growing concern of these apprentices is also seen in their expectancy on Sunday morning when some of the lost they have witnessed to are present. Almost every week now these share with me before church that "one of those to whom I've witnessed is here and maybe he will be saved today!"

Then there is the change in the entire church body when individuals are won and disciplined by church member. They can look around and see others who once were not there who now are regular in attendance. The whole church begins to change in physical appearance (more people) as well as spiritual experience.

David McLemore is pastor of Second Church, Russellville.



McLemore

program year by year. He said, "First Church, Springdale was in revival for 10 years and we didn't know it. During those years, we did not have a specific evangelistic program. We did many different things, such as teaching the Continuing Witness Training program and the Four Spiritual Laws. But we learned that many of our members would never become involved in personal soulwinning, no matter what method we initiated."

Palmer developed a one-year, visitation program in which he identified 16 categories of visitation. These categories included such things as nursing home visitation, shut-in visitation, and Sunday School visitation. He had a commitment service in which he asked members to select a visitation category in which they would visit each Monday night for one year. During this period, the church averaged almost 800 people on Monday night going out for visitation. Palmer said, "It was during this period that our church experienced its greatest growth."

Palmer's new ministry is directed toward churches that have a desire to grow when they have reached a plateau. In the preaching, teaching, seminar approach, Palmer will present nine growth principles designed to assist churches to reach new heights in growth.

The seminars will begin on Sunday morning and will conclude on Thursday evening. On Monday through Thursday, Palmer will conduct two 45 minute sessions with a 10-minute break between each. The first session will deal with Bible teaching, and the second session will provide practical applications designed to implement the growth principles.

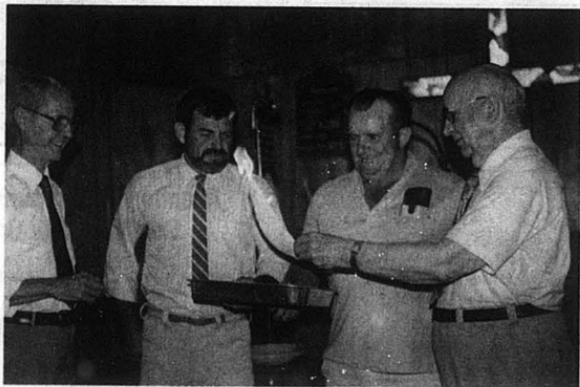
Palmer said, "Over the years, an increasing burden has been placed on my heart to see churches that have come to a standstill or perhaps are even losing in membership to come alive and to begin to grow again."

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

### missionary notes

Richard and Bea Walker, missionaries to Brazil, will begin a four-month furlough in Arkansas on Aug. 15. Their address will be 502 South East, Benton, AR 72015.

Ben and Bertie Hope, missionaries to Brazil, are taking a five-month furlough in Alabama. Their address is 1311 Johnston Dr., Anniston, AL 36201.



Parsonage dedicated—Rock Springs Church in North Arkansas Association dedicated their parsonage June 29 with a noteburning ceremony. Participants were (left to right) Lehman F. Webb, Arkansas Baptist State Convention representative; Pastor Jerry Ballenger; D. Drebbenstedt, chairman of deacons and Dale F. Taylor, former pastor.

## Large cities outpace Southern Baptist Convention

NASHVILLE, Tenn. (BP)—A mid-decade report of Southern Baptist progress in the 45 largest American population centers shows a slow but definite trend of growth toward larger urban churches.

The growth, detailed in a new research project from the Center for Urban Church Studies at the Southern Baptist Sunday School Board, also points to significantly higher resident membership growth in northern cities as compared to the South.

The Southern Baptist Convention, long comprised of a majority of churches with a membership of less than 300, is experiencing an increase in the average size of churches because of the growth in the urban areas, reported Kirk Hadaway.

Hadaway, research director for the Center for Urban Church Studies, said growth in the North is necessary if the denomination is to reach large cities, because the largest U.S. cities are located outside the South.

Southern cities still rate above northern cities in the survey when net increases in resident membership are compared, because of the large membership base they have.

The only large city to break the top five in net change in membership and percentage change in membership for the past five

years was Los Angeles, where 26,212 new members, or 29.4 percent, placed third in net change and fourth in percentage change. The only Southern city to rank in the top 10 in percentage and net increase was San Antonio, Texas. Phoenix, Ariz., and San Francisco join Los Angeles to make three Western cities in the top 10.

Houston ranked first in net change in resident members, with an increase of 28,419, or 12 percent, which was 14th in percentage increase. Dallas, with an increase of 27,588, or 8.7 percent, was second in net gain and 16th in percentage gain.

Hartford, Conn., which ranked number one under percentage increases with 123 percent, was number 30 in net increase with 599. The Boston area ranked number two in percentage gain with a 109 percent increase and 28th in net gain with a growth in resident members of 911.

Growth of the urban population centers is projected to be faster during the current decade than will be experienced overall by Southern Baptist Convention churches.

The number of churches in the 45 largest population centers in the U.S. registered a gain of 7.7 percent from 1970 to 1980, compared to a 4.3 percent gain for the total

number of churches in the convention. For 1980-85, churches in urban centers increased by 4.8 percent, compared to 3.2 percent for SBC churches. Projections for the decade predict an increase of 8.8 percent for urban churches and 6.4 percent for all churches.

In resident members, the urban population centers also are projected to outdistance all churches by 14.8 percent to 11.4 percent during the '80s, based on growth for the first half of the decade of 7.3 percent for urban churches over 5.4 percent for all churches.

Additionally, Southern Baptist churches in the top 45 population centers will represent more of the total number of churches in the denomination at the end of the '80s. In 1970, churches in the urban centers represented 18.6 percent of the total, compared to a projected percentage of 19.6 in 1990.

Resident members of churches in the top 45 population centers will grow by almost 1 percent from 1970 to 1990, according to the projection in the new research project. In 1970, the 2.3 million resident members in urban areas represented 27.5 percent of the SBC resident membership. That total is projected to be 28.4 percent for just under 3.1 million resident members in urban areas by 1990.

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# Oklahomans blindfolded, beaten during mission trip to Zambia

SAND SPRINGS, Okla. (BP)—Blindfolded and beaten in Zambia, two Oklahoma Baptists learned the difference between easy faith and that tested by fire.

Don Stivers and Eddie Zuniga, two of eight members of Angus Acres Church in Sand Springs, Okla., who were on a leadership training mission to Zambia in June, were taking an evening stroll with a small group of Zambian church members when several men on bicycles stopped them.

The bicyclists' spokesman was in military uniform. Dismissing their passports as forgeries, he refused to believe the Americans were anything other than South African paratroopers sent to Zambia to destroy bridges and communications.

The soldiers took shirts from several Central Church youths and used the shirts to blindfold the Americans, whom they threw

into a commandeered truck and drove to a military barracks.

On the way, the men punched and kicked Stivers, bruising his face. They kicked Zuniga in the side. All the while they told the pair they would die that night.

Soldiers separated the two and intimidated them individually. Both prayed fervently.

"I prayed for someone to intervene that would bring sanity to the situation," said Stivers, on his first overseas mission trip.

When Stivers and Zuniga were hauled away, the youth they were walking with raced to the church. Women there told them to contact the Catholic priest who was well known in the area, although he had not been sympathetic with Baptist evangelism.

He drove to the barracks and convinced the soldiers the Americans were part of an evangelistic team he was familiar with and

for which he could vouch. The men then loaded Stivers and Zuniga in another truck and took them to the police station. There the priest continued to plead their case, a truckload of women from the church pleaded for them and Southern Baptist missionary John Sapp, who coordinated their trip, arrived to plead for them.

They finally were released, about two and a half hours after their ordeal began. But they were told a council would convene the next day to consider whether to allow them to remain in the country.

Missionary Sapp figured the entire effort, for which he had labored two years to bring about, would be dashed. But at the council meeting the presence of a governor's representative who was fully aware of the American's purpose resolved their stay.

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# Ministers have mixed feelings on dual-role staff positions

by Charles Willis

RIDGECREST, N.C.—Ministers of music and youth expressed "more a sense of frustration than a sense of reward" during a session held here to explore balancing dual assignments, according to the group's convenor.

Terry York, literary design editor for the Sunday School Board's church music department said the class of some 25 persons discussed "multiple frustrations not necessarily unique to that combination of ministry."

York, who has served eight years as a minister of music and youth, says he believes there are more rewards than frustrations "if you look for them." Also, he is aware of the potential problems.

Two overarching tensions surfaced during the Church Music Leadership Conference session.

First, "the plague of church staff firings" that ministers feel are prevalent in the Southern Baptist Convention and second, the difficulty of one person attempting to oversee two positions.

"Worship calls on music so heavily," York said, "and the music program has so much outreach potential. A full-time person has a better chance of being successful in those two areas."

In the area of youth ministry, there is pressure because youth are our leaders of

tomorrow," he said. "We want to keep today's youth involved in church activities and out of trouble."

Multiple expectations come from some congregations, he observed, because the music-oriented persons expect the dual-role minister to provide 70 percent music. The youth-oriented persons, however, expect just enough music to get by.

Ensuring both music and youth programs with the minimum activities can leave the staff person with a schedule that is "locked in cement," York continued.

To escape "the survival syndrome of Wednesday to Sunday to Wednesday to Sunday," York offered several suggestions for ministers and congregations.

First, ministers, he said, should consider involving other persons in leadership to effect a balance between the music and youth requirements. "Get some more people carrying the burdens and feeling the victories," he urged.

Another alternative for dual-role staff persons is to analyze and re-evaluate everything they are doing.

"Let activity be in people-oriented ministry," he suggested, "to bring about a workable balance. The correct balance for every church may not be 50-50, but activities should be honestly ministry oriented, eliminating busy work. In the people-

oriented work, ministers will find rewards more quickly."

York acknowledges that the workload may not be lighter after his suggestions are implemented, but, he said, their work will no longer be cloaked in frustration, but in reward."

In addition to considering a dual-role staff position, York said congregations may want to consider having one paid position and using volunteers for the other position.

Also, he proposed that churches consider combinations other than music and youth to evaluate the dual responsibility that will best fit their needs. Although the potential of such a classroom dialogue among persons who have similar problems could be to re-enforce negativism, York said he feels the outcome was positive. "They aired their frustrations and found that they are not alone," he said. "It helped them rethink what they already knew, and hopefully gave them some new insights."

"God has given us an excellent opportunity as music and youth ministers to be involved in a happy situation, full of potentially rewarding service," he said. "Staff members need to realize no situation is ever going to be perfect. The only perfect churches are the ones we left about 10 years ago, and we've forgotten the bad."

## Southern Baptists lead in gifts to ABS

NEW YORK (BP)—Southern Baptists led all denominations and religious groups in gifts to the American Bible Society last year, according to the society's "1985 Report of Denominational Support."

The society received \$298,339 from the Southern Baptist Convention, down from \$309,610 in 1984. The SBC contribution comprised 16.5 percent of the society's denominational receipts of \$1,805,006.

The other top five organizational contributors to the society included the Bible-a-Month Club, \$176,279; Presbyterian Church (USA), \$110,090; United Methodist Church, \$103,381; and the Apostolic Christian Churches of America, \$101,295.

The American Bible Society cooperates with United Bible Societies around the world to distribute Bibles and Scripture portions to people in a variety of languages and circumstances. Last year, the society contributed more than \$12.5 million to aid in Scripture translation and distribution worldwide.

The United Bible Societies distributed more than 548 million copies of Scripture and supported translation projects in 544 languages. The society also spent more than \$8.5 million for Scripture production and distribution in the United States.



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## International

*Corrupt society*

by C.A. Johnson, Walnut Street, Jonesboro  
Basic passage: Ezekiel 22

Focal passage: Ezekiel 22:3-4, 23-31

**Central truth:** God will send his judgment on a society that does not worship him and follow his teachings.

The sins of Jerusalem, the religious center of the nation of Judah, are described in this chapter. The city is characterized a city of blood in verses 2-4, 6, 9, and 12-13. This is because of the many deeds of violence and oppression done in the city.

Every kind of sin was to be found in Jerusalem. Every segment of society was involved. Idolatry was everywhere (vv. 3-4). Leaders were corrupt (vv. 7, 29). They despised holy things (v. 8). Lewdness and all kinds of immorality were commonplace (vv. 9-11). Bribery, greed, dishonesty, and extortion permeated society (vv. 12-13). The day of God's indignation came in 586 B.C. when the forces of Babylon destroyed Jerusalem and carried its inhabitants into captivity.

One interpretation of verse 30 is that the situation was so bad that God could not find one righteous man in Jerusalem. A second view is that God was seeking for a man who could fortify the city (as a wall does) and call them to repentance, but found none. A third interpretation states that there was no one who could intervene by intercession for the city as Abraham did (Gen. 20:7) and as Moses did (Exodus 32:11). With an entire society given over to sin, and with no one to intervene, the only thing remain was for God's judgment to fall on them.

The truths set forth in Ezekiel 22 ought to cause Christians of America to fall on their knees and ask God to send a revival. The sins of our nation closely parallel those of ancient Judah. If God caused the beloved city of Jerusalem to be destroyed do we think our nation will be spared if we continue to disobey God?

Leaders in our land—political, religious, or otherwise—ought to assess the results of their influence. Gross sins of a nation's leaders will not go unnoticed by the God who reigns over the affairs of men. Moreover, each Christian needs to take a personal inventory to see what he or she can do to combat the evils of our day. Christians must take their stand against injustice, violence, oppression, greed and immorality lest God's judgment fall on America.

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## Life and Work

*Natural resources*

by Sid Carswell, Crystal Hill Church,  
Little Rock

Basic passage: Genesis 1; Psalm 8; 19:1-6; 24:1-2; 95:1-7; Luke 12:41-48

Focal passage: Genesis 1:28-31; Psalm 24:1; 95:3-5; Luke 12:42-46,48b

**Central truth:** God created a good world and gave humanity the responsibility of being good stewards of the total created order.

The "dust bowl" is a name common to many who will read this lesson. A large area of the Southwest was over-farmed and the drought of the early 1930s allowed the wind to blow the topsoil away. Many families left; other had to accept government relief. Only in the late 30s did the government begin efforts to reclaim the land.

Like many of us, those farmers learned lessons the hard way. We sometimes suffer before we understand God's message to us.

God built into this world a system of self-renewal. The science of ecology helps us to understand how God's system works. We need to understand the system. We need to learn to work with it, not against it.

We must first look at who is the real owner of the world. Psalm 24:1 says, "The earth is the Lord's and the fullness thereof. . . ." The physical earth and all of its beauty and beasts belong to God.

We must understand then, that we are caretakers and not owners. Some who have gone before us took good care of the land and natural resources. To them we owe a debt of gratitude. Others have misused or abused the land and we are paying for their ignorance and inexperience. We must understand that the earth's resources can be used up. We should take care of this world until Jesus comes again.

God put Adam in the Garden of Eden to cultivate and keep it (Gen. 2:15). Jesus talked to Peter about stewardship. The Lord will speak well of the servant who does as good job.

The other side of that coin is the Lord will punish the servant who is irresponsible. We have the right to decide what kind of servant we will be. Jesus said if we act responsibly he will give us more responsibility (Luke 12:48).

We live in a "throw away" society. We cannot afford to throw away the world in which we live. If we care for our natural resources they will also provide for us. When we abuse our natural resources we abuse ourselves.

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## Bible Book

*Blessings of the Lord*

by Homer W. Shirley Jr., First Church,  
Silosam Springs

Basic passage: Zephaniah 3:9-20

Focal passage: Zephaniah 3:9-13; 15-20

**Central truth:** God reaches out in love to redeem all people.

What parent has not at sometime remarked to a child that the discipline being administered is because of their love for the child? The child will only understand that statement when they have become a parent. That is certainly true of God's dealing with us.

God's judgment upon sin is severe. It is specific. It is always purposeful. The purpose includes the element of redemption. He wants to turn the sinner back to himself. It is intended to reestablish a right relationship.

Sometimes we overlook the factor of hope in judgment. Zephaniah gives a rather strong emphasis to hope.

This hope is related to the day of the Lord. God being just will faithfully reward and care for his people. His people are gathered from every nation. Not only will Judah be purified and delivered through judgment, but so will the Gentiles. "From beyond the rivers of Ethiopia" (3:10) gives this emphasis. He also says that, "men shall worship him, every one from his place, even all the isles of the heathen," (2:11b).

The reference to pure speech, (3:9) literally means a purified lip. His people will have a purity of person as a result of their relationship to him. This will result in genuine communication with each other. It will also result in service with one accord.

To speak of one accord is literally one shoulder. His people from whatever nation or language will be linked together in service. They will understand each other and cooperate with one another. Years ago in a prayer meeting a young student from Brazil began to pray in her native language. Although others could not understand her words, we could sense the presence of God and the unity of the Spirit as she prayed.

Because judgment is redemptive in purpose we should rejoice that God loves us enough to discipline us. When the results are considered rejoicing is in order.

Singing and rejoicing shall replace sorrow. Faith will overcome fear. Safety and protection will be a permanent fixture. This will be because of God's presence with us (3:17). His mighty power and love will dispel and all uncertainty and fear.

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## Wingo: nation responds with apathy to SBC crisis

ATLANTA (BP)—While Southern Baptists in recent years have been preoccupied with their denomination's controversy, the rest of the nation has yawned.

That is the assessment of journalist Hal Wingo whose job is to keep his finger on the pulse of American life. A Southern Baptist layman, Wingo is assistant managing editor of *People Weekly* magazine, a publication with 20 million readers.

"The crisis in our convention is very important," he says, "but it's simply an in-house squabble as far as the rest of the country is concerned. Most people aren't very interested in a family fight."

Wingo, a member of Greenwich Church in Greenwich, Conn., was a featured speaker at the National Congress on Leadership sponsored by the Southern Baptist Education Commission. He also was one of 40,891 messengers at the Southern Baptist Convention in Atlanta June 10-12.

Wingo has a unique perspective on Southern Baptist events. Although an insider whose "identity is soaked in Southern Baptist life," his career as a journalist for *Life* magazine and then *People* has left him far from the Bible Belt mainstream of SBC life.

Wingo is a graduate of Baylor University in Waco, Texas. His father was a Southern Baptist pastor in Texas for 50 years. His sister has been a Southern Baptist missionary in West Beirut, Lebanon, since 1964. His daughter is married to Robert Dilday, associate editor of the Georgia Baptist *Christian Index* and son of Russell Dilday, presi-

dent of the denomination's largest seminary, Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Wingo's perception is that to most people outside the South, Southern Baptists are "largely misunderstood" or "hardly a matter of curiosity."

"I've spent most of my life trying to explain who Southern Baptists are and why I am one," he says. "The election of Jimmy Carter (in 1976) helped. He put Southern Baptists on the map nationally. Yet there is still an enormous amount of ignorance about Southern Baptists."

Wingo readily admits "there is a world of difference between Southern Baptists 20 years ago and today." But, he adds, "despite our boasts to the contrary, we are still a regional denomination in many ways."

Perhaps the only way to break out of this regional mentality is "to find new ways to relate the gospel to people's needs," Wingo says. "Maybe one reason people have been ignoring us is that our churches haven't been offering anything that is relevant."

Despite the ignorance and apathy which exist on a national scale, Wingo does not underestimate the importance of the convention's current struggle.

"It is very important how this denomination chooses to resolve its problems," he stresses. "I think Southern Baptists have a sense of worldwide mission that is greater than any other denomination. How we deal with this family crisis will have a tremendous impact on missions."

## Buddhist monks ask for Bible study

BANGKOK, Thailand (BP)—After teaching a class of Buddhist monks about Jesus, Southern Baptist missionary Jack Martin knows even the most unlikely people can become open to the gospel of Christ.

"This has shown me monks can be open to the gospel," says Martin, who directs work at the Baptist Student Center in Bangkok, Thailand. "It has changed my attitude that they are unreachable."

Martin, of St. Louis, started out with 20 students who asked him to teach English and the Christian religion in their Buddhist temple. By the time he left Thailand for a furlough in the United States, he was meeting in his home with five monks who wanted to study only the Bible and specifically the ministry of Jesus.

"They were very interested about Jesus dying on the cross," recalls Martin. "They wanted to know: Why did he die on the cross? They were very interested when I taught about Jesus healing. They seemed very interested when, on several occasions, I shared with them about what God means to me."

At one point Martin grew uneasy. He feared he might be teaching too much Bible too fast. To counter this, he began teaching more conversational English. But

the monks protested.

"I was amazed that interest in the Bible increased," he said. "At one study they particularly asked that I not teach English, but the Bible, just teach the stories of Jesus. That showed me we must not sell short what God can do through the power of witnessing." From then until his furlough departure, Martin taught as much Bible as he could.

The monks first asked Martin to teach them in English classes at the Baptist Student Center. But since Thai law prohibits monks from studying in schools registered with the government's Ministry of Education, Martin agreed to teach at the temple.

Classes began with about 20 monks aged 24 and up. But the temple was being remodeled, and rooms they were using for teaching were torn down. The class moved to Martin's home. At the time some monks were transferred to other temples, some returned home and others stopped attending the study.

"Had we stayed at the temple we probably would have had a larger class, but I believe we will eventually see fruit from at least some of these five," Martin says. "We had no public professions of faith, but after all, these were Buddhist monks."

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