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Arkansas Baptist Newsmagazine

3-6-1986

March 6, 1986

Arkansas Baptist State Convention

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Arkansas drama portrays
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March 6, 1986

Arkansas Baptist

Newsmagazine



In recent days, a number of giants in Arkansas Baptist life have gone home to be with the Lord. Among these are Ralph Davis and L. L. Collins. There are a number of similarities between the homegoing of these two great servants of the Lord that merit our attention.

Both men were committed to their Lord, their families and their denomination. Both went far beyond what is normally expected of an individual in performing their services to the churches of Arkansas. And both were outstanding students of the Word of God.

L. L. Collins, 55, was apparently at the height of his service for the Lord. As associate executive director and business manager for the Arkansas Baptist State Convention, his services to Arkansas Baptists were strategic, indeed. His knowledge of theology, math and computers qualified him in a unique way for this position. His almost unique qualifications will make it extremely difficult to find someone to follow in his steps.

The people of Arkansas will need to lift up Executive Director Don Moore as his load will be much heavier for the foreseeable future. Other staff members, too, will have increased workloads.

Perhaps the most important similarity evidenced in the homegoing of both of these great servants of the Lord was that both indicated they were prepared to meet their Master, and they had no fear of death.

There is always a sense of loss by friends and loved ones when an individual dies. It is a mistake to feel that Christians should not experience grief. Sorrow is a normal, natural response.

Psychologists agree that, if we try to blot out an event from our minds, eventually we will pay a great psychological price. Hence, grief should be expressed according to the individual's personality. Since each individual is different emotionally, expression will vary greatly.

Grief over a loved one may go through a number of stages. First, there may be a period of shock. This is a natural reaction when the loved one dies suddenly or unexpectedly.

One may go through a period of numbness when one is not able to cry or to communicate clearly. This is a psychological defense to keep from being overwhelmed by grief.

Eventually the experience of grief will come. The mourner may have a variety of emotions including grief, anger and guilt. But the worse disservice a friend can render is to attempt to prevent such experiences from occurring.

Finally, there must be a time of rebuilding and development of a new life. But the most important question for those who are left behind is, "How can I satisfactorily cope with loneliness and grief?"

As Christians, we can take great comfort from God's Word. The greatest declaration of Christian hope is the bodily resurrection of Christ. His body, after death, was real, and his followers could feel him. But it was a new and remarkable "resurrection body" which would never die again. This is the kind of body which is in store for all believers.

Paul does not try to answer all the questions concerning the nature of the resurrection body. But he does rest everything on the fact that Christ was resurrected and that we will have the same experience (1 Cor. 15:19-21).

One of the great proofs of Jesus' resurrection is that he made at least 10 appearances after his resurrection to various groups. The witnesses included believers, unbelievers, large groups as well as small groups of the inner-circle. As Paul and other New Testament writers lived, there were many who had seen the resurrected Jesus. First Corinthians 15:6 states, "After that, he was seen of above 500 brethren at once: of whom the greater part remain unto this present (the time of the writing) but some are fallen asleep."

The Bible teaches eternal life. This is not only a quantity of life, but a quality of life for the believer. A valid illustration of consciousness after death as well as reward and punishment is found in the story of the rich man and Lazarus (Luke 16:19-31). While Jesus was not attempting to portray every detail of future life, he does give ample evidence of consciousness, joy and punishment. In discussing the afterlife, Jesus said, "I am come that ye might have life, and that you might have it more abundantly" (John 10:10).

Finally, a Christian honors his loved one by continuing his daily activities. Sorrow is normal, but God's grace should enable us to proceed with the task of daily living. Paul admonishes, "... that ye sorrow not, even as others which have no hope" (1 Thess. 4:13).

Each of us will one day have a rendezvous with death. Preparation involves providing for those we love, both physically and spiritually. Spiritual preparation means not only trusting Christ, but a way of life which leaves a rich heritage to those we love. Certainly, these great leaders which have just gone to be with the Lord have left a great heritage with Arkansas Baptists.

Arkansas Baptist Newsmagazine

Arkansas' third largest publication,
meeting the information needs of Arkansas Baptists

VOLUME 85 NUMBER 10

J. Everett Sneed, Ph.D. Editor

Betty Kennedy Managing Editor

Erwin L. McDonald, Litt D. Editor Emeritus

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A great heritage

The editor's page

J. Everett Sneed



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One layman's opinion

Daniel R. Grant

A new view of American freedom

When Dr. Vladimir N. Sakharov, former Russian KGB agent, spoke at Ouachita Baptist University recently, I was looking forward to seeing ourselves as others see us. Painful though it can be, looking in the mirror is something we need to do from time to time.

Frankly, I was not sure I would agree with what Sakharov said, because some of the former Communists who have taken refuge in the United States are so rigidly and almost professionally anti-USSR that they see the United States of America through unrealistic rose-colored glasses. In the modern hostile world environment, American needs all the friends we can get, but we still need our friends to be loving critics.

Professor Sakharov (now a U.S. citizen teaching international relations at the University of Arizona) had refreshing balance in his dual view of America and the Soviet

Union. He suggested that unreal stereotypes on both sides of the Iron Curtain are hurting our chances for world peace.

He made one surprising comment, however, in talking about his move from the conformity-oriented Russian society to the freedom-oriented American society. He spoke of the growing problem of alcoholism in the Soviet Union and the unquestioning social insistence on alcoholic beverages in many aspects of Soviet life. Then he made the astounding statement that the greatest American freedom for him is not freedom of speech, press or religion, but rather the freedom not to drink alcoholic beverages at American receptions and parties.

Sakharov said Russians literally must conform and drink at parties, and that the reason Russian diplomats are so hard to negotiate with, especially the morning after a big

reception, is that they don't trust those who don't drink. He said he was amazed Americans can actually decline an offer of an alcoholic drink and, instead, take a soft drink.

Dr. Sakharov may have had tongue in cheek with an unusual kind of humor but, kidding or not, I wonder if social pressure to conform is not ultimately a more tyrannical force against individual freedom than government regulations. I am told the cocktail hour on the Washington scene has become a deadly monster, producing an ever-increasing number of American alcoholics. I hope our speaker is right and American freedom not to drink can win out over this monster of conformity.

Daniel R. Grant is president of Ouachita Baptist University.

'Bed and breakfast' offered for Expo '86

The Puget Sound Association of Federal Way, Wash., is offering "bed and breakfast" accommodations for fellow Southern Baptists enroute to Expo '86 in Vancouver, British Columbia. Families in the association, located in the Greater Seattle area, will provide overnight lodging and breakfast for \$5 per person in order to acquaint Southern Baptists with growing SBC work in the area.

Interested persons may contact Ken Hockett at (206) 776-3671 or the Puget Sound Association at (206) 838-6616 or 927-0224.

McBeth donates original composition to OBU

W. Francis McBeth, professor of music at Ouachita Baptist University, recently completed an original composition entitled "With Sounding Trumpets" in honor of the school's centennial celebration.

The premier presentation of the composition will be featured with two other works by McBeth at the Spring Concert offered by OBU's Concert Band Thursday, March 13, at 7 p.m. in Mitchell Hall Auditorium. There is no admission charge or reserved seating.

"With Sounding Trumpets" is a "festive work that is celebrative in attitude," said McBeth, who noted the title refers not only to the composition's opening flourish of trumpets, but also recalls the praise of God "with sound of trumpets" (Ps. 150:3).



Woman's viewpoint

Lois Hacker

Just another revival?

"Good News America... God Loves You!" Our simultaneous revivals are just around the corner, and we need real revival, not "just another revival." The revival team alone cannot bring revival, so what can I do personally to help?

When our youngest daughter was four years old, she asked a strange question: "Do we really have birds in our hearts?" Further conversation revealed she had picked up this unusual bit of information from our pastor's sermon as he urged us to have "burdened hearts" for the lost in the community.

The necessary ingredient for real revival? Hearts burdened with genuine compassion for lost people and a desire to witness to them and win them to the Lord. If I have no burden, I will neither care nor share. If I do not share, the Holy Spirit's work will be stilled. A burdened heart comes only through contact with God, our source of power.

Prayer is something we can do, and must do. We might follow these suggestions in our daily, private prayer times: (1) read passages in the Bible dealing with God's power, his love, his grace and his concern; (2) think

about God; (3) consider our relationship with God, and the needs of family, friends and others; (4) pray earnestly, praising God, thanking God and petitioning God, as he places on our hearts people for whom we should pray.

Our Father hears and answers prayer according to his promises (Matt. 7:7-8, John 14:13-14). We have power to accomplish anything through earnest prayer. I have claimed these prayer promises and have experienced many answered prayers. Prayer never fails, but many times we fail to pray.

Just another revival? Burdened hearts and faithful prayer can turn the tide. The overwhelming power of Christ's love and the moving of the Holy Spirit will bring real revival. "Good news, lost people... God loves you, we love you, we claim you for him!"

Lois Hacker has written for the Sunday School Book and been a special children's worker for the ABCS Church Training Dept. She is married to S.D. Hacker, pastor of Northvale Church, Harrison.

Don Moore

You'll be glad to know...

How do you begin a column with an upbeat "You'll be glad to know," when you have just lost your closest work associate? The passing of Dr. L.L. Collins has so shocked us that we hardly know which way to turn. His varied talents, skills and spiritual gifts equipped him in a unique way to help our churches and the people employed by the convention. He was an invaluable resource person as well as being a genuine Christian friend to all of us. The fact our switchboard received 183 calls about him the day of his burial confirms the fact he was widely loved and respected.



Moore

Dr. L.L. Collins reflected a marked degree traits that have to come from God. Wisdom, compassion, loyalty, meekness, humility and integrity marked his life inside and out. I am not sure I have known anyone who bore the fruit of the Spirit as clearly as did L.L. That special quality Jesus said would make you great—servanthood—was his lifestyle. An unassuming, tireless, loyal servant: that is what L.L. Collins was to me, to his denomination, to you, but chiefly to the Lord! This put him in that class Jesus set apart as "great."

Since man in his lost, depraved state cannot produce these qualities, they are unquestionably the work of the grace of God in his life. Thank God for that moment in his childhood when he accepted Jesus! Thank God for his parents, church workers, teachers and family who encouraged him to grow in grace! Thank God for calling him to the ministry and for calling him to work with us in Arkansas. God has been good and gracious to all of us.

So many of you have communicated your sympathy and prayers for us as we take on the work left by his departure. Thank you! This is so encouraging! We know God will hear your prayers and grant us his aid in carrying on the work and in finding God's prepared person for this task. Do not let up on your prayers. We are not sufficient. God is. We can do all things through Christ who strengthens us.

Don't forget L.L.'s devoted wife, three children and mother who will continue to endure the grief of loss.

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

Letters to the editor

More on Kelley

This is a belated and brief response to Dr. Page Kelley's article on higher criticism (ABN, Dec. 12, 1985, p.14).

Given Kelley's description of higher criticism, most would not object to its use, but would consider it another name for hermeneutics. However, it is incomplete and therefore, deceptive. Omitted are aspects which our constituency would repudiate.

Higher criticism gives the critic freedom to reconstruct Scripture according to his and other critics' prejudices. Scripture is approached with the assumption that it cannot be accepted verbatim. Non-biblical sources judge what in the Bible is true, and false. Instead of "faith in search of meaning," as Dr. Kelley avers, it is man's reason in search. Faith, not critique, is the proper response to revelation. Infallibility of scholars is substituted for infallibility of Scripture.

Dr. Kelley discovered that Basil Manley Jr., taught biblical criticism decades ago at Southern Seminary, but he should have reviewed what Manley taught. He spurned the documentary hypothesis, (the darling of higher critics), affirmed Mosaic authorship of the Pentateuch and rejected higher criticism. Manley warned of the "conceited confidence" of higher critics, refused the "verdict of criticism" and accused the higher critical revision of "the history of divine manifestation" of omitting the divine, like performing "the play of Hamlet with Hamlet left out." Hardly a wholesale endorsement of higher criticism.

Dr. Kelley's claim of not using higher criticism destructively and his assertion that, for him, there is no higher standard than Scripture, is almost entirely true, I believe, (See ABN, Jan. 9, 1986, p.4). However, in a chapel address at Southern, Dr. Kelley endorsed the documentary hypothesis, said the Pentateuch has been edited and corrected by later redactors, called the description of the Tabernacle in Exodus an embellishment of later writers and stated the report of the people's offerings for the building of the Tabernacle were exaggerated, a characteristic of the "Priestly" source. Are these examples of constructive use of higher criticism?

I do not wish to be unfair to Dr. Kelley or target him above others. In the issue mentioned of the *Arkansas Baptist Newsmagazine*, he asked those who would be critical of seminary instruction for "specific and concrete criticisms rather than to deal with

abstractions." This, I have done.

Dr. Page Kelley is a committed Christian. I am confident he uses higher criticism with restraint. He was one of the most conservative professors I had at Southern. However, our members have the right to know how Dr. Kelley and other professors use higher criticism. Then they can decide if this is the kind of instruction they are willing to pay for. —Eldridge Miller, Sallisaw, Okla.

Recollection

While serving Arkansas Baptists as a pioneer missionary in Newton County in 1947-49, I had a lot of unusual experiences. Here's one that came to me the other night when I could not sleep.

On this particular day, I was visiting for the Deer Baptist Church, since I was their quarter-time pastor. In one of the homes, I found an elderly gentleman, I do not remember his name, reading his Bible. He was reading from the 53rd chapter of Isaiah, leaning back in his cane-bottom chair, there by the wood stove.

He asked me: "Who is this man talking about here?" I told him this was Isaiah's account of the coming of our Savior, how he suffered, how the people despised him, how he was rejected, etc. Then he asked, "How can I be saved?" When I told him to repent of his sins and call upon the name of Jesus, he wanted to do it, right then! So, on our knees we went, there by that old pot-bellied stove. And he was gloriously saved in no time at all. (We were in the home of relatives, "who were not Baptists, by the way," and my visit was not "too comfortable.")

So, immediately, "he wanted to be baptized." I called the nearest Baptist church with a baptistry (since it was in February, I believe), the First Church of Harrison. The church secretary answered the phone. The pastor was not in. But she told me to "bring the man on in," and she would have the baptistry ready by the time we got there, which was about an hour's ride.

On our way to the baptizing, my friend told me this experience. One night in Chicago, in a hotel, in the room next to his, he heard a terrible screaming, someone said, "Oh to God that I had never written the Age of Reason!" The next morning he asked the clerk: "What happened?" "Bob Ingersold died in that room!" he was told. — Ottis Denney, Norton, Oh.



GOOD NEWS AMERICA,
GOD LOVES YOU.

March 16 - April 6, 1986

by Millie Gill / ABN staff writer

people

Hart E. Moore joined the staff of Amboy Church, North Little Rock, March 2 as minister of music and youth. A Sheridan native, he is a graduate of the University of Arkansas at Little Rock with a major in music and voice. He also has served on church staffs in Sheridan and Little Rock. Moore has served Pulaski Association as an executive board member, music director and youth director. He has served on Arkansas Baptist State Convention youth advisory and music camp committees. He is married to the former Erin Kathleen Edmonson. They have three children, Bradley Paul, Cynthia Gail and Gregory Burton.

Bill Rose has accepted a call to join the staff of Fayetteville First Church as minister of education. He will move to Fayetteville from Midwest City, Okla., where he has been serving on the staff of Country Estates Church. He is a graduate of William Jewell College with a bachelor of arts degree in music and education. He holds master's degrees in church music and religious education from Southwestern Baptist Theological Seminary. In addition to serving in Oklahoma, he has served churches in Missouri, Louisiana and Texas. Rose and his wife, Janie, have three children, David, John and Cathie.

H.J. Flanders has been named a Baylor University Distinguished Alumnus for 1986. A native of Malvern, he now serves Baylor as religion professor.

Melvin E. Wiles of Fort Smith died Feb. 23 at age 90. A retired Southern Baptist minister of 62 years, he was a member of Mountain Home First Church. He had served as state evangelist for the Arkansas Baptist State Convention and had assisted with the organization of several Fort Smith churches. Survivors include his wife, Lillian Wiles; a daughter, Enah Mae Wiggins of Fort Smith; a stepson, Bill Avis of St. Louis, Mo.; two brothers; two sisters; two grandchildren; four great-grandchildren and a great-great-grandchild.

Cliff Hobbs is serving Guernsey Church at Hope as minister of music and youth.

Leonard Lee Lovell of Perryville died Feb. 23 at age 77. He had served as a Southern Baptist minister for 30 years and was a member of Perryville First Church. Survivors include his wife, Ollie McGhee Lovell; two sons, Euell "Sonny"

Lovell of Alexander and Leonard "Buddy" Lovell Jr. of Perryville; two daughters, Louise Lovell Smith of Conway and Tommie Lovell George of Perryville; a half-sister; 13 grandchildren and eight great-grandchildren.

Ernest L. Finch of Dennard died Feb. 20 at age 80. He was a retired Southern Baptist minister. Survivors are his wife, Ruth Finch; two sons, Gene Finch of Pleasanton, Calif., and Dean Finch of Royston, Ga.; a daughter, Nelda Ruth Gardner of Shreveport, La.; two brothers; a sister; 11 grandchildren and eight great-grandchildren.

Mike Griffin is serving Union Valley Church at Beebe as music director.

George Fink is serving as pastor of Morton Church at McCrory.

Priest Hoyt Jernigan died Feb. 22 at age 83 in Care Inn Nursing Home in Germantown, Tenn. He was a retired Southern Baptist minister, having spent 60 years in service. He had served as pastor of several Arkansas churches. His funeral services were held Feb. 24 at Lepanto First Church. Survivors include his wife, Ola Germany Jernigan of Memphis; two daughters, Mrs. Harry Gillum of Memphis and Mrs. Frank Adams of Searcy; two sons, Freeman Jernigan of Jackson, Miss., and Prentis Jernigan of Charlotte, N.C.; 10 grandchildren; and 13 great-grandchildren.

briefly

Oak Grove Church at Ashdown held an organ dedication service Feb. 16. The organ was purchased from a fund established by the Luther and Dora Dowdy family. Dowdy, who is bedfast, was transported to the dedication by an ambulance furnished by Little River Memorial Hospital. The service included a letter of commendation from Lawson Hatfield, Arkansas Baptist State Convention president. Roy Dowdy made the organ presentation to Gipson Pounds, chairman of deacons. An on-going music fund has been established at Oak Grove in honor of the Dowdy's.

Mount Olive Church at North Crossett Brotherhood members, for a missions project, were in Monticello Feb. 22 to install a smoke alarm system at Arkansas Baptist Home for Children.

Jonesboro First Church is ministering to its homebound members through a conference call Sunday School class taught by C.L. Byrd.

White Hall First Church ordained Tom Lively and Wesley Shnaekel to the deacon ministry March 2. Pastor Jack Ramsey served as moderator.

Liberty Association Baptist Women are sponsoring a "Spring Fling" March 6 at El Dorado First Church. Helen Fling of Birmingham, Ala., is speaker.



Pocahontas First Church celebrated its debt-free status for the first time since 1962 with a Jan. 26 noteburning service. Participants in the service included (left to right) deacon officers C.E. Vail, vice-chairman; Bill Lincoln, chairman; and Utah Christopher, secretary; and interim pastor Steve Lemke.

Two Arkansas couples appointed as missionary associates

RICHMOND, Va. — Two couples with Arkansas connections were among 42 people named missionaries recently by the Southern Baptist Foreign Mission Board.

Charles and Audrey Morris will work as missionary associates in Kenya, where he will be a business manager and she will be a church and home worker. They currently reside in Memphis, Tenn.

A native of Parkin, Morris is the son of the late Elmer and Annie Morris of that city. He is a graduate of Hendrix College at Conway.

Born in Earle, Mrs. Morris, the former Audrey Dulin, is the daughter of the late Obie and Estelle Dulin. She also lived in Marion while growing up.

John and Lorene Heskett will work as missionary associates in the Dominican Republic, where he will be an English-language pastor and she will be a church and home worker. He is pastor of First



Charles Morris
Church, Santo Domingo, Dominican Republic.



Audrey Morris
Born in Helena, Heskett is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary in Fort Worth, Texas. He has been pastor of churches in Missouri, Arkansas and Texas.

Mrs. Heskett, the former Lorene Burton,



John Heskett
is a native of Missouri. She has been education director at First Church, Santo Domingo.



Lorene Heskett
A missionary associate is a person between 35 and 60 years of age employed for a renewable four-year term to do a particular job for which he or she is equipped by education and experience.

missionary notes

Mr. and Mrs. G. Dean Dickens, missionaries to the Philippines, have completed furlough and returned to the field (address: Box 7, Baguio City, Philippines 0201). They are natives of Arkansas. He was born in Little Rock and lived in Clinton and Booneville. The former Karr La Miller, she was born in Texarkana and lived in Eudora, Bauxite and Mena. They were appointed by the Foreign Mission Board in 1974.

Mr. and Mrs. Jewel N. Franks, missionary associates to South Africa, have arrived in the States for furlough (address: 2854 F Rd., Grand Junction, CO 81501). He was born in Union. She is the former Jean Sheridan of Cushing, Okla. They were employed by the Foreign Mission Board in 1978.

Mr. and Mrs. Gregory B. Meeks, missionaries to Taiwan, have completed furlough and returned to the field (address: P.O. Box 427, Taipei 10099, Taiwan, ROC). He was born in Arkadelphia and considers Hot Springs his hometown. She is the former Jackie Hunter of Paragould. They were appointed by the Foreign Mission Board in 1981.

Mr. and Mrs. Charles A. Tope, missionaries to Kenya, have returned to the field (address: P.O. Box 14446, Nairobi, Kenya). He grew up in Parkin. She is the former LaVerne Warnecke of Sikeston, Mo. They were appointed by the Foreign Mission Board in 1959, resigned in 1975 and reappointed in 1981.

Seminary youth lab adds experienced track

FORT WORTH, Texas—It's time to separate the veterans from the rookies at Southwestern Baptist Theological Seminary's annual Youth Ministry Lab.

The 18th season of the popular spring training conference will feature a special conference for experienced youth ministers. Veterans are those who finished seminary in 1982 or earlier and are involved in full-time vocational youth ministry.

But there's still a place for all people interested in youth ministry. "Youth Ministry: Illuminating the Way" is the theme for the 1986 Youth Lab sessions.

Past labs have attracted more than 400 participants from as many as 15 states, including Alaska.

"Obviously the folks who have been on the job for a number of years already have mastered many of the topics we cover during the regular Youth Lab," said Phil Briggs, professor of youth education. "We want to

offer things which will help them with the challenges they are facing now."

To that end, the first "Experienced Youth Ministers Workshop" will be held April 17-19 in conjunction with Youth Lab, which is April 18-20.

Tentative subjects for veterans are "Understanding Today's Teens;" "Dealing with Parents of Problem Teens;" "Ministering to Youth in Crisis;" "Enlisting and Keeping Youth Workers;" "Resolving Staff Conflicts;" "Staying Fresh;" and "Personal Devotional Life of the Youth Minister."

Prior to March 24, registration is \$25 per person or \$35 per married couple. After March 24, the fees are \$30 and \$40 respectively. Participants must provide their own housing, but housing information will be sent to each registrant. For additional information call Briggs at (817) 923-1921, ext. 623, or write him at P.O. Box 22000, Fort Worth, TX 76122.

bookshelf

The Role of the Pastor

The Role of the Pastor, by Bill H. Lewis, director of missions for Harmony Association, is an excellent little book describing many of the numerous relationships of a pastor. The book deals with such topics as *The Role of the Pastor, A Job Description, The Pastor and His Relationship to the Community, and The Pastor and His Deacons.*

The book should prove exceedingly helpful to lay people. For example, Lewis says, "There are only two major grounds on which a pastor might be asked outright to resign: (1) moral and (2) doctrinal."

"Sound church leadership must always be alert to the fact that someone sooner or later is going to 'get it in for the preacher' and often conduct a concerted effort to undermine his ministry and even to seek to oust him. How many men of God have been wounded by good people who remain silent when the man of God was being openly or sometimes subtly attacked. Opposition or lack of support for a pastor does not mean that he is wrong..."

The book is available from Harmony Association, P. O. Box 1718, Pine Bluff, AR 71613 for a fee of \$1.00. — JES

Church touches 25 nationalities

MADRID, Spain—Preaching is in English at the Immanuel Church in Madrid, but there are no cultural boundaries in its baptismal waters. Baptized in a recent service were eight Filipinos, including a husband and wife and their four sons; two Nigerians; one American; and one French woman who lives in Spain. The church, founded in 1961, has counted 25 nationalities among those to whom it has ministered during the past year.

'Shared Ministry' can multiply outreach, ministries

by J. Everett Sneed

"Shared Ministry is not the pastor sharing his ministry, or the congregation sharing in the pastor's ministry," declared Dwayne Conner, consultant in the Church Administration Department of the Sunday School Board. "It is the ministry to which the whole church is called." Dr. Conner said.

Conner emphasized the Bible teaches God calls us to salvation in Christ and, as a part of receiving God through Christ, all Christians are called to minister. "God gives gifts, abilities and capacities for ministry within the church," declared Conner who was in Arkansas for a series of conferences on Shared Ministry.

Conner said pastoral ministries were to be performed by those whom God had called and gifted to provide general ministry within the church. Those are the individuals who are equippers, enablers, guiders or leaders. It is the job of those called to pastoral ministry to help members find their ministry within the church.

A number of Scriptures were listed by Conner showing that every member of a New Testament church is to be involved in ministry. Among these is First Corinthians 12:12-27 which discusses the life of the church. Second Corinthians 5:7-21 tells us all are called to the ministry of reconciliation. First Peter 2:5 and verses following emphasize Christians are a royal priesthood called to service.

Conner stressed that Shared Ministry is not a program. It should be an on-going emphasis which should be practiced in each church. "Historically, when Baptists have talked about the priesthood of every believer, we have meant that every member is called to a priestly type of ministry," he said. "If every member can come to believe not only that he is a minister, but that he is called, it will bring a new reformation in all of our Baptist churches."

Conner feels that churches, by and large, have fallen into a type of "spectatorism." "Our people do not know what their spiritual gifts are," he said. "And, with increased wealth, Baptists have a tendency to hire people to do the ministry of the church."

The purpose of Shared Ministry is to attempt to get back to the biblical and historical understanding that in the act of salvation every member is called to minister. Conner said, "Baptism, in a sense, is each member's commissioning to service and to ministry in the church."

Conner believes that, if we help our people to recover this sense of call to ministry, our churches will come alive and Bold Mission Thrust can become a reality and not just a slogan. He observed there is no way a church can hire enough ministers to do the work of the church. "History shows that, when members fall into passive spectatorism, the church will decline," Conner said.

Conner discussed at length how to involve a church in Shared Ministry. He said first the pastor is going to have to be committed to this as the authentic approach to New Testament ministry. The pastor needs to know his strengths and weaknesses and be willing to take some risks. It is also necessary for the pastor to learn to trust his people and to have confidence in them as the people of God, if he is to help them discover their proper ministry.

A second step, Conner believes, is for the pastor and staff to create a Shared Ministry "teammanship." Conner feels it is essential for the staff to model Shared Ministry before the church. The pastor must be willing to be a coach, allowing each member of the church and each member of the staff to contribute his uniqueness to the total ministry of the church.

Conner feels that, while the most biblical approach is for the pastor to be a coach player, there are times when, because of a crisis or the immaturity of the people, the pastor must take a more directive leadership role. "In a severe crisis, the pastor may have to be the commander of the church. But the ideal is for there to be a Shared Ministry. Shared Ministry demands a certain level of maturity on the part of everyone."

Conner observed that a pastor who is immature or afraid to risk will not be comfortable with Shared Ministry. "So the starting point for the pastor is to look at himself. He must ask such questions as 'Who am I?' 'Am I convinced Shared Ministry is a biblical approach to ministry?' 'If so, what can I con-

summer months the pastor would emphasize the church as the people called to serve, and he would emphasize the congregation's relationship in this call. In this resource book, available from the Baptist Book Store, there is a "Believer's Ministry Covenant." The covenant is an affirmation of the Shared Ministry into which the church is entering.

Many churches have the members come and lay the covenants on the communion table at the conclusion of the final message of this series. The pastor then takes these and follows up with a home visit to assure commitment and to assist members in determining their spiritual gifts.

There is a Church Training module entitled, "Discovering Spiritual Gifts," that can assist individuals in finding where they should serve in accordance with the gifts God has given to them.

Conner, who served as a pastor for 24 years, said, "I didn't discover until my last two pastorates that the most viable approach to church leadership is Shared Ministry. Previously, I had tried to use the commander type of pastoral leadership."

While Conner was pastor at First Church, Mount Washington, Ky., he led his congregation through nine months of looking at the biblical and historical role of Baptists. They then spent eight months using the Church Training module in assisting members to discover their ministry skills. Here, Conner started with the deacons.

The following year, the church wrote a new church constitution and bylaws. A part of the process in the new member orientation program was to involve the new members in discovering their spiritual gifts so they could become involved in ministering. The church had as its goal involving every member in at least one ministry of the church.

When a member discovered his spiritual strength or ministry, the information was given to the church's nominating committee. After a member of the nominating committee had discussed the matter with the church member, he could be involved in a ministry of the church.

The church had a dramatic increase in discipleship, fellowship and missions. "Shared Ministry is a commitment to a process. The attitude of people in the church cannot be changed overnight, so a pastor needs to stay with his congregation and develop them into spiritual ministers. It takes four to five years for any pastor to truly become the pastor of a church."

Dr. Conner's dream is that pastors and churches will adopt the Shared Ministry style of leadership so our ministries and outreach can be multiplied across the Southern Baptist Convention.

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



tribute to the church's ministry? 'What can our staff and church members contribute?' The staff ideally becomes the coaches of the congregation."

Conner said he next would begin the process of educating the congregation. He feels there are a number of ways this can be done. One resource is a publication entitled, *Leading the Congregation to be the People of God*. The purpose of this book is to use the worship services of the church to move toward "Covenant Sunday."

The last Sunday of the church year should be designated Covenant Sunday. During the

Missionaries are optimistic as Philippines gets new chief

MANILA, Philippines (BP)—Southern Baptist missionaries heard firecrackers and gun blasts late into the night Tuesday, Feb. 25, as Filipinos in Manila celebrated the rise to power of a new government promising democracy and free speech.

Missionaries are optimistic about the future of work in the Philippines, having seen no sign that Baptists will be less welcome with President Corazon Aquino than they were with former President Ferdinand E. Marcos. Marcos fled the country as a rebellion of military officers and civilians ended his 20-year rule.

During the rebellion, Southern Baptists' mission chairman in the Philippines and the four other administrative committee members went on with a scheduled meeting at their offices in Manila. In Davao City, on the island of Mindanao, a training workshop led by Southern Baptist missionaries assigned to other countries also went on as planned.

Missionaries are not anxious about being in the country, said Les Hill, the mission chairman. "Our impression is the populace as a whole leans toward the revolution," he said, about three hours before the Philippine people heard that Marcos and 55 of his family and aides had fled from Malacanang Palace, home and office of the Philippine president.

"Today the people have been very happy, rejoicing over a new feeling of being relieved of fear," said Hill's wife, Jan, as confirmation came Wednesday, Feb. 26, that Marcos was en route to Guam and Aquino was beginning to set up her new government. "They sound like they are so eager to start over."

Jan Hill recalled leading a Bible study in which business people expressed their anger at, and fear of, Marcos.

"There have been a great deal of prayer meetings, both Catholic and Protestant, since the first of the year," said Les Hill. "It is valid, I think, to say what is happening may well be the answer to that kind of prayer."

The Philippines, a predominantly Roman Catholic nation of 55 million people, in recent years has been one of the countries most responsive to Southern Baptist sharing of the gospel of Jesus Christ in recent years. Three Filipino Baptist conventions, with help from 163 Southern Baptist missionaries and short-term personnel, last year reported baptizing 12,452 Christians. This was the fourth-largest number of baptisms reported by missionaries in any of the 106 countries where Southern Baptists work.

Marcos began losing his grip on the country's armed forces Saturday, Feb. 22, when two top military leaders broke from his regime and announced their support of Aquino, who had opposed him in national elections Feb. 7. The officials, Lt. Gen. Fidel V. Ramos, deputy chief of the armed forces, and defense minister Juan Ponce Enrile, turned Camp Crame in Manila into their command post and called for a provisional government led by Aquino. Crowds estimated up to one million people surrounded the post to keep Marcos' tanks at bay Sunday, Monday and Tuesday.

Aquino had been named winner of the election by an independent group of voters. But Marcos denied it and went ahead with his own inauguration by the chief justice of his Supreme Court Tuesday, Feb. 25, in front of about 500 people holed up in the presidential palace. Hours later, he asked for safe exit out of the country. Aquino, guarded by soldiers formerly under Marcos, also was inaugurated Tuesday in a country club. She was setting up her government on

Wednesday after Marcos left.

"The big phrase that is being stated here is that seldom in history is tyranny successfully brought down to a democracy, but it is unheard of where civilians have protected the military. The people see this as a spiritual victory," said Les Hill. "They stopped the tanks by standing in front of them and then asking the soldiers to climb down and pray with them. And the soldiers did. What they were saying was, 'The Bible says prayer can move mountains; well, in this case, we have seen prayer that has turned tanks.'"

During the campaign and unrest preceding the election, Baptist churches scheduled several prayer meetings, Jan Hill said. Her husband attended a prayer breakfast involving evangelical churches the day before the election. He also attended meetings among evangelical leaders who debated whether to schedule special pre-election prayer meetings at strategic points in the city, and decided against it out of concern that prayer could become subservient to politics, he said.

During the revolt itself, churches were opened for prayer meetings, and people prayed in the streets for a peaceful resolution. Most of the turmoil was centered around Camp Crame and Manila's radio and television stations. The Hills listened to the Protestant radio station, DZAS. That station had offered its services as a communications arm of the revolution if Marcos' forces took Radio Veritas, the Roman Catholic station, off the air, Les Hill said. DZAS regularly interspersed Scripture readings in its ongoing coverage.

"The people attribute what is going on to their Christianity," he said. "I think you'd find the Catholic and Protestant alike in their viewpoint on that here."

Tractor accident becomes miracle story for missionary doctor

EKU, Nigeria (BP)—Tim McCall knew he was going to be crushed to death.

McCall, a Southern Baptist missionary doctor, recalled working in hospital emergency rooms in the United States and seeing other victims who had been fatally injured when tractors they were working on "stood straight up in the air on (their) back wheels."

As he was thrown to the ground and the tractor fell backward, he thought, "I sure hate to leave my wife and three children, but God, I'm ready to die if it is your will."

The physician, who is from Memphis, Tenn., had been rebuilding a landing at the Ethiopia River, which runs behind the Eku Baptist Hospital in Nigeria. He was trying to pull up a palm tree stump when the tractor went out of control.

But when the tractor smashed to the ground on top of him, he felt intense pain only in his left leg.

His relief was only momentary, though, as fuel and oil began spilling out. "I feared I would burn to death, a much worse death, in my opinion, than being crushed."

McCall tried to turn the engine off but couldn't.

"Then it happened... an unbelievable peace... that God was going to spare my life, because people all over the world had been holding me up in prayer, some calling my name specifically and others just saying, 'Bless the missionaries.'"

Within minutes, hospital personnel were at the site. As they struggled to move the heavy tractor, McCall began thinking that his leg would have to be amputated, "but I began thanking God for at least sparing my life. In the next instant, the tremendously heavy tractor went straight up in the air, and I was pulled free."

In the X-ray room came news of a miracle.

The muscles and some blood vessels in his leg had been crushed, but no bones had been broken. Nor were there any lacerations needing sutures.

With an inward peace that "nothing happens to a Christian that is not 'father-filtered,'" McCall began to ask God "to show me how he was going to use this accident to glorify his name among Nigerians."

News of more miracles came. Among his many visitors in the hospital was a Nigerian who said a number of his friends began to believe in "our God" after hearing how McCall had been spared.

"Pray that these doors God has opened will lead many to a personal encounter with the Lord Jesus Christ," urged the physician.

McCall was released from the hospital after four days, and he anticipates a full recovery after physical therapy.

Executive Committee approves 1986-87 budget allocations

NASHVILLE, Tenn. (BP)—A record \$136 million goal has been proposed for the Southern Baptist Convention's 1986-87 Cooperative Program unified budget.

The 69-member SBC Executive Committee voted Feb. 19 to recommend the Cooperative Program proposal to messengers who will attend the 1986 SBC annual meeting this June in Atlanta. The Cooperative Program is Southern Baptists' means of funding missions, education and ministry programs around the world.

The \$136 million Cooperative Program budget is divided into three categories. The first is \$126,630,000 for the first phase of the SBC basic operating budget, or operating funds supplied to 20 convention agencies, institutions or programs. The second is \$5,874,000 allocated to meet capital needs of 12 agencies and institutions. The third is \$3,496,000 for the second phase of the basic operating budget.

The disbursement priority will be to supply the first phase of the operating budget, then to meet capital needs and finally to enter the second phase of the operating budget, if revenue is available.

Against an overall increase of 5 percent for the first phase of the operating budget, the two missions boards both were allocated 5.36 percent gains. In that phase, the Foreign Mission Board's allocation was raised from \$60,300,000 to \$63,532,700. The Home Mission Board's portion went from \$23,690,500 to \$24,960,600.

As a percent of the first phase basic operating budget, the Foreign Mission Board's allocation climbed from 50 percent to 50.17 percent, and the Home Mission Board's share grew from 19.64 to 19.71.

Other allocations from the first phase basic operating budget and their percent of increase include SBC operating budget—the Executive Committee, \$1,778,400 (4 percent increase); Annuity Board, \$999,200 (4 percent); Southwestern Baptist Theological Seminary, \$7,533,242 (6.58 percent); Southern Seminary, \$5,597,924 (5.75 percent); New Orleans Seminary, \$4,230,657 (4.59 percent); Southeastern Seminary, \$3,966,352 (2.84 percent); Golden Gate Seminary, \$2,479,411 (3.44 percent); Midwestern Seminary, \$2,136,814 (4.33 percent);

Also Southern Baptist Foundation, \$275,500 (4.75 percent increase); American Baptist Seminary Commission, \$244,500 (2.52 percent); Brotherhood Commission, \$924,000 (4 percent); Christian Life Commission, \$772,800 (4 percent); Education Commission, \$461,300 (3.99 percent); Historical Commission, \$432,000 (4.85 percent); Radio-Television Commission, \$5,237,600 (3.96 percent); Stewardship Commission, \$431,300 (4 percent); Public Affairs Committee, \$435,700 (4.01 percent); and Planned Growth in Giving promotion, \$200,000 (new item).

The \$5.9 million capital needs budget calls for disbursements to Golden Gate, New Orleans, Southeastern and Southern seminaries for capital improvements to their campuses and for funds to be channeled to the seven occupants of the new SBC Building in Nashville.

The second phase of the basic operating budget is designed to distribute almost \$3.5 million to the recipients of the first phase, in the same proportion in which they received first phase disbursements.

Guidelines approved for Southern Baptist news service

NASHVILLE, Tenn. (BP)—Operational guidelines for Baptist Press, the news service of the Southern Baptist Convention, were adopted during the February meeting of the SBC Executive Committee.

Purpose of the news service, as stated in the guidelines, is "to report factually and fairly the news of, about and for Southern Baptists."

The guidelines acknowledge that ownership and management of Baptist Press is vested in the Executive Committee "to provide the required freedom and responsibility necessary for the benefit of Southern Baptists."

"The news service will strive to be factual and fair, as objective as possible, staying not only in the bounds of legality but also at a high level of professional and Christian ethics," the guidelines say.

On handling of controversial news, the guidelines say that Baptist Press releases are expected to be positive and constructive, adding that "when necessary, Baptist Press also will report forthrightly and accurately the valid news produced by controversy and adverse events."

"In its role of reporting to the Southern Baptist constituency, Baptist Press will encourage and have a right to expect Southern Baptist agencies, institutions, boards, commissions, organizations and committees to be open and cooperative in newshandling," the guidelines add.

The guidelines call for the Baptist Press central office in Nashville to strive to develop and maintain trustworthy relationships with both news sources, and with the users of the news.

"To achieve its ultimate purpose, the news service must be both highly professional in its journalistic function and highly useful as one specialized means employed in the broad denominational effort to bring all persons to God through Jesus Christ," the guidelines concluded.

The set of 13 guidelines were being in preparation for more than a year, according to BP Director Wilmer C. Fields, who characterized them as a summary statement of what Baptist Press already has been doing in practice for years.

The call for guidelines for the 40-year-old organization came in September 1984, after Houston appeals court judge Paul Pressler, a member of the Executive Committee, complained the news service was unfair to him in two stories concerning the alleged taping of a telephone call.

On the day Pressler attended his first Executive Committee meeting, Sept. 17, Baptist Press released a story concerning charges by a Southern Seminary student that Pressler taped a telephone conversation. On the next day, Sept. 18, the news service released Pressler's response.

Pressler's complaint the stories were unfair resulted in a three-hour hearing before the Executive Committee's Administrative and Convention Arrangements Subcommittee in February of 1985. Following the hearing, the subcommittee adopted a recommendation concluding the two stories "when taken together" give a balanced presentation of the news.

The recommendation, which said it was "untimely" and "unfortunate" the first story appeared separately, also expressed support

for the BP staff for "their strong commitment to timely, accurate and well-balanced news reporting. It also reaffirmed "its longstanding policy of openness in its deliberations and actions" and "its support for a responsible and free press as an essential element for an informed Southern Baptist constituency."

The entire report, along with the statement the Executive Committee staff was preparing guidelines for the operation of Baptist Press, was adopted by the entire Executive Committee almost without comment.

When the guidelines were presented for adoption at the February 1986 meeting, there was almost no discussion.

The guidelines had been discussed extensively at a meeting of the Southern Baptist Press Association in Williamsburg, Va., Feb. 12, where representatives of the 37 state Baptist newspapers took official action that they "favorably received" the guidelines.

The guidelines were discussed during a meeting of the SBC Public Relations Advisory Committee Feb. 17, and during a session of the Executive Committee's Public Relations Workgroup.

In addition to approving the guidelines, the Executive Committee also took note of the fact the Administrative and Convention Arrangements Subcommittee had elected Marv Knox as feature editor of Baptist Press; effective Feb. 1.

Knox, who was associate editor of the Baptist Message, newjournal of the Louisiana Baptist Convention, was introduced to the 69-member committee by Darrell Robinson of Mobile, Ala., chairman of the subcommittee.

Executive Committee sets SBC messenger process for special study

NASHVILLE, Tenn. (BP)—Alarmed by the potential for "chaos" at increasingly large Southern Baptist Convention annual meetings, the SBC Executive Committee has approved a special committee to study the "messenger participatory process" at the yearly gatherings.

The call for the special committee "arose out of concern for the cost involved in the annual convention and the effectiveness of conventions the size of Dallas and expected for Atlanta," said Dewey Presley of Dallas. The 1985 meeting in Dallas attracted 45,519 messengers, and some observers believe the Atlanta convention may attract similar numbers.

Presley moved the Executive Committee "request its officers to appoint a special committee to study messenger representation to the annual meeting of the Southern Baptist Convention." Edward J. Drake of Dallas concurred, noting, "The thought of accommodating 65,000 messengers staggers the imagination."

"If the numbers continue to increase, where do we go, a football stadium?" Drake asked. He pointed out messenger participation may decrease as the SBC Peace Committee does its work and controversy within the convention possibly subsidizes, but he warned future crises and increased interest in the denomination could push messenger registration to even higher levels.

Drake also insisted "intelligent participation" in annual meeting business sessions virtually is impossible with so many messengers.

"It's frightening if you think about it," he said. "The purpose is to permit free and open discussion among Southern Baptists, but we're only headed toward chaos with 50,000 or 60,000 messengers."

On the other hand, if certified messengers are not allowed to participate in annual meetings, "the democratic process is thwarted," Drake added. He also noted the expense of the annual meeting and asked, "Are we getting the best, most effective economical participation for the dollar spent?"

The 1985 annual meeting in Dallas cost \$335,459, not including salaries for conven-

tion staff who helped the meeting function.

The Executive Committee approved the recommendation, along with an amendment by Sunmye Jones of Baton Rouge, La., which changed "messenger representation" to "messenger participatory process." Jones explained the amendment was needed to delineate clearly Southern Baptists' polity, which holds that, as autonomous Christians, messengers come from their churches but vote as their own consciences dictate.

Action on the study committee followed a report on the upcoming convention in Atlanta by Tim Hedquist, Executive Committee vice president for business and finance. Hedquist described four major logistical problems which will be present at the June meeting.

"The first is a problem of moving people," Hedquist noted, explaining the main meeting hall in Atlanta is down two flights of escalators and that up to two hours may be required to fill and empty the hall for each session.

"This many people taxes a facility greatly," he added. "The most visible problem is restrooms. Obviously, enough phones are not available. Registration is much harder, as is just about everything people do at a convention."

Third is the problem of food service, he said. "Food in all cities is a major problem. Now our meetings involve so much business, and everybody is crowded. They don't want to give up their seat, so they stay in the building to eat." To rectify that situation

somewhat, the convention has negotiated to use for food service 94,000 square feet of space previously contracted to another group.

Fourth is the problem of "carrying on business in multiple halls," at least four of which will be used in Atlanta, Hedquist said. "We've utilized all kinds of technical systems, but when it comes to a voice or hand vote, what do you do? Instantaneous voting mechanisms would cost \$1.8 million. That technology is being improved rapidly, and companies are willing to put us on the cutting edge. But it's still not easy."

As an example of increased technology being put to use at annual meetings, Hedquist told about a computerized "microphone ordering box" which will be used this summer in Atlanta to help the moderator keep track of discussion from floor microphones placed throughout the meeting halls.

In a related action, the Executive Committee received as information that its convention arrangements workgroup is continuing to consider future convention sites for 1993 and 1994 and will make a recommendation to the full committee concerning these sites next February.

It also agreed to report to the SBC annual meeting this summer "that the technology necessary to conduct business meetings in multiple satellite convention sites is not presently available, and, therefore, satellite convention meetings should not be conducted at this time."

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Controversy erupts over Peace Committee report

by Dan Martin

NASHVILLE, Tenn. (BP)—Controversy erupted over the work of the Southern Baptist Convention Peace Committee after chairman Charles Fuller gave a report to the SBC Executive Committee's February meeting.

After Fuller's report on the work of the Peace Committee had been unanimously received by the Executive Committee, Paul Pressler of Houston asked if "all Southern Baptists should have access to the Peace Committee... without fear of intimidation or discipline or anything like that?"

Pressler asked Fuller: "What should one do if he finds out that some individuals are intimidated, threatened with disciplinary action and generally being attacked... just because they wanted to meet with the Peace Committee?"

Fuller twice said he was "aware of no incident" concerning intimidation or threats. "I do not know of the disciplinary action of which you speak," Fuller told Pressler, but Pressler declined to be more specific, saying once he was "asking generally" and another time he was "asking in a vacuum."

The only controversy which has taken place concerning the visits of Peace Committee subcommittees to SBC agencies occurred at Southeastern Baptist Theological Seminary, Wake Forest, N.C., where members of a campus organization, the Conservative Evangelical Fellowship, met with three of the four members of the subcommittee.

Although the meeting has resulted in formal statements from the SEBTS Student Council and a counter statement from the CEF, seminary officials say there has been no official action taken against anyone involved.

One seminary official said the matter was discussed during the President's Forum at Southeastern, during which President Randall Lolley "expressed concern."

"It was a pretty tense meeting, but most of the conversation was between the students. As far as I know that is the only thing that happened. I am not aware of any discipline, or intimidation or threats," the official said.

Lolley was not available to respond directly to the allegations.

Although Fuller was unaware of any incident, he did respond by telling Pressler: "If I knew someone was attempting to reach us or talk to us... and was being restrained from it, I would say they ought not to be. I would attempt to correct it."

He did say an attempt by an organization within an agency or institution trying to contact the committee "may be of a different variety," but said, "We have said all along that any individual can approach us."

After several minutes of questioning, Pressler asked Fuller: "Isn't the whole purpose of the Peace Committee so that Southern Baptists can express themselves and have an avenue for correction of grievances and we should do that in the context of freedom and no intimidation?"

Fuller responded by noting it is "also our responsibility to keep faith with the assignment we were given and that is that in our deliberations and approaches, recommendations and so on, we will honor the trustee structure and the structure of the agencies."

Pressler attempted to introduce a resolution but was ruled out of order by Chairman David Maddox of Fullerton, Calif., who told the Houston appeals court judge he could introduce the action later.

In the miscellaneous business period at the end of the meeting, Pressler introduced a resolution, which he said was "carefully worded" and "one which all of us can get together on."

The resolution noted the purpose of the Peace Committee "is to discover any causes of discontent that are existent among Southern Baptists," and said "free access" to the committee is necessary if the group is to do its job. It also added it is "necessary for all Southern Baptists to function in an atmosphere of freedom and be able to express themselves without fear of intimidation...."

Pressler's resolution said "there have been reports that there have been some efforts by some Southern Baptist agency employees to intimidate ones from appearing before the Peace Committee or discipline those who have expressed their freedom...." It called on the Executive Committee to "affirm

the right of all to have free access... and... advise all employees of the agencies of the SBC they should allow this free access, and if such is denied to anyone, the trustees of the agency involved should take proper disciplinary action against the one denying it."

The resolution drew immediate objection. Alvin O. West of Washington, D.C., said he was concerned the resolution was "not specific. I could not vote for a resolution couched in such terms, saying some action had been engaged in by someone, but not knowing who that someone is."

Richard Patton of Portland, Tenn., pointed out all members of the Executive Committee were "equally elected. I wonder why, if this is a real concern, all of us were not contacted, rather than just a few."

William Ricketts of Watkinsville, Ga., said "some matters have been brought to my attention by members of the Peace Committee and they disturb me."

The resolution, however, drew the strongest objection from Lloyd Elder, president of the Baptist Sunday School Board, who urged the committee to rule the resolution out of order because the Peace Committee is an organization of the Convention and not the Executive Committee.

"I do not appreciate all the questions Mr. Pressler asked earlier, nor the implication of the resolution," Elder said, and referred to a "mysterious cloud" which has been cast over the work of the Peace Committee.

"I plead with you not even to consider the merits, but if you do, I would like to request 20 or 30 minutes to report and summarize (the visit between the BSSB) and four excellent members of the Peace Committee."

After Elder's remarks, Frank Ingraham of Nashville, Tenn., moved that the resolution be tabled, and the motion was adopted 36-8.

Dan Martin is news editor for Baptist Press.



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Solutions to world hunger complicated, students told

SHAWNEE, Okla. (BP)—World hunger has no simple cause or cure, hunger experts told Oklahoma Baptist University students and faculty during a world hunger symposium sponsored by the Kerr Leadership Development Program.

The symposium focused on actions Christians must take to alleviate hunger. Speakers acknowledged long-term solutions are difficult and will require more than just cash donations and prayers.

Only a realistic understanding of the hunger problem will enable Christians to respond logically, said Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission.

Causes behind the hunger crisis in Africa are more complex than simply a lack of rain, Parham said, noting, Africa's hunger problems have become deeply rooted through the politics of colonialism which left Africa an agricultural system leading to famine, foreign aid that has done little to battle starvation, overpopulation which largely has

been ignored and a stagnant economy that constantly is sliding backward.

"We can't make it rain," he said, "but we can work to overcome the problems caused by man. The little things we do can make a difference. We can't carry the whole world on our shoulders like Atlas, but we can shoulder more than we have."

Parham offered three suggestions for fighting world hunger: Christians must live courageously and not give up hope to overcome the crisis; they must become hard-headed and move beyond sorrow, tears and outrage and begin to think critically about world issues; and they must act logically by taking the initiative to help the hungry, contacting political leaders and gradually changing the moral values of communities.

Ronald Sider, professor of theology at Eastern Baptist Theological Seminary in Philadelphia, pointed to three biblical truths dealing with the world hunger crisis. Citing Exodus and other instances throughout the Bible when God acted to liberate the poor

and put down their rich oppressors, Sider said God has been at work in history exalting the poor and casting down the rich who got that way by oppression or who do not share their wealth with persons in need.

"Religious people who don't seek justice for the poor are not really God's people," Sider insisted. "In Matthew 25:41-46, Jesus said that those who don't feed the hungry and clothe the poor go to hell."

God doesn't want extremes of poverty or wealth but wants everyone to be able to make a living, he said, contending humans are merely stewards of their possessions. God is the absolute owner.

"We need to live more simply so that others may simply live," Sider said.

Steve Coats, issues director of Bread for the World, an interdenominational Christian social action group, rounded out the symposium by offering practical suggestions for ways to combat world hunger. It must be attacked through public policy and by making the U.S. government more responsive to the problem, he said.

Citing victories toward ending world hunger through changes in public policy, Coats said, "There are signs of hope, but this is not a time for complacency. Separation of church and state doesn't mean Christians should withdraw from public policy. They need to be out there taking over poverty and oppression."

Coats encouraged Christians to be active in changing public policy by writing their congressmen to let them know the public cares about the world hunger crisis.

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Pastor is biblical 'ruler' of church, Criswell says

DALLAS (BP)—Lay leadership of the church is unbiblical when it weakens the pastor's authority as "ruler" of the church, said W.A. Criswell.

Criswell offered his view in answer to a question about "Shared Ministry" during the closing session of the "School of the Prophets" at First Church of Dallas, Feb. 20. Criswell is pastor of First Church and chancellor of Criswell Bible College, co-sponsors of the annual seminar in church dynamics.

Although Criswell was not familiar immediately with the term Shared Ministry, a current emphasis of the Southern Baptist Sunday School Board's church administration department, a pastor in the audience who had attended a Shared Ministry conference said he believed it is an attempt to take away pastoral authority. Criswell expressed his opposition to any such effort. "A laity-led, layman-led, deacon-led church will be a weak church anywhere on God's earth," Criswell said. "The pastor is the ruler of the church. There is no other thing than that in the Bible."

"Shared Ministry promotes on a biblical basis the development of healthy relationships between pastors, church staff, deacons and church members," said Joe Stacker, director of the church administration department.

"The emphasis affirms the pastor as the overseer/leader of the church who equips

the saints for ministry," Stacker said. "This multiplies the ministry of Christ through persons who lead by example as taught in 1 Peter 5:1-4."

"This scriptural foundation for Shared Ministry is the priesthood of all believers and servant leadership as taught by Jesus, he added. A study of the biblical basis for Shared Ministry is found in the book, *Shared Ministry: A Journey Toward Togetherness in Ministry*, by Stacker and Bruce Grubbs, also of the church administration department.

In response to other questions, Criswell also was critical of what he perceives as "liberalism" within the Southern Baptist Convention, and he specifically applauded the efforts of Paige Patterson, president of Criswell Center for Biblical Studies; Adrian Rogers, pastor of Bellevue Church in Memphis, Tenn.; Oklahoma evangelist Bailey Smith and others within the fundamental-conservative movement.

"The greatest tragedy overtaking our denomination is what I would term the spirit of liberalism that is almost universal," Criswell said. He condemned the baptism record of churches with what he termed "liberal" pastors, singling out in particular John Claypool's record at Broadway Church in Fort Worth, Texas. Claypool recently left a Baptist pastorate to enter the Episcopal ministry.

Patterson, who shared the platform with Criswell, said the success of the

fundamental-conservative movement "depends squarely" upon a fundamental-conservative victory at the 1986 Southern Baptist Convention, which he termed "the second battle of Atlanta." He encouraged fundamental-conservative pastors to "assume the responsibility to go home and find five other pastors to make the sacrifice and go to Atlanta."

Patterson gave the name of a travel agent who could make arrangements for messengers to the convention. He also said several fundamental-conservative churches in the Atlanta area would provide housing in their members' homes or in church gymnasiums for any who could not afford a place to stay.

When asked to comment on rumors that attempts are being made to place Patterson as president of Golden Gate Baptist Theological Seminary in Mill Valley, Calif., Criswell turned to Patterson.

"If you were asked," Criswell said, "I would say you're stepping down."

"There are no attempts being made to do that," Patterson said.

In response to other questions, Criswell voiced opposition to "diploma mills" and fraudulent academic degrees, to rock music and to the charismatic movement. He encouraged pastors present to follow his example of expository preaching, daily physical exercise and uninterrupted Bible study.

Churches erect barriers to aging, sociologist says

WILLIAMSBURG, Va. (BP)—In spite of all the church is doing to minister to the aging and elderly, local congregations often unconsciously erect barriers to hamper participation by senior citizens, a sociologist told a Baptist conference at Colonial Williamsburg, Va.

David Moberg, professor of sociology at Marquette University in Milwaukee, Wis., spoke to the Southern Baptist Association of Ministries with the Aging as the group celebrated its 10th anniversary at the three-day conference in mid-February.

"Both in terms of scheduling and content, the programming of church activities often fails to consider the capacities, needs, and interests of aging members," Moberg said. Most adult activities typically are held at night when people with diminished eyesight are reluctant to leave their homes, he added. "Too often the subject matter is oriented

toward 'the family,' interpreted to mean husband-wife units who still have children living at home," he continued.

Moberg urged conference participants to be sensitive to needs of the elderly and to help them utilize the talents which they have developed over a lifetime.

Ben Dickerson of Baylor University in Waco, Texas, encouraged Southern Baptists

to increase their ministry to the nation's aging population.

"Every day in the United States, 1,600 adults become age 65. Every week, nearly 125 Americans reach their 100th birthday," he said. "Eleven percent of our population is age 65 and older. If you lower the age bracket to 55 and older, you have one out of five Americans," he explained.

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International

Hope worth suffering for

by Gene Stacks, First Church, Star City

Basic passage: 1 Peter 2:11 to 5:14

Focal passage: 1 Peter 3:13-17; 4:12-19

Central truth: The hope Christians have in Christ makes faithful witnessing worthwhile, even if they must face persecution because of it.

(1) Jesus promised trouble. In those last hours before his crucifixion, our Lord made it clear to the faithful few that because of their commitment to him their difficulties in the world would increase. He said, "In the world you have tribulation. . ." (Jn. 16:33), thus recognizing the essential difference between the Kingdom of God and the kingdom of the world. The two cannot co-exist without conflict.

(2) Not all suffering is blessed of God. In Peter's epistles it is clear that the suffering he speaks of which will be noticed and blessed by God is a very specific kind of suffering: that which comes as a result of living for Jesus Christ!

The early Christians suffered much from the slander of unbelievers who did not, indeed could not, understand them. Whatever problems or calamities that might be visited upon the earth were blamed upon the Christians. In North Africa it became a common saying "If there is no rain, tax it on the Christians."

(3) Public identification with Christ can bring suffering. It is certainly true that in certain social groups or certain geographical areas there is honor in being publicly identified with Jesus Christ. It is also true that in certain other areas public identification with Christ through witnessing can bring troubles upon a believer. An uncompromising witness to Jesus Christ, in love and in power, will lead many to faith in Christ, but others may actually come to despise the witness.

Yet we dare not fail to witness! We are to be able to (1) give an account for the hope that we have and (2) live such a life that our witness will have power. Christians need to operate with a "clear conscience." There are many very good training programs available to us to help us learn how to witness. Our own "CWT" is one of the best.

(4) God takes note. Dear Christian friend, if you are one of those who has been called upon to suffer for your Lord Jesus, know that God takes note of your suffering! You are not alone in it; he is with you and will bless you as you suffer for Christ (1 Pet. 3:14).

Life and Work

Humility in service

by C. Michael Anders, First Church, Sherwood

Basic passage: Matthew 8:1-14

Focal passage: Matthew 8:1-5, 10-14

Central truth: Christians are to serve Christ and other people rather than seeking personal greatness.

The disciples would have made it big in today's world. Their mindset was that of the business executive who wants to get to the top no matter what the cost. They would have been right at home with a football team shouting, "We're number one!" They seem to have been obsessed with the idea of who was to be the greatest in God's kingdom.

Jesus tried again and again to get them to understand his concept of servant-leadership. In this passage, Jesus points to the humility of a little child to show the way of greatness. A little child can accept the truth of Christ with wide-eyed wonder. Children know how to be dependent. The greater their trust in their mother, the more carefree and happy they are. Greatness in God's kingdom does not go to those with proud ambition, but to those with a childlike trust.

The humility of which Christ speaks is not the same as low self-esteem. Some people think they have humility when all they have is bad posture. The truly humble person serves Christ confidently, but without self-centeredness and without desire for personal recognition.

The church should be the place where no one is despised (v. 10). In the church one should find no hierarchy, no favoritism, no prejudice. There, everyone should be accepted on equal terms with all others. Today's society seems to thrive on depersonalization, but sometimes you want to be where everybody knows your name. Jesus says that the church is to be that place where each person is welcomed, accepted and redeemed.

Jesus tells the story of the 100 sheep to say that God cares for the lost. We most often apply this story to the lost who do not yet know Christ, but it also applies to those who are lost and estranged from the fellowship of the church. We should all be disturbed by the 50 percent of church members who are effectively lost to the church. Making disciples involves more than just getting the sheep into the fold. It also means keeping them there. Every church should work diligently to make sure no one "falls between the cracks" of the church's ministry.

Bible Book

A solemn charge

by Steve Kelley, Brumley Church, Conway

Basic passage: 2 Timothy 4:1-22

Focal passage: 2 Timothy 4:1-13, 16-17

Central truth: Christians by their example and testimony can encourage others to be faithful in carrying out God's plan for their lives.

In the final chapter of 2 Timothy, Paul encourages the young pastor to be faithful in performing the work of ministry. In verses 1 and 2 the Apostle delivers a "charge" to Timothy. In this context, the word conveys the idea of a solemn commandment delivered by one person to another.

As a faithful servant of Jesus Christ Timothy is commanded by the apostle to observe five specific ministry tasks. The preaching of Scripture is listed first. Paul is aware how vital the bold declaration of God's Word is to the community of faith. Next, the young minister is instructed to be "instant in season and out of season." This means Timothy should be ready to proclaim the gospel and perform acts of ministry whenever the opportunity presents itself.

The term "reprove" suggests correction by means of persuasion, while "rebuke" refers to censuring those who err from the truth. The word "exhort" means to encourage. Paul expects Timothy to faithfully execute these pastoral imperatives that are essential to effective ministry.

Timothy is instructed to perform his duties as pastor "with all longsuffering and doctrine." This means Timothy should exercise great patience as he ministers to people and utilize the teaching of God's Word to instruct them in righteousness.

Paul could issue this authoritative charge to Timothy because the elder apostle was himself a faithful servant of God's people. He labored tirelessly in an effort to preach the gospel and watched over God's flock as a dedicated shepherd. Thus, Paul could say in verse 6 "I have fought a good fight, I have finished my course, I have kept the faith." Paul's life of faithful ministry served as an inspiring example for young Timothy to follow.

It is important church members understand what the New Testament teaches about the role and responsibility of pastors in the local church. God calls pastors to a job that is difficult but rewarding. They need the prayerful support and cooperation of God's people if they are to carry out their duties as described in the New Testament.

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Court upholds regulation of adult movie theaters

WASHINGTON (BP)—The U.S. Supreme Court has upheld the right of cities to impose zoning restrictions on adult theaters, provided such establishments are not banned altogether.

In a 7-2 decision announced Feb. 25, the high court held that municipalities do not do violence to the First Amendment's free speech clause by imposing "a form of time, place and manner regulation" on adult theaters but stop short of outlawing them.

The decision, written by Justice William H. Rehnquist, endorsed a 1981 ordinance of the city of Renton, Wash., a Seattle suburb, stating adult theaters may not be located within 1,000 feet of any residential zone, single- or multiple-family dwelling, church, park or school. Such "content neutral" regulations, Rehnquist wrote, "are acceptable so long as they are designed to serve a substantial governmental interest and do not unreasonably limit alternative avenues of communication."

Renton's ordinance was written, he added, "not to suppress the expression of unpopular views," but "to prevent crime, protect the city's retail trade, maintain property values and generally 'protect and preserve the quality of neighborhoods, commercial districts and the quality of urban life.'"

Responding to the contention of the theater owners—that the city effectively denied their ability to buy property—Rehnquist noted the First Amendment is not violated when proprietors of adult theaters "must fend for themselves in the real estate market." He added the Supreme Court has "never suggested that the First Amendment

compels the Government to ensure that adult theaters, or any other kinds of speech related businesses... will be able to obtain sites at bargain prices."

Justices William J. Brennan Jr. and Thurgood Marshall dissented, arguing unsuccessfully the ordinance discriminated against "certain forms of speech based on content." They added, "That some residents may be offended by the content of the films shown at adult movie theaters cannot form the basis for state regulation of speech."

In a related action announced the day before the Renton decision, the high court summarily affirmed a federal appeals court that struck down an Indianapolis law seeking to ban pornography on the basis it violates the civil rights of women. The law allowed any woman claiming she had been harmed by pornographic materials to seek damages from businesses selling or exhibiting them.

The 1984 law—reportedly similar to statutes in a dozen other cities—has not been enforced under court orders pending final disposition. A federal appeals court in Chicago ruled earlier that the Indianapolis law violated the First Amendment's free speech clause.

Chief Justice Warren E. Burger, along with Rehnquist and Justice Sandra Day O'Connor, indicated they had voted to schedule the case for full argument before the high court. But four justices must agree before a case receives such treatment.

The action affirming the lower panel carries the effect of extending its ruling nationwide.

Subcommittee holds educational voucher hearing

WASHINGTON (BP)—Sitting before a U.S. House of Representatives subcommittee, Secretary of Education William Bennett spent four hours defending his proposed educational voucher plan.

Bennett and three Department of Education aides answered a battery of questions posed by members of the House Subcommittee on Elementary, Secondary and Vocational Education during a Feb. 26 hearing.

The Equity and Choice Act of 1985 (TEACH), if passed by Congress and signed by the president, would allow parents of educationally disadvantaged children to obtain vouchers that could be "spent" at the school—public or private—of the parents' choice.

In his testimony before the subcommittee, Bennett emphasized the importance of parental choice in the educational arena. By permitting parents to choose the best available schools for their children, the proposed voucher program would improve Chapter 1 of the Education Consolidation and Improvement Act, he said.

Chapter 1 provides for federal funds to be sent to public schools that furnish educational services for economically and educationally disadvantaged children.

"The administration has proposed this legislation because we believe that our less-wealthy and less-privileged citizens have the same hopes for their children that other parents have," Bennett said. "We believe that it is not enough to allocate large sums of money in their behalf. They need the opportunity to choose the right programs for their children."

Members of the subcommittee, however, challenged Bennett as to the proposal's real merits.

The subcommittee's ranking Republican, Rep. William F. Goodling of Pennsylvania, countered with his concern that the plan might be "teasing the poor." While agreeing a voucher would provide a "better chance than nothing" for parents of Chapter 1 students to afford private schools, Goodling asserted in reality it would still be "no chance at all."

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