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November 21, 1991

Arkansas Baptist State Convention

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Arkansas Baptist



'Mall' church

Page 11

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November 7, 1991



COVER STORY

ABSC Music Department **50th Anniversary**

Page 12

**Dealing
with grief**

Page 6

**Draper brings
in new team**

Page 17

**Russian
reaction**

Page 20

Arkansas Baptist

At a glance

6 Dealing with grief

Grief is a process we all must work through during our lives, for we all suffer losses. It cannot happen overnight; it often takes a year or more to recover. For full recovery, one must work through what is known as the "grief process," according to Ed McDonald, chaplain at Little Rock's Baptist Medical Center. In an interview with the *Arkansas Baptist*, McDonald explains the stages of grief and how to deal with them.

11 'Mall' church dedicates facilities

Fellowship Church, Fort Smith, dedicated its facilities Oct. 20, but this was a dedication with a difference. The educational and worship facilities are located in the Phoenix Village Mall, Fort Smith. Pastor Larry Plummer believes that Fellowship Church is the first Baptist church in Arkansas to be located in a mall.

14 Pulaski celebrates 75th

Pulaski Baptist Association celebrated its 75th Anniversary with special events and two Jubilee sessions of its 76th annual meeting. Cumulative attendance for the events was 750, with 350 present for the presentation of the church and historical pageant at Life Line Church in Little Rock.

17 Draper brings in new team

A restructured senior executive team for the Southern Baptist Sunday School Board that includes three executive vice presidents working closely with President James Draper was approved by trustees in an Oct. 24-25 called meeting. Trustees also elected three men to fill the slots.

20 Russian reaction

"In Leningrad, where I spent most of the summer, there were a few who supported the coup because they are so opposed to Gorbachev. They are for reform, but five years ago the economic situation was much better than today," declared Rhonda Clark, an Arkansan who was in Russia during the turmoil as part of her academic career. She explains Russian reaction to the coup, the economic situation, and religious life.

Cover story

ABN photo / J. Everett Sneed



50th Anniversary 12

Helping celebrate the 50th Anniversary of the Arkansas Baptist State Convention Music Department are: (left to right) Virgil Ray, Sparkman First Church; Diane Rodrick, Pine Bluff Immanuel Church; Jenny Mills, Arkadelphia First Church; Chad Holsclaw, Arkadelphia First Church; and Andrew Massey, Arkadelphia First Church.

Also inside

Speak Up

You'll Be Glad To Know.....4
The President's Corner.....4

Local & State

Arkansas All Over.....8
10,300 attend rallies.....10
'It's all I have'.....10
Iowa acts on partnership.....15

Nation

Operation Rescue reveals plans.18
Patterson reportedly fired.....18
Trustees elect new chairman...19

Lessons 21-22

World

Missionaries brace for embargo.23
Don't damage offering.....23
Nurse responds to Iraq need...24

Next issue: Nov. 21

Coping with suffering

J. EVERETT SNEED

Several years ago a lady said, "I'll never go to church again. My husband died in a car wreck. My son, who was a law enforcement officer, was killed in carrying out his duties. Both were active in the church, holding places of significant responsibility. God has been unfair with me."

"These sad events in the life of this wife and mother are not really unusual. Such events raise the important question, "Is God the author of suffering?"

In answering, one must consider man's original state of innocence. God gave him the free right of choice. But, man transgressed God's law. Because of sin, God has placed a curse on both man and the earth (Ge. 3:17-19). Hence, sin and suffering came into existence as a result of man's disobedience.

As one studies the creation account, man's fall and God's dealing with him, it becomes clear that an event may be either God's decreed will or God's permissive will. An example of God's decreed will is the creation of the universe. God purposed it and all of nature responded. On the other hand, God did not coerce or compel Adam and Eve to sin. He simply permitted them to follow their own desires.

Suffering is the result of sin. One may suffer as the result of one's own sin, or because of the sin of another. One may even suffer due to the disorder of nature itself. Nature, too, was a recipient of the curse (Ge. 3:19). It is vital for us to understand that suffering is not necessarily the result of individual sin. Jesus clearly stated this truth when his disciples asked, "Master who did sin, this man, or his parents, that he was born blind?" (Jn. 9:2).

The first part of the disciples question raises a very interesting question, "How could the blindness of this man possibly be due to his own sin, when he had been blind from his birth?" Jewish theologians, in the time of Christ, gave two answers. Some believe that a person actually could begin to sin prior to his birth while he was in the period of formation. Still others believed that at the time of conception a child received a soul. Some of these souls were good, though others were bad. Hence, an individual born with a bad soul was already involved in the sin process.

The second idea set forth by the disciples of Jesus was that the possibility of the man's affliction was due to the sins of his



parents. While it is clear from the Scripture and from experience that certain sins committed by parents can produce extreme difficulty for the children, this was not the case in this particular event. It must never be forgotten by any of us, however, that no one lives his life to himself. Everyone's life impacts on the lives of others.

Jesus answered, "Neither did this man sin nor his parents: but that the works of God should be made manifest" (Jn. 9:3). Jesus, in his response, shows how natural events which occur as a part of God's permissive will can develop and strengthen us as Christians.

The most important thing when disaster occurs is the way one reacts to the problem which comes into his life. Paul said, "... for I have learned, in whatsoever state I am, therein to be content" (Ph. 4:11).

In the New Testament era there was a group called "stoics" who maintained that the way to happiness was to eliminate all human desire. The way a stoic attempted to eliminate all human desire was by coming to a stage in which neither anyone nor anything was essential to him.

While both Paul and the stoics believed happiness was not based upon human circumstance, there was a complete difference in their approach. For the stoic, it was a way of self sufficiency. For Paul, it was

God's sufficiency. Paul's happiness was based on a relationship with God through Christ. The stoic's was based on self sufficiency; Paul was God sufficient. For Paul, circumstance did not make the difference, because he had Jesus Christ.

How can one stand when difficulties arise? Jesus said, "I will not leave you comfortless (orphaned). I will come to you" (Jn. 14:18). Later Jesus explained that he would send "the comforter" (Jn. 16:7). The Greek word for "comforter" is *parakletos* which means "one called alongside." Hence the comforter or the Holy Spirit is always with every Christian.

Paul enlarged upon this idea as he said, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: for the Spirit itself maketh intercession for us with groaning which cannot be uttered" (Ro. 8:26). This verse tells us that the Holy Spirit, himself, intercedes with a language that is beyond human understanding. It also declares that on many occasions we do not even know the things for which we should pray.

The word "helpeth" in the Greek is *sunantilambanomi*. The prefix *sun* means "together." The particle *anti* means "against or face to face." The root *lambano* means "to lift." When the word is analyzed, it pictures the Holy Spirit together with the individual, lifting the burden that has come upon them. God did not leave us without help but left the Holy Spirit to assist us in lifting our burdens when they arise, regardless of the source.

The object of each Christian should be to obtain maturity, so that with the Holy Spirit, he knows victory regardless of outer circumstances. May God help each of us to find this joy and this God sufficiency.

Arkansas Baptist

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DON MOORE

You'll Be Glad To Know



"There are 2.8 million people in Iowa with 15 million pigs." With these words Jimmy Barentine and I began to become acquainted with the state Arkansas Baptists are expected to join in a partnership. Before this session was over, we also learned that Iowans have the lowest rate of illiteracy and the second highest rate of obesity. I am sure your varied responses to these interesting facts would provide a lot of entertainment.

There are many reasons why this should prove to be a natural and good partnership. Like Arkansas, it is a state of small towns and small membership churches. Iowa has a basic agricultural economy and leads the nation in agricultural exports. I think it has the most pigs and Arkansas has the most chickens.

Iowans have a lot of pride in their communities. A strong work ethic prevails. Their North European roots run deep with family ties strong. It is reported that 92 percent of the people in Iowa were born there. This may pose some resistance to outsiders who come there to minister. With their predominant Catholic and Lutheran background, we can expect that response to direct evangelism will be much slower than we have experienced in our foreign partnerships.

Orientation for working in Iowa will be essential. Without it we could hinder more than help. One person or one team acting unwisely can jeopardize the testimony of the local Baptists, as well as strain the relationships of future projects.

Leaders for both states feel that we must develop a strong base of prayer, fellowship and mutual caring before we can expect real effectiveness. Beyond that our efforts will be in church starting, student ministries, evangelistic projects, construction, and leadership training. These are the priorities for the partnership.

I believe God will use Arkansas Baptists to greatly increase the speed at which his kingdom is being extended in Iowa. "Thy will be done in Arkansas and Iowa as in heaven."

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

MIKE HUCKABEE

The President's Corner

Passing the torch

It's time for the torch to be passed. Two years ago, messengers attending the Arkansas Baptist State Convention placed upon me the mantle of this office and in so doing gave me one of the greatest privileges and challenges one can have. Arkansas Baptists represent one in every five Arkansans, and when as a body we speak (or fight) it's worthy of attention. Fortunately, we've done more speaking than fighting during these past two years!

We have entered into a wonderfully anointed partnership with Guatemalan Baptists that has resulted in record baptisms and church starts. We have stood with other Christian denominations to be one of the few states in America to keep the economically disastrous and morally unacceptable lottery from becoming yet another tax scam. We have been bold in opposing the well-intentioned but utterly absurd notion of making "condoms in the classroom" an answer for the teen pregnancy problem. We have acted with great responsibility in opening the "Promise House" as proof that our opposition to aborting the lives of the unborn was backed up with action. We have launched a major emphasis on the family which will be the focus of our 1991 convention program. We have stood in awe at the dedication of a new worship center at our Assembly at Siloam Springs. But above all, we've learned that we have far more reason to

work with each other for the cause of Christ than to work against each other for any other reason.

For me personally, it's been two years of learning to appreciate Dr. Don Moore—even "more!" Others in the employ of the ABSC have made me proud to associate with them. It's meant wearing out a car. (It's not particularly ideal to live in a corner of the state!) It's meant attending enough committee meetings to last most folks a lifetime, answering a host of questions from secular journalists who still have a tough time figuring Baptists out (if they really do figure us out, I sure hope they tell us what we're about!), and being grateful for a church who has been willing to share their pastor's time for a litany of duties of the denomination.

Most will view the presidency of the convention as largely an honorary position. For those of us so blessed as to occupy the post, it will be cherished as an honor. An honor to serve Christ and wonderful people like you who unashamedly stand for God's Word and stand by each other.

Soon, someone else will have the title "President." It's my hope that he will discover it to be as wonderful an experience as this one has. God bless you!

Mike Huckabee, pastor of Texarkana Beech Street First Church, is president of the Arkansas Baptist State Convention.



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Dealing with grief

First in a two-part series on bereavement

by Lisa Coleman
Special to the Arkansas Baptist

Jesus Christ hung on the cross, filled with pain and unable to escape the reality that his death was near. In a moment of anguish and extreme suffering, our Christ cried out, "My God, my God, why hast thou forsaken me?" (Mk. 16:34).

Jesus Christ, the Son of God, was "deeply moved in spirit and troubled" when he saw Mary and the Jews weeping with sorrow over the death of Lazarus. Jesus loved Lazarus and his sisters. Filled with compassion for them, our Christ wept (Jn. 11:1-36).

Jesus Christ, the Prince of Peace, went to Gethsemane to pray. It was the evening Judas Iscariot was to betray him. Our Christ was troubled, saying, "My soul is overwhelmed with sorrow to the point of death" (Mk. 14: 32-34).

Truly, Jesus was "a man of sorrows, and familiar with suffering" (Is. 53:3-4). Just as Jesus felt sorrow or grief, so also do we. According to Ed McDonald, Chaplain at the Little Rock Baptist Medical Center, grief is a natural reaction to any "loss, threat of a loss, or apprehension that there might be a loss."

Grief is a process we all must work through during our lives, for we all suffer losses. We lose a job or never get the one we wanted; a friendship ends; a loved one dies, perhaps from a miscarriage; a marriage ends in divorce; a surgery results in the loss of bodily integrity; the death of a family pet or a geographical relocation may particularly affect a child; and on and on. And with the loss, part of who we have been is lost also.

Getting over a loss cannot happen overnight; it often takes a year or more to recover. For full recovery one must work through what is known as the "grief process." Wayne Oates, author of several well-known articles on grief, in *Your Particular Grief* divides the grief process into six stages:

1. Shock
2. Numbness
3. Mixed belief and disbelief
4. Depression and deep mourning

5. Selective memory (the grieved person gets along fine until a fresh reminder of the loss re-presents the whole issue)

6. Commitment to start "living again."

Although one does not have to work through the six stages in any particular order, one does have to work through all six stages in order to

Truly, Jesus was 'a man of sorrows, and familiar with suffering.' Just as Jesus felt sorrow or grief, so also do we. . . . Grief is a process we all must work through during our lives, for we all suffer losses.

recover. If this does not occur, the grieved person will suffer from abnormal grief. Dr. Erich Lindermann, a well-known psychiatrist who pioneered grief work after the Boston Coconut Fire in the 1940s, observed that abnormal grief is characterized by overactivity, symptoms of the deceased's last illness, psychosomatic medical disease, altered relations, furious hostility, loss of feelings, lasting loss of social relation patterns, detrimental behavior, and/or agitated moods of depression.

Abnormal grief occurs when someone has not learned how to properly express his or her feelings of loss. For, said McDonald, "while grief is a natural reaction to loss (immediate or potential), the expression of grief is a learned response."

Over the years, society has taught us, "Men don't cry," and "Keep a stiff upper lip." In other words, "Don't feel! Or at least don't let anyone know you are hurting."

This is not, however, the example Jesus left for us. Jesus wept. Jesus felt compassion. Jesus felt sorrow.

David, another of God's men, prayed, "Be merciful to me, O Lord,

for I am in distress, my eyes grow weak with sorrow, my soul and body with grief" (Ps. 31:9).

As Granger E. Westberg, pioneer in the field of religion and health and author of *Good Grief*, pointed out that Scripture does not tell us not to grieve. Rather, 1 Thessalonians 4:13 says, "Brothers, do not grieve like the rest of men, who have no hope." We, then, are to grieve with the knowledge that there is hope, even though we don't always feel the hope.

Read the Bible. Let it teach you how to grieve. Grieve like those men and women. Cry. Talk to God. Tell him how you feel, regardless of what that may be. God already knows your feelings anyway.

Even Christ cried out, "My God, my God, why hast thou forsaken me?" Jesus spoke his feelings. Not knowing that Jesus would raise Lazarus from the dead, Mary and Martha both said to Jesus, "Lord, if you had been here, my brother would not have died" (Jn. 11:21,32). They told Jesus their feelings of anger and frustration.

David, in the verse Jesus quoted during his suffering, prayed in distress, "My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? But thou art holy" (Ps. 22:1,3). David spoke his feelings. He trusted God enough to know that God accepted his feelings, whatever they might be. Truly, God knows our feelings and accepts them as they are.

Resources for the church library:

Manning, Doug. *Don't Take My Grief Away: What to Do When You Lose a Loved One*. San Francisco: Harper & Row, 1979.

Oates, Wayne E. *Your Particular Grief*. Philadelphia: Westminster Press, 1981.

Westberg, Granger E. *Good Grief*. Philadelphia: Fortress Press, 1971.

The Arkansas Baptist's

CHURCH SERVICES DIRECTORY

Note here also, that in each case, the grieved one still acknowledged the ultimate power of God, that God was God. In the midst of the sorrow and anguish, there is always the Hope.

McDonald stated that not acknowledging Jesus is not to be in touch with reality. In order to work through grief, we have to acknowledge Jesus Christ, our Hope. In acknowledging Jesus, we must also acknowledge the cross. The cross was pain. Pain and its acceptance are also necessary to work through grief and to reaffirm life. Jesus struggled with pain, hurt, and grief. God has identified with us in Jesus Christ. Jesus felt grief; God's men and women feel grief. Allow yourself the time to work through your feelings; acknowledge your feelings; acknowledge God. Grieve, but do not despair. Have hope.

Lisa Coleman, a Jessierville native, served as summer intern at the *Arkansas Baptist Newsmagazine*. She is currently a junior at Trinity University in San Antonio, Texas.

Classifieds

Seeking—Youth minister for large St. Louis area church. Minimum 3 years experience. College education required. Send resume to First Baptist Church, Harvester, 4075 Hwy. 94 South, St. Charles, MO 63304. Attn. Jim Wheeler, Pastor. 1215

Wanted—Part-time youth director. Send resume to Marshall Road Baptist Church, P.O. Box 726, Jacksonville, AR 72076 117

Wanted—Children/youth/activities director. First Southern Baptist Church, Box 130, Golden, MO 65658, Attention Bill Dudley. 117

Seeking—Youth/music director. Send resume to First Baptist Church, P.O. Box 567, Paris, AR 72855. Phone 963-3260.125

Needed—Pickles Gap Baptist Church, Conway, Arkansas is searching for Music/Youth Director. If interested send resume to Personnel Committee, Pickles Gap Baptist Church, 2 Pickles Gap Road, Conway, AR 72032. 1024

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Natural Steps Baptist Church

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October 25, 1991

Dear Christian Friends,

What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. (James 2:14-17 NIV)

It convicts and challenges me that James attached the authenticity of our faith to our response to others needs. What more compelling reason could there be to support the Thanksgiving Offering of the Arkansas Baptist Children's Homes and Family Ministries? In my opinion, there is no agency or organization that more effectively responds to the physical needs of hurting "brothers and sisters" in our state: wanting the unwanted, loving and redeeming unwed mothers, reclaiming those damaged by substance abuse, and providing for the battered and abused.

A significant portion of the budget used to meet those needs comes through the Thanksgiving Offering. This year \$500,000 is needed to support these vital ministries in nineteen locations statewide. That is only \$1.02 for every Southern Baptist in Arkansas. A small price to pay to feed, clothe, heal, and help those in need.

James 1:26 (NIV) says, "As the body without the spirit is dead, so faith without deeds is dead." Do these words convict and challenge us to put our faith into action through the Thanksgiving Offering? I trust that they do!

Sincerely,



Harry Black, pastor

Arkansas All Over

MILLIE GILL

People

Mrs. L.M. Sipes of Little Rock recently observed her 100th birthday with a celebration at the Presbyterian Village in Little Rock where she has been a resident for four years. The widow of L.M. Sipes, a former pastor of Pulaski Heights Church in Little Rock, Mrs. Sipes has served as president of Arkansas Woman's Missionary Union and as dean of women of Central Seminary in Kansas City where Dr. Sipes taught from 1941-53. In addition, she taught Sunday School until she was 86 and drove her car through her 90th year.



Sipes

David Dean is serving as interim pastor of New Bethel Church, Conway.

Don Miller has resigned as minister of education and youth at First Church in Jacksonville to serve as pastor of Indianhead Lake Church in Sherwood.

Chris Ratley was licensed to the ministry of music at First Church in Heber Springs Oct. 27.

Wayne S. Smith is serving as interim pastor of First Church in Little Rock. Smith serves as assistant to the president of Ouachita Baptist University and formerly pastored Baring Cross Church in North Little Rock and First Church in Sparkman.

Neal Morris is serving as part time minister of youth and music at First Church in Hardy.

D.C. McAtee of Forrest City is serving as interim pastor of Midway Church in Palestine.

Mrs. D.C. McAtee of Forrest City recently returned from Suriname where she served as a missions volunteer, setting up a library at Grace Church, the only English-speaking church Southern Baptists operate in the country.

Kevin Stewart began serving Oct. 20 as pastor of First Church in Horseshoe Bend. He and his wife, Diane, moved there from Cleburne, Texas.

Hal Graves is no longer serving as pastor of First Church in Dumas.

Thurman Justus is serving as pastor of First Church in Wedington Woods.

Gale Holt is serving as associate pastor of youth at Ridgeview Church in Fayetteville.

Bryan Taylor is serving as minister of music at College Avenue Church in Fayetteville.

Kerry Rickard is serving as minister of music at First Church in Greenland.

Bob Featherstone has resigned as pastor of New Hope Church, Dardanelle.

Bill Donahue is serving as bi-vocational music and educational director at Caledonia Church, El Dorado.

Church Murray is serving as bi-vocational youth director at Caledonia Church, El Dorado.

James H. Dean of Nashville died Oct. 15 at age 94. He was a retired Baptist minister. Survivors are his wife, Byrdie Jones Dean; and a sister.

Tom Wood has resigned as pastor of Burl-

ington Church, Omaha.

Wes Hodges has resigned as pastor of Emmanuel Church, Harrison.

Dean Cox has resigned as pastor of Hopewell Church, Harrison.

Jeff Smith is serving as pastor of Searcy County Church, Marshall.

Coy Sample of Hot Springs is serving as interim pastor of First Church, Mount Ida.

James Burch recently was recognized by First Church in Hughes for 25 years of service as church treasurer.

Mike Welch is serving as interim associate pastor of music and youth for Trinity Church in Blytheville.

Mike Montalbano has resigned as pastor of First Church in Marianna to serve as pastor of First Church in Nesbit, Miss.

Bryan Webb has resigned as pastor of Broadmoor Church in Brinkley to serve as pastor of First Church in Centerton.

Gene Ryan has resigned as pastor of Lexa Church to serve as pastor of Scotland Church.



Life Line Church in Little Rock recently held a noteburning service, retiring two outstanding debts. A note for \$485,00 for construction of the auditorium and adjoining educational wings had been taken out in 1973, and a \$443,000 note for construction of a two-story educational building had been incurred in 1985. John Finn, associate pastor who is serving as interim, spoke at the service. Burning the note were: (left to right) Harold Hughes, Norman Haley, Haven Besbires, and Jim Buchanan. Also participating were Bill Rudkin, chairman of the finance committee; Hank Harrinton, R.C. Fason, and Mrs. Juanita Roachbell.

Ken Blackwood is serving as interim pastor of First Church in Marvell. He is a student at Mid-America Baptist Seminary.

Butch Phelps is serving as pastor of Bethel Church, Elaine.

Al and Beth Major of Elaine have returned from a mission trip to Rio, Brazil.

Michael Barnes has resigned as pastor of Owensville Church.

Warren Lieblong has resigned as pastor of Lonsdale Church.

Johnnie Long has resigned as pastor of Harris Chapel, Pangburn.

Terry Millikin is serving as pastor of First Church, Concord.

Randy Smith, professor of psychology and chairman of the Ouachita Baptist University department of psychology, has been voted by the Council of Representatives of the American Psychological Association, to Fellow status in the organization.

Don Garner has resigned as pastor of Sylvan Hills Church in Camden.

Mark Thornbrough, who has been serving as interim pastor, is now serving as pastor of Uniontown Church.

Bobby Loyd has resigned as pastor of Perry Church.

Buddy Fisher has resigned as pastor of Harmony Church, Perryville.

Bob Harrelson has resigned as pastor of First Church, Mount Petit Jean.

Leroy Patterson, who has been serving as interim pastor, is now serving as pastor of Opollo Church, Perry.

Gary Hawkins is serving as pastor of Thornburg Church, Perryville.

Briefly

Broadmoor Church in Brinkley celebrated its 13th anniversary Oct. 6 by honoring Pastor Bryan Webb, who had resigned to serve as pastor of First Church of Centerton, in the morning service. A noon meal was followed by an afternoon noteburning service that celebrated payment on the church's parsonage.

Central Church in North Little Rock hit a milestone Sunday Oct. 13 when for the first time in the church's 81 year history it reached a Sunday School attendance of 535 and an average attendance of 501. Ron Ford is pastor.

Hardy First Church held a revival Oct. 6-11 that resulted in seven professions of faith and two additions by letter. Richard Gifford and Brandon Willey were revival leaders. Wes Brunt is pastor.

Horseshoe Bend First Church held its fall revival Oct. 6-10 with Tom and Kay Cox as leaders. The revival resulted in 24 professions of faith.

Bethany Church at Georgetown celebrated the refurbishing of its building, remodeling of the sanctuary, and installation of a baptistry Nov. 3. Jim Hill, director of missions for Calvary Association, was speaker. Eddie Meharg is pastor.

South Highland Church in Little Rock ordained Dana Brown, George Dicus, Steve Harrelson, Bob Hays, and Pete Moix to the deacon ministry Oct. 20.

Hot Springs First Church recently observed its fifth annual John and Jewell Abernathy Missions Weekend by hosting a missionaries stress seminar and a missions awards banquet. Those receiving the awards and the award received were Jeremy Stockert of Jonesboro, mission scholarship; Betty Moore of Hope, volunteer mission service; Norman and Dorothy Sutton of Shreveport, La., home missions; and Ed and Lois Berry of Benton, foreign missions.

BSU photo / George Sims



State BSU Convention—Program personality **John Dresbach**, minister of music at Central Church in Jonesboro, and **Angie Sbatley**, a student at Arkansas State University, share a moment of fellowship during the 1991 Arkansas Baptist Student Union Convention. More than 450 students attended, representing 27 campuses and numerous churches. Interpreting the theme "Intimacy" were speakers **Charlie Baker**, Tulsa, Okla.; **Billy White**, pastor of Second Church, Little Rock; and **Dennis Swanberg**, pastor of First Church, West Monroe, La.

Cobbs named missionaries

Jimmy and Carlene Cobb were among 29 people named missionaries by the Southern Baptist Foreign Mission Board Oct. 8 at Woodland Heights Church in Richmond, Va.

The Cobbs will live in Canada, where he will work in administration at a new seminary extension center in Montreal.

Born and reared in McGehee, Cobb is the son and Mr. and Mrs. Joe Cobb of that city.

He considers Chicksaw Church there his home church. Cobb is a graduate of Oklahoma Baptist University in Shawnee and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

A native Oklahoman, Mrs. Cobb is the former Carlene Melton.

The Cobbs, who have three grown children, will go to Rockville, Va., in January for a seven-week orientation before leaving for the field.



The Cobbs

10,300 attend rallies

More than 10,300 Arkansas Baptist young people and adults met on Sept. 11 at 7 a.m. on 237 campuses to pray at their school flagpoles. This grass roots, student-led movement was called "See You at the Pole—National Day of Prayer," and was sponsored in Arkansas by the Youth Evangelism Department of the Arkansas Baptist State Convention. Youth leaders agree that this is probably the largest gathering of teenagers to pray in the history of our state on the same day and at the same time.

Student groups ranged in size from one to 250 as they met to pray for campus, community, and national concerns and to make a public statement of their faith in Christ. In many cities adults showed their support of the student-led prayer movement by praying at the court house flag pole, or at an adjacent off-campus location. The beauty of the "See You at the Pole" prayer rallies is that junior high and high school students had to organize them and lead them. Even one elementary school is reported to have participated in Ozark. Pam Vaughan, a teacher at the Ozark Elementary School and a member of Ozark First Church, was quizzed by several sixth grade students as to why their campus did not have a prayer rally. She shared that the rallies had to be student-led and student-initiated. This group of sixth grade students hurriedly began to organize a recess rally and encouraged fellow students to meet them at the monkey bars to pray. Ten students did.

Several churches hosted pre-pole prayer rallies to encourage students to rally on Sept. 11. Pine Bluff Immanuel Church, and Watson Chapel, also in Pine Bluff, organized a court house rally in August that was attended by over 200 adults and students. The Indian Springs Church in Bryant hosted a pre-pole rally that drew over 600 students. One tenth grade student from Lonoke was so motivated by the Bryant rally to claim her campus for Christ that she went before the quorum court in Lonoke and asked for and received permission to organize a pre-pole rally on the court house steps to inform Lonoke parents and students about "See You at the Pole."



Student participate in "See You at the Pole."

On the cool, foggy morning of the campus prayer rally students prayed for God to watch over them. They asked that the unchurched find Christianity. "We want to change things around Jacksonville High School," said an enthusiastic Jennifer Kennett, a 17-year-old senior. "We want God to help all the lost people here because they don't have hope." Brian Zinck, minister of youth at Cabot First Church, said, "I have seen an increased spiritual sensitivity among the young people of our church as a result of 'See You at the Pole.'"

Many students are going one step further than the campus prayer rally and are seeking to organize student-led Christian clubs on campus. Mark Garrett, an eleventh grade student at Robinson High school in Little Rock said, "Students have been mobilized to make a difference through the prayer rallies; if we just stop here we shouldn't have bothered to do it. I intend to help organize a Christian club on our campus." Students from 10 campuses have already been successful in organizing clubs. However, a group of students in the Brinkley Public Schools have met with some resistance. Kevin Mitchell, minister of youth at Brinkley First Church, said, "Parents and students are appealing the decision of the Brinkley schools to not allow a Christian club on the Brinkley campus. Mitchell said they have contact C.A.S.E. (Christian Advocates Serving Evangelism), a group of lawyers who present "Christian rights" type cases from Atlanta, Ga., to assist them in the appeals process.

The National Network of Youth Ministries has estimated that one million young people met nationwide on September 11. Paul Fleshman, executive director of the National Network of Youth

Ministries in San Diego, Ca., "If one out of every 20 students in America gathered to pray on Sept. 11, that makes a tremendous statement about their belief in God and their willingness to stand up for him in front of their friends. We're encouraged that they are doing something so positive on such a wide scale."—Randy Brantley, associate, Evangelism Department, ABS

'It's all I have'

The children sat quietly and listened as Diana Lewis shared about the ministry taking place in Dixonville, an impoverished community in central Arkansas. Diana is a contract worker for Arkansas Baptist State Convention in the area of Church and Community Ministries. She was one of 16 guest speakers who shared about state, home, and foreign missions during the Northwest GA Missions Spectacular at Grand Avenue Church, Fort Smith, on Oct. 5. Attending the event for 1-6 grades girls and their leaders were 459 participants.

As the children filed out the back of Diana's classroom after a session, one little girl headed to the front of the room to speak to Diana. She had more questions about the Dixonville Baptist Center. She wanted to know specifically what her Girls in Action group could do to help in the ministry. Diana encouraged them to pray or collect food and clothing. The child appreciated the suggestions, but it wasn't enough to satisfy her. Before she left to hear the next missionary, the little girl reached in her pocket and pulled out two quarters. She said, "Can I give you this to help in Dixonville? It's all I have."

One fourth of the world's population has had no opportunity to hear the gospel. As children in missions education organizations hear of the needs in our world, they are ready and willing to respond. We could learn alot from a first grader. Maybe we should let the children teach us about sharing the love of Christ, about the Great Commission, about obedience to God's commands.

God is at work in our world. We see evidence of this daily. Barriers to the gospel are being shattered. When we do not learn about, pray for, and give to missions as we should, we miss the opportunity God has given us to participate in his redemptive work around the world. Wouldn't it be nice if we responded, "God, can I give you this to help? It's all I have."—Sandy Wisdom, GA/Mission Friends director



FELLOWSHIP BAPTIST CHURCH

Pastor Larry Plummer stands in front of Fort Smith Fellowship Church, which is housed in Phoenix Village Mall.

Fellowship Church dedicates mall facilities in Fort Smith

The Fellowship Church, Fort Smith, dedicated its facilities Oct. 20. The educational and worship facilities are located in the Phoenix Village Mall. Pastor Larry Plummer believes that Fellowship Church is the first Baptist church in Arkansas to be located in a mall.

The congregation held its organizational service July 28 with a charter membership of 96. Previously the congregation was worshipping in Fort Smith's Arkansas National Guard Armory.

The facilities the congregation dedicated consists of a worship center that will seat approximately 200 people and two areas which are being divided into 10 Sunday School classrooms. The congregation is leasing approximately 7,000 square feet.

Pastor Plummer said the congregation is planning a number of innovative activities. The church hopes to work with two movie theatres on Saturday to set up children's activities, including cartoons, puppet shows, and other activities which contain a Christian message.

The church also hopes to work with restaurants in the area to set up Christian

business luncheons and other dinner meetings, where Christians and church prospects could eat and fellowship.

Some of the Sunday School classes will be meeting in the mall walkway. Plummer said, "We want to utilize every opportunity to attract people to our church. The church of the 90s is going to change. Churches that are reaching folks are going to have people participating instead of just being spectators."

The primary speaker for the dedicatory service was ABCS Executive Director Don Moore. In his message, he challenged the church to remember its beginnings and to never lose its enthusiasm. He also encouraged the church to use Sunday School growth techniques to assure reaching and developing people.

Several church members gave their testimonies, expressing appreciation for the Sunday School conferences that had been held in the Fort Smith area. Plummer said, "I am really excited about the potential of our church. Our people are interested in the exciting adventure on which we are embarking."

Looking Ahead

November

- 9 Mission Friends Super Saturday, *Little Rock Calvary Church (WMU)*
- 11-13 State Building Tour (Ad)
- 19-20 Arkansas Baptist State Convention, *Little Rock Geyer Springs First Church*

December

- 2 Tax Seminars, *Hot Springs Second Church (SA)*
- 3 Tax Seminars, *Williams Baptist College (SA)*
- 4 Tax Seminars, *Fayetteville First Church (SA)*
- 12-13 Evangelism Workshop, *Camp Paron (Ev)*
- 14 CSI Fellowship Luncheon, *Radisson Hotel, Little Rock (Bbd)*
- 30-31 Joy Expo Youth Evangelism Conference, *Hot Springs Convention Auditorium (Ev)*

January

- 11 RA Counselor Fellowship, *Little Rock Immanuel Church (Bbd)*
- 13-14 Minister/Mate Marriage Enrichment Retreat, *Fort Smith East Side Church (DT)*
- 13-14 Minister/Mate Marriage Enrichment Retreat, *Jonesboro Walnut Street Church (DT)*
- 16-17 Minister/Mate Marriage Enrichment Retreat, *Hot Springs First Church, Mountain Home First Church (DT)*
- 17-18 Minister/Mate Marriage Enrichment, *El Dorado Immanuel Church, Little Rock Parkway Place Church (DT)*
- 23-24 Burnout: Managing Enthusiasm in Ministry, *Camp Paron (CLS)*
- 26 Baptist Men's Day (Bbd)
- 27-28 State Evangelism Conference, *Little Rock Geyer Springs First Church (Ev)*
- 27 All State Choir & Band performing at State Evangelism Conference, *Little Rock Geyer Springs First Church (M)*

Abbreviations:

Ad - Administration; Bbd - Brotherhood; CL - Church Leadership; DT - Discipleship Training; Ev - Evangelism; M - Music; Mn - Missions; SS - Sunday School; SA - Stewardship/Annuity; Stu - Student; WMU - Woman's Missionary Union



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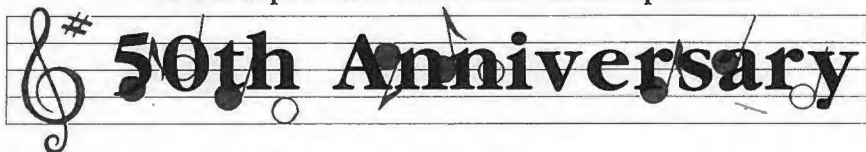
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Arkansas Baptist State Convention Music Department



50th Anniversary

History of church music

by **Barbara Stuckey**
Special to the Arkansas Baptist

On Sept. 2, 1941, at Little Rock's Immanuel Church, 286 participants from Southern Baptist churches across Arkansas gathered for a music conference and festival. Dr. W.O. Yates of Ouachita Baptist College hosted this group of music leaders, pastors, and other church leaders. As a result of this conference, and on the advice of music leaders in the South, an organization known as Arkansas Baptist Church Musicians was formed. Mrs. B.W. (Ruth) Nininger was elected as president. The names of those who encouraged Arkansans to organize church musicians for the purpose of training leaders and encouraging the improvement of music in worship reads like a "who's who" in Southern Baptist music. They included: B.B. McKinney, I.E. Reynolds, E.O. Sellers and Inman Johnson.

At the 1941 annual meeting of the Arkansas Baptist State Convention, Mrs. Nininger presented a report, stating, "It is with great joy and pardonable pride that we introduce to you today, our new baby, the Arkansas Baptist Church Musicians. Born in answer to prayer and dedicated to the service of Christ in his church, this child solicits the warm hearted and sympathetic understanding of pastors and people alike and the chance to prepare and present an adequate program of training in church music. . . if Baptist churches are to render the best in worship and praise to Almighty God."

The state convention voted to accept Mrs. Nininger's report and created the Arkansas Church Music Organization as a part of the Religious Education Department. This was the inception of the first Church Music Department in the Southern Baptist Convention.

Now, 50 years later, the Church Music Department of the Arkansas Baptist State Convention is celebrating five decades of service to the Lord and his church.

During the past five decades, great growth and change have challenged the Music Department, but blessed with dedicated leadership—

Ruth Nininger 1941-1955
LeRoy McClard 1955-1963

Hoyt Mulkey 1963-1969
Ural Clayton 1970-1972
Ervin Keathley 1972-1988
Lester McCullough 1988-present
—the Music Department has met the challenge and has continued the work of providing, not just an adequate, but an excellent program for training and promotion in church music.

In the early, formative years, numerous music schools and hymn-sings provided the forum for church music instruction.

enhance and broaden the music ministries in churches. Graded choir programs were developed to provide music experience for all age groups. The first Youth Choir festival was conducted in 1947 at Ouachita, in 1952 the first summer Youth Music Camp was held at Ferncliff, and 1974 inaugurated the first handbell festival at Park Hill Church in North Little Rock.

The Arkansas Music Men, formed in 1961, sang for the state convention its first year in existence and for the SBC in Kan-



Ruth Nininger
1941-1955

LeRoy McClard
1955-1963

Hoyt Mulkey
1963-1969

Records show that from 1942-52, the number of hymn-sings grew from 16 with 1,200 in attendance to over 95 with 8,374 in attendance.

Originally placed under the Religious Education Department, the Church Music Department became a "separate unit operating on an equal basis with all other departments of Arkansas Baptist activity" in 1952. Mrs. Nininger's "baby" now was standing on its own!

New programs began appearing to

sas City in 1962. Known today as Master Singers, this group is comprised of ministers of music and church staff members.

In the summer of 1975, the Singing Women of Arkansas was organized for ladies involved in church music. Jean Pilcher, former minister of music of Little Rock First Church, has directed this group since its inception.

Both groups were invited to participate in PraiSing '75 and '91 in Nashville, Tenn.

During the '50s, a flurry of activity marked church music as more churches called professional ministers of music. Prior to this time, most churches depended on volunteer music leaders. With a full or part-time staff person focusing attention and time to the music ministry, church participation grew significantly. A 1959 report lists 13,314 choir members while the report in 1965 lists 22,909. The 1965 report also indicates that 145 people were involved in either full or part-time staff positions (with only 14 positions being full-time). Today, 55,000 people are involved in church music programs; many serving under the 190 full-time ministers of music!

The adoption of Music Secretary LeRoy McClard's Standard of Excellence in 1955 provided a goal and a guide for music leaders and aided them, not only in the growth of music programs, but also in the quality of the programs and the music being used. The Standard of Excellence was so successful that the Sunday School Board used it as a model for other states.

Involvement in mission projects has been

Manaus, Brazil.

Annie Mary Wilson served as secretary to four Church Music Secretaries and retired in 1978 after 20 years of office. Peggy Pearson assumed her duties as service secretary in March 1978. Continued growth necessitated expansion of the Church Music staff, and in June 1978, Glen Ennes joined the department as an associate to develop an instrumental program and work with smaller churches. In 1986, Peggy Pearson was promoted to Associate/Office Manager, with responsibilities in keyboard and children's choirs.

To celebrate its golden anniversary, the Arkansas Baptist Church Music Department has planned a year of special activities. A three regional Praising, to introduce the newest *Baptist Hymnal*, kicked off the year long celebration. On Tuesday night, Nov. 19, 1991, at the Arkansas Baptist State Convention held at Geyer Springs Baptist Church, a 30-minute Program, "We Are Called", will present musical and historical highlights of the past five decades. Also at the state convention, the Music Depart-

ings received at concerts by the Arkansas Master Singers and Singing Women will be added to a multipurpose scholarship fund. One purpose is designated as the "Fred Bridges Memorial Scholarship" and provides the Music Arkansas Senior High Star Camper scholarship. Another purpose will be to provide a seminary scholarship for a person called out as a minister of music.

Native Arkansan, Buryl Red, was commissioned to write an anthem commemorating the 50th Anniversary of the Arkansas Church Music Department. This anthem expresses the department's desire to continue the theme carried through the past five decades... "To God, All Praise and Glory."

Barbara Stuckey is a member of Little Rock First Church, where she is active in the music program.

A look toward The future

The first 50 years of the Church Music Department have been exciting years of growth and innovation. Significant contributions have been made by those who have served in the Church Music Department as well as church musicians throughout Arkansas. Church music has been influenced by shaped note songbooks and "singing schools"; by the gospel songs of the *Broadman Hymnal*; by the youth musicals of the sixties, "Good News," "Tell It Like It Is," "Celebrate Life"; by the hymns of social concern in the *Baptist Hymnal* 1975; by the scripture songs, choruses, and music of religious recording artists of the eighties. We begin a new decade with the publishing of *The Baptist Hymnal* 1991.

Where do we go from here? What does the future hold? At this moment we step into the middle of history, building upon all that has gone before. I do not pretend to know what lies ahead. However, I do know that the ministry of the local church is our hope for meeting the needs of a lost and confused world. With this knowledge, we in the Church Music Department are dedicated to continue training and equipping local church musicians to accomplish the mission of the church: exalting God, reaching people and nurturing the saints.—Lester McCullough, *ABSC Music Department* director



Ural Clayton
1970-1972

Ervin Keathley
1972-1988

Lester McCullough
1988-present

a concern of the Music Department. In 1966 a special project was undertaken to furnish handbells for Mr. and Mrs. Fred Spann, native Arkansans serving as music missionaries to Brazil. Also, 22 Arkansas Baptists participated in the Alaska Cooperative Mission Project during 1973. Led by Ervin Keathley, music secretary, the group spent two weeks in Alaska working in revivals and music training. In 1987, 35 Arkansas Music Men participated in an evangelistic crusade and witnessing in

ment will serve anniversary cake following the Tuesday evening session and will give away attractive mementos at their booth in the exhibition area.

Expanding on the first music conference in 1941, an Arkansas Music Leadership Conference will be held on Aug. 7-8, 1992, at Little Rock First Church. Seminars will include handbells, keyboard, children's choirs, music administration and more.

As an ongoing expression of thanksgiving for 50 years of music ministry, offer-



One of Pulaski Association's Jubilee sessions was held at Little Rock Second Church.

Pulaski celebrates 75th

Pulaski Baptist Association celebrated its 75th Anniversary with special events and two special Jubilee sessions of its 76th annual meeting. Cumulative attendance for the events was approximately 750, with 350 present for the Monday evening Jubilee celebration.

The highlight of the three days of special events was the procession of the church and historical pageant presented Monday evening, Oct. 14, at Life Line Church. The pageant was built around a historical narrative of the 75-year period written by Dr. Fred Williams, professor of history at UALR. The narration by Dave Woodman, KARK new anchor, was illustrated dramatically with five historical skits or vignettes which focused on key issues or events in each decade from 1920 through the sixties. The last decade, 1982-91, was reviewed with a slide presentation showing scenes from typical events through the period.

Church participating in the pageant were: Life Line Church, "A Quilting Party at Cypress Junction" and "No Guitars in this Church"; Pine Grove Church, "Hard Time at Pine Grove"; and Pulaski Heights Church, "The Soldiers Center."

Other events in the celebration included an "Old-fashioned Singing" Sunday afternoon at Pleasant Grove Church, an outdoor fish-fry at Life Line Church, and the closing session Tuesday evening at Little Rock Second Church with ABCS Executive Director Don Moore delivering the annual sermon.

Music highlighted

According to the messengers, music was one of the outstanding features in each of the events. Churches providing special music at the Old-fashioned Singing were: Calvary, Pine Grove, East End, Reynolds Memorial, Pleasant Grove, and Pulaski Heights. Other special groups providing music were: adult choirs of Life Line and Second Church, the Immanuel Brass, Ladies of Praise (women's ensemble from Life Line), and a men's quartet made of Pulaski Association music ministers. Special guest soloists for the Tuesday evening session were Russell Newport of Springfield, Mo., and Carolyn Staley of Little Rock.

Special recognitions

Three persons were honored in special recognition at the Jubilee sessions. Two part-time employees, Don Hook and Harold St. Gemme, concluding their service as employees of the association, were recognized for their faithful service with presentation of plaques and cash gifts based upon their years of service. For the past 12 years, Don Hook has served the association as its Crisis Closet Director, while Harold St. Gemme has been an associate of the director of missions for the past six years.

A special recognition at the Tuesday evening session acknowledged the outstanding contribution of Bob Buice to the lives of Arkansas children through his "Children's Bible Story" program aired on radio since its beginning 52 years ago in 1939.

State convention hotel/motel list

The following hotels/motels are accepting reservations for messengers in need of lodging for the 1991 Arkansas Baptist State Convention, to be held at Little Rock Geyer Springs First Church on Nov. 19-20.

Convention designated hotel:
Little Rock Hilton
925 S. University, Little Rock
664-5020 Contact: Vicki King
Single or double \$52

Hampton Inn
6100 Mitchell Drive, Little Rock
562-6667 Contact: Ann Soulis
Single: \$40; Double \$46

Holiday Inn—Otter Creek
11701 Interstate 30, Little Rock
455-2300 Contact: Susan Girard
Single or double \$44

LaQuinta Inn—South
2401 W. 65th, Little Rock
568-1030 Contact: Edie Hickman
Single \$39; Double \$45

Markham Inn
5120 W. Markham, Little Rock
1-800-654-0161 Contact: Kimberly
Single \$32; Double \$34

Radisson-Legacy Hotel (Downtown)
625 W. Capitol, Little Rock
374-0100
Single or double \$45

Holiday Inn City Center (Downtown)
617 S. Broadway, Little Rock
376-2071 Contact: Betty Fagan
Single or double \$36

Comfort Inn
3200 Bankhead, Little Rock
490-2010
Single \$38; Double \$42

Corrections

The Sept. 12 edition of the ABN should have listed Don Bishop as interim pastor of Trinity Church in Fort Smith.

The Oct. 10 edition of the ABN should have listed Hal Bass of Arkadelphia as Parliamentarian for the 1991 Arkansas Baptist State Convention. Monty Murray of Texarkana also will serve in the position.

The ABN regrets the errors.

Iowa acts on partnership

"You are not linking up with losers." Don Moore told the messengers of the Iowa Southern Baptist Fellowship in their annual meeting. This was a part of his response to the action just taken by their Fellowship in which they approved a plan to link up with the Arkansas Baptist State Convention partnership. Moore had reported that Arkansas was experiencing progress in new church starts, evangelism, Cooperative Program giving, language missions, student ministries and other areas.

For their first session of their 20th Annual Convention, the Iowa Fellowship enrolled 86 messengers and 71 visitors. These messengers came from their 79 churches and church-type missions which they typically call chapels. Their goal is to have 122 churches and church-type missions by the end of 1996.

Steve Melvin, an experienced church planter in the Midwest, has just been employed to work in church extension with their Fellowship. His additional help in church planting, along with the help of Arkansas Baptists in the partnership, will combine to help Iowa Baptists to reach their goals to "Church Iowa." At the present time, Iowa has 53 counties without a Southern Baptist church.

Iowa Southern Baptists have four directors of missions who lead eight associations that cover the entire state. There are more than 44,000 Iowans for each Southern Baptist church. In Arkansas there are over 1,800 people for each Southern Baptist church.

Arkansas Baptists are not expected to try to tell Iowa Baptists what to do in their setting. Their long-range planning group has determined both the objectives and goals that they feel should be addressed over the next five years. Arkansas Baptist churches and associations will be giving assistance in helping Iowa Baptists do what they have already determined to do.

A significant number of church leaders in Iowa have Arkansas roots. They are providing mature leadership for their Fellowship. It will be natural for many Arkansas Baptists to join in their ministries.

The partnership is designed to start in January 1992 and conclude Dec. 31, 1996. The Arkansas coordinator will be Jimmy Barentine, director of the Missions Department of the Arkansas Baptist State Convention. The Iowa coordinator will be Richard Lambourn, director of the Missions Department, Iowa Southern Baptist Fellowship. All project requests and responses will be directed through coordinators. This process will assure proper communication and will provide a system for prioritizing the projects in both states.

A study committee was authorized in the annual Iowa convention sessions that will work toward the time when they will move from Fellowship status to Convention status. Arkansas efforts could play a big role in helping them reach this goal.

Moore reported "a great spirit... a positive outlook... and tremendous excitement on the part of the Iowa Baptists over the Partnership."

Career Assessment/Enhancement

Serving for over a year as director of the Church Leadership Support Department has proven to me that many ministers need to take a fresh look at themselves, their calling and their direction.

Our state Career Assessment/Enhancement Seminar provides an opportunity to pause and, with the guidance of an experienced leader, gain fresh perspective. An update of life purposes and ministry directions can grow out of this experience.

Fred McGehee, Baptist Sunday School Board consultant, says the specific benefits include: (1) greater fulfillment in ministry, (2) updating your calling, (3) negotiation of expectations, (4) identifying your needs for support, (5) managing chapters and transitions, (6) skills

development, and (7) awareness of God's guidance.

Of special significance is the fact that spouses of ministers are encouraged to participate at no additional registration cost. The registration fee for minister (pastors, staff members) is \$35 and covers the cost of the materials. Room cost at Holiday Inn City Center is \$39.60. Please make your own room reservation by calling 376-2071 or writing Holiday Inn City Center at 617 South Broadway, Little Rock, AR 72201. Specify ABSC when making reservations.

Please register by Nov. 15 to allow time for completion of materials. Completed materials must be back to our office by Nov. 29. For more information, call 376-4791.—L.B. Jordan, director, ABSC Church Leadership Support

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Hot Springs, AR

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 - ▼ Regional Evangelism Training (E.T.) Days, Super Summer, and Jr. High Jamboree information
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Arkansas Baptist State Convention
Evangelism Department
P.O. Box 552, Little Rock, AR 72203
(501)376-4791, ext. 5132

College Digest

Williams Baptist College

Books received—The Felix Goodson Library of Williams Baptist College recently received a donation of books from the personal library of Alvin Harms, a former Arkansas pastor. The books were donated by Harms' daughter, Emelda Williams of Jonesboro.

Ensemble created—Williams Baptist College has added another dimension to its ministry outreach program through the creation of Hosanna, a traveling musical ensemble composed of six students. Its purpose is two-fold: spreading God's message through song and introducing youth to the college.

Ouachita Baptist University

On ACTS—"Ouachita," a new 30-minute television program produced by OBU, made its debut this fall on ACTS affiliates in Little Rock, Pine Bluff, Fort Smith, Springdale, Texarkana and Bossier City, La. The show is a monthly entertainment and information program intended for general audiences, with specific attention to alumni and prospective students.

Coach, player honored—Craig Ward, men's tennis coach and manager of the Tennis Center at Ouachita, and OBU freshman player Marc Heflin of Little Rock have been singled out for honor by the Arkansas Tennis Association. Ward has been named the Arkansas Tennis Professional of the Year, while Heflin has been tabbed at winner of the Raymond Rebsamen Award as the Arkansas Outstanding Junior Tennis Player of the Year.

World Hunger Ingathering

The 1991 Arkansas Ingathering for World Hunger will be held from 10 a.m. to 2 p.m. Saturday, Nov. 23, at the Arkansas State Capitol in Little Rock. Admission is free.

The 14th annual event, also called "A Festival of Sharing" is sponsored by the Arkansas Interfaith Hunger Task Force. Tommy Goode, ABSC Missions Department, is one of the group's officers.

There will be fun for the entire family, including a quilt show and sale, clowns, puppets and storytelling, educational forum, music, food and an alternative holiday market.

Mid-America alumni to meet

The alumni and friends of Mid-America Baptist Seminary will meet on Tuesday, Nov. 19, for lunch at the Casa Bonita restaurant, 3901 S. University, immediately following the morning session of the Arkansas Baptist State Convention.

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CSI educators meet—More than 80 representatives from 39 schools attended the annual meeting of Cooperative Services International Education Consortium at Samford University in Birmingham, Ala., Sept. 26-27. CSIEC is a consortium of SBC colleges and universities with overseas educational programs. The meeting provided a forum for discussion of new ideas, policies and opportunities for international education. During a break, Ouachita Baptist University representatives posed with host William R. O'Brien, far left, director of Samford's Global Center. From left, are Ben M. Elrod, Jim Berryman, Trey Berry, Betty Jo and Dan Grant, and Mike Arrington. Grant is president of CSIEC and Arrington in an executive committee member-at-large.

Draper brings in new team

by Linda Lawson
Sunday School Board

NASHVILLE
(BP)—A restructured senior executive team for the Southern Baptist Sunday School Board that includes three executive vice presidents working closely with President James T. Draper Jr. was approved by trustees in an Oct. 24-25 called meeting.

Trustees then elected three men to fill the executive vice presidential slots.

T. Michael Arrington, 46, executive assistant to the chief executive officer for Texas Utility Electric Company of Fort Worth, Texas, will become executive vice president for operations. Arrington, who will oversee program and product development, marketing and sales, is expected to begin his duties about Dec. 1.

E.V. King, 48, vice president for business and finance at the board since 1984, was elected executive vice president for finance and administration, effective immediately.

O. Eugene Mims, 41, pastor of First Baptist Church of Cleveland, Tenn., was elected executive vice president for planning, research and denominational relations. Until his Oct. 25 resignation as a trustee, Mims served as vice chairman of trustees and chairman of the trustee executive committee. He will assume his new position in early November.

In another action, trustees elected Charles A. Wilson, 48, a trustee and former chief executive officer of Precision Sheeting Service of Camden, N.J., to a new position as assistant vice president for business, reporting to King, effective about Nov. 1.

Draper, who was inaugurated Aug. 20 as the eighth president of the board, said he recommended a leadership team to allow "input from throughout the organization" before formulating directions and to keep lower management structures and personnel in place pending study of any needed changes. Also, he said a team approach will enable the board to deal effectively with the necessary tension between ministry and business and enable him to be involved appropriately in management of the board.



Jimmy Draper (second from left) talks with new team members (left to right) Charles Wilson, Gene Mims, Michael Arrington, and E.V. King.

Establishing a senior leadership team while leaving other executives in place until any needed changes are identified "is the least disruptive process and enables us to move on with stability and confidence," said Draper.

He declined to set a timetable for additional changes. "This team approach will enable us to take as much time as we need."

Draper described the tension between ministry and business as necessary. The church programs and publishing board, which receives no funds from the SBC Cooperative Program, carries out 17 convention-assigned programs of work through sales of its products and services. The board's 1991-92 operating budget is \$205.3 million.

As former pastors, Draper characterized himself and Mims as primarily ministry oriented. As a utility company executive and an active layman, he said Arrington brings a "business perspective but a strong commitment to ministry." And as vice president for business and finance, Draper said King's primary focus is "business oriented and he knows the work of the board."

"These three are the best three men in the Southern Baptist Convention for these positions," said Draper. "I believe we have in this structure the opportunity to gather together men of integrity to move with the wonderful staff we have here at the Sunday School Board to accomplish great things."

"I don't need 'yes' men," Draper said in advocating a consensus style of leadership. "I need men who will argue with me and disagree with me. But when we walk out

of a room, we walk out together."

While Draper said his initial intention was to establish a structure with one chief operating officer handling day-to-day management of the board, Draper said he became uncomfortable with that option.

"I wanted to be more involved," he said. During a question-and-answer session with trustees, Draper said he sees the task of the board as helping "churches to grow through the distribution of materials that help us teach the word of God."

He called on trustees "to challenge everything I suggest and make sure I'm making good decisions."

Dan Collins, chairman of the trustee general administration committee and an attorney from Taylors, S.C., said: "I think the board needs to support its president but ask the tough questions. Let's don't be a rubber stamp."

Before a scheduled report from psychologist Bill Montgomery about results of testing of the four candidates for new positions, trustees considered a motion to go into executive session before deciding to keep the meeting open and not hear Montgomery's report.

Opposing the motion for executive session, Collins said: "We've only had one executive session in memory (a question-and-answer session with Draper prior to his election July 18). We don't want to set a precedent."

Bob Tenery, a trustee from Mocksville, N.C., called for a trustee policy in considering personnel matters. "I think all personnel matters ought to be done in executive sessions."

In two other business matters, trustees authorized the sale for \$150,000 of the satellite uplink used for the Baptist Telecommunication Network prior to its discontinuation in October 1990 and authorized purchase of a piece of property at Ridgecrest (N.C.) Baptist Conference Center. The next scheduled meeting of the 93-member trustee board is Feb. 3-5, 1992.

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Operation Rescue reveals plans

by Tom Strode
ABC Christian Life Commission

WASHINGTON (BP)—Baton Rouge, La., or Little Rock, Ark., will be the 1992 target in Operation Rescue's new strategy to focus its anti-abortion efforts on moderately sized cities in the United States.

The activist, pro-life group also plans grass-roots activities in many cities in November; rescues in Washington in January; and efforts at the sites of the national conventions of both political parties next summer. Operation Rescue officials announced at a press conference Oct. 16.

A spokesman reported Operation Rescue had compiled a list in early fall of several cities, mostly in the South, from which to choose as the next major stop on the road to what it hopes will be an end to legalized abortion. The national organization was involved this summer in a lengthy, highly publicized effort in Wichita, Kan.

Although he did not disclose during the press conference the cities still under consideration, Keith Tucci, director of Operation Rescue National, told Baptist Press the list had been narrowed to Baton Rouge and Little Rock. Whichever site is selected, the campaign is expected to take place in the spring or summer, he said.

Operation Rescue's techniques include civil disobedience in the form of non-

violent blockades by people attempting to prevent women seeking abortions, physicians who perform such procedures and other personnel from entering abortion clinics.

Tucci also announced the following plans:

National days of rescue Nov. 17-23, with people in 50 to 65 cities expected to participate in locally organized rescues, picketing at the homes of physicians who do abortions and prayer vigils. The most recent such grass-roots campaign in March involved about 10,000 people in 41 cities, Tucci said;

— The Capital Project Jan. 20-22, with rescues and other pro-life activities occurring in Washington, Jan. 22 is the anniversary of the 1973 Roe v. Wade decision legalizing abortion;

— Rescues in New York during the Democratic Convention and in Houston during the Republican Convention.

Randall Terry, founder of Operation Rescue, said the organization would be outspoken about the activities of the Republicans, who are expected to receive a challenge to their pro-life platform position from party pro-choicers.

"We want to make it very clear to the party hacks that we will make life miserable for the Republican Party if they

try to bend their pro-life position and kowtow to the child-killers and to the pro-aborths that exist within the party," Terry said.

"We are simply not going to let the Republican Party drift into the camp of the pro-aborths nor are we going to ignore the children who are scheduled to die in Houston at that time."

Criswell College reportedly fires Paige Patterson

DALLAS (BP)—Paige Patterson, one of the chief architects of the conservative movement in the Southern Baptist Convention, allegedly has been dismissed as president of Criswell College in Dallas.

The *Dallas Morning News* reported the school's dean of students, Danny Adkins, announced the dismissal to the student body Oct. 31, saying it was part of an across-the-board administrative shakeup. He said the Criswell College board of trustees met in executive session on Oct. 28 and voted to dismiss all of the school's administrators, including Patterson.

According to the *Dallas Times Herald*, after the announcement Thursday morning, Patterson received a vote of confidence from 135 of the school's 335 students who said Patterson's dismissal would "affect their enrollment" at Criswell College. Of the 176 who participated in the vote, 22 said they would not be affected, and 19 were undecided.

The newspaper cited sources as saying the dismissal — which had been rumored for several months — came as the climax to a long-standing feud between Patterson, high-level administrators and members of the school's board of trustees.

The *Dallas Morning News* credited officials knowledgeable about Criswell College as saying Patterson's dismissal came as the result of his spending too much time and energy on denominational politics, to the detriment of the school.

Trustees promised to say nothing about the administrative change until Patterson had an opportunity to announce his plans on Nov. 4, the *Morning News* reported. The newspaper quoted Adkins as saying he was told by a trustee that Patterson was "negotiating" his future at the college.

Patterson, 49, was said to be out of town and unavailable for comment.

Criswell College was founded in 1970 as the Criswell Bible Institute. Patterson was elected president of the school in 1975, succeeding H. Leo Eddleman.

Chaplains now total 2,306

ATLANTA (BP)—Fifty-six newly-ensordained Southern Baptist chaplains were commissioned Oct. 20, bringing the total number of Southern Baptist endorsed chaplains to 2,306. They serve in all 50 states and 23 foreign countries.

Doyle Dunn, U.S. Navy chaplain, told the congregation at New Hope Baptist Church in Fayetteville, Ga., which hosted the commissioning service, chaplains are called by God to their ministry.

"We are not deserting our homes or afraid of being a pastor," said Dunn who was a chaplain for seven and a half months in Operation Desert Storm. "This is the only ministry I know of where you live 24 hours a day, seven days a week with your congregation," Dunn said.

Cathy Tisher, chaplain at St. Edward Mercy Medical Center in Fort Smith, Ark., said lifestyle evangelism and discipleship describe her ministry. Tisher, the first non-Catholic chaplain to work at the Catholic medical facility, said she primarily works with patients and families in the

emergency room and intensive care unit.

Most institutions which hire chaplains require chaplains be endorsed by the religious group they represent. The Home Mission Board is the Southern Baptist agency responsible for endorsing chaplains.

Though chaplains are not paid by Southern Baptists, "they are missionaries in every sense of the word," said HMB President Larry L. Lewis. "They are effective, faithful, fruitful soul-winners. They are counselors, ministering to people in their need."

Lewis told of the chaplaincy ministry on death row in a Texas prison. One of the inmates said he had always been enslaved to lust, drugs and alcohol. After becoming a Christian in prison, the man said he felt free for the first time in his life.

"That's what it's all about," Lewis said, "setting people free."

The new chaplains include 25 military, 17 health care, 10 institutional and four business and industrial chaplains.

SOUTHWESTERN SEMINARY

Trustees elect new chairman

by Scott Collins
Southwestern Seminary

FORT WORTH, Texas (BP)—Trustees at Southwestern Baptist Theological Seminary elected a new chairman, approved a four-year strategic plan for the school and added a Southern Baptist pastor to the seminary's faculty during their regular meeting Oct. 21-22 in Fort Worth, Texas.

Jim Bolton, a member of First Baptist Church of Dallas, was elected to fill the unexpired term of trustee chairman James T. Draper Jr., who resigned from the board to accept the position of president of the Southern Baptist Sunday School Board in Nashville.

Bolton, chief executive officer of CDWord Library, Inc., said he hopes to continue the positive relationship between trustees and Southwestern President Russell Dilday.

"I think we have an opportunity for building the trust between the president and the board," Bolton said. "I'm excited

to work with Dr. Dilday."

Bolton, who was reared in Wichita Falls, Texas, along with Dilday, said trustees and members of the seminary faculty and staff "must continue the process of understanding each other."

A part of that process, he said, is to "encourage the board to be policy setters and allow the administration to carry out those policies."

Pat Campbell, pastor of Ridgecrest Baptist Church in St. Charles, Mo., was elected vice chairman, filling the position vacated by Bolton when he was elected chairman. Both Bolton and Campbell will serve until March, when regularly scheduled elections will be held.

Board members also unanimously approved a strategic plan which will guide the seminary through 1995. The plan, called "Vision For Excellence," includes seven major objectives to be supported by 39 goals and nearly 170 action plans.

The plan, developed by Dilday, follows

three similar strategic plans during his tenure as president. Scotty Gray, executive vice president and the person responsible for directing the plan, said formulating it "has included what is probably an unprecedented involvement of a broad spectrum of interested persons."

Committee to study women in ministry issue

A special committee of the board of trustees at Southwestern Baptist Theological Seminary has been assigned the task of planning and leading future discussions about the role of women in ministry and the seminary's relationship to the issue.

The committee, appointed by outgoing trustee chairman James T. Draper Jr., will be led by Pat Campbell, pastor of Ridgecrest Baptist Church of St. Charles, Mo. Other members are Don Taylor, North Carolina; Bartis Harper, Mississippi; C.A. Johnson, Arkansas; and Paul Balducci, Alabama.

The purpose of the committee is to lead the board to a better understanding of the issue, not to recommend any policies on the subject, Draper said in a statement released following the meeting Oct. 22.

In the statement, Draper said: "In the light of previous discussion about the role of women in Christian ministry, the board of trustees has appointed an ad hoc committee to plan and lead the board in a forum discussion of this issue in a future meeting.

"The committee will enlist the help of Southwestern faculty and other evangelical scholars to prepare papers and suggested approaches leading to a responsible biblical discussion of this sensitive issue."

The purpose of discussing the issue is to educate trustees about views of women in ministry, Draper said.

Faith, family, friends support survivors of Killeen massacre

by Orville Scott
Texas Baptist Standard

DALLAS (BP)—Faith in God and strong church and community support systems are enabling survivors of the worst mass murder in U.S. history to rise above the 10 minutes of indescribable horror in a small central Texas town according to local Baptist leaders.

Debbie Curl was eating with her parents at the Luby's Cafeteria in Killeen when George Hennard smashed his truck into the cafeteria and indiscriminately shot people for about ten minutes.

"He (Hennard) killed the girl in front of me and then fired at my head from what appeared to be about a foot away," said Curl, who with her husband and two children are members of East Side Baptist Church in Killeen. "I was praying that he would kill me and spare my parents, and I asked God to take care of my children. I wasn't afraid to die, because I knew I was going to heaven if I died."

When the gunman fired point blank at Curl's head, the bullet struck the billboard of her father who was lying across his wife and daughter, trying to protect them. It ricocheted off the billboard and struck Curl's mother in the foot, but they all sur-

vived, along with four other members of East Side Baptist Church.

"My mother and I agreed that God has something special for us to do," said Curl. "You don't know how glad I was to be a Christian. We're relying on God to help us overcome the psychological problems."

Among the 23 people killed by the gunman were two members of Southern Baptist churches: Juanita Williams of First Baptist Church of Belton, and Patricia Carney of Trinity Baptist Church in Harker Heights. Williams was a volunteer in the church office, and Carney was elementary curriculum director for Killeen schools. Kitty Davis, a member of Skyline Baptist Church in Killeen, was among the critically injured.

The Bell County Baptist Association disaster van was called to the scene to provide food and beverages for about 500 media people and law enforcement and other officials during the afternoon and night following the tragedy, said David Cannon, director of missions.

First Baptist Church of Killeen, held a public prayer time on Friday following the disaster, and hosted an area-wide memorial service on Saturday.

'Dottie' Allen dies

FORT WORTH, Texas (BP)—Dorothy Marie "Dottie" Allen, the wife of a former Radio and Television Commission vice president, J.P. Allen, died Wednesday at a local hospital. She was hospitalized two weeks ago with bronchial problems, and just last week learned she suffered from an extremely aggressive form of lung disease. She was 76 years old.

She was born in Bedford, Va., and was a graduate of Longwood College in Longwood, Va., and Southern Baptist Theological Seminary in Louisville, Ky.

She is survived by her husband of 53 years, of Fort Worth; her daughter, Trish Asmus of Coral Springs, Fla.; and two grandchildren.

Russian reaction

by J. Everett Sneed
Editor, Arkansas Baptist

"In Leningrad, where I spent most of the summer, there were a few who supported the coup because they are so opposed to Gorbachev. They are for reform, but five years ago the economic situation was much better than today," declared Rhonda Clark, an Arkansan seeking her Ph D. at the University of Minnesota.

She graduated from Ouachita Baptist University, Arkadelphia, majoring in political science and Russian history. She also holds a master's degree in Soviet studies from the University of Minnesota. She grew up in Arkansas Baptist churches, and her parents currently live at Maumelle where they are members of First Church.

In a recent interview, Rhonda commented on the coup, the economic situation in Russia and religious life in Russia. This was her second trip to Russia. The first trip was made as a recipient of the Ben Elrod Scholarship while a student at OBU.

Most of Rhonda's recent trip (July 1-Sept. 1) was spent in Leningrad (now renamed St. Petersburg). She lived with a Russian family, consisting of a young man approximately her age, a father, a mother, and a grandmother. The family lived in a typical Russian apartment of three rooms, a tiny kitchen, and bathroom. All three rooms were used for bedrooms during the night.

Clark observed that there was probably more resistance to the coup in Leningrad than in Moscow. The mayor of Leningrad is very strong and was able to keep the tanks out of the city. There was a major demonstration against the coup during the week of the coup.

Clark observed that those who supported the coup did so out of frustration because of the decline in the economic situation. Almost all of the people in the Soviet Union want reform, but the economic situation has deteriorated significantly.

The family with whom Rhonda lived, like other Russians, are experiencing

significant difficulties. The family was an average or slightly above average family. The father worked in a factory where ball point pens are manufactured.

Grocery shopping is exceedingly difficult because of the purchase procedure. It is made worse today because many of the staple foods are sold out of the store early in the day.

In order to shop for groceries, an individual must go to a number of stores. For example, one must go to a bread store, a milk store, and a produce store. There are

almost no stores that carry a number of grocery items.

When an individual enters the grocery store he must observe what is available. One must stand in one line to buy the item desired; go to another line to pay for it; and stand in a third line in order to pick up the item.

Staple foods include such things as bread, milk, eggs, and rice. Russians eat a large amount of soup made with cucumbers, tomatoes, and potatoes. They eat meat only when they can afford it.

Clark observed that almost everyone is on

the same low economic level. There are only a few who have more and they are extremely rich.

Clark observed that most people in Russia believe in a supreme being. Among the true Russians, Russian Orthodox are predominant, followed by Baptists as a distant second. Holliness groups are relatively strong and cults are making a strong effort to capture Russia.

For a number of years, Baptists have been divided into registered and unregistered churches. Five years ago there were major differences between the two groups. Officially, Westerners can only deal with the registered church.

It is very difficult to know the numbers of unregistered Baptist churches in the Soviet Union. In December of 1988, the U.S. State Department stopped granting refugee status to those who were members of unregistered churches. This means that no individual could immigrate as a result of persecution because of being a member

of an unregistered Baptist church.

In recent years, the lines have become blurred between the registered and unregistered churches. There is some ideological difference between the two groups, but until recently there were major repercussions if you were a part of an unregistered Baptist church. You could receive a lengthy prison sentence for participation in an unregistered church.

In the 1960s there was considerable tension between registered and unregistered Baptist churches. Those who were in the registered churches felt that individuals who were members of an unregistered church were not obeying the Scriptures. They maintained that these individuals were not "paying proper tribute to those who ruled over them" (Ro. 13:3-7).

Those in the unregistered churches felt that individuals in the registered churches had sold their value to the government and were putting man ahead of God.

In 1962, the contention became so sharp that an underground church was formed. Some of its leaders migrated to the United States where they sought assistance for those who were living in the Soviet Union.

Today there is considerable religious freedom. People are not afraid to go to church and many young people are now attending worship services. Many of the young people are attending Russian Orthodox churches because of their heritage. Clark observed, "I don't believe the worship experience in the Russian Orthodox Church will fully meet their spiritual needs."

Baptist churches also are having young people to attend. Previously, those who attended church mostly were older Russian women. "The Baptists in the Soviet Union are extremely conservative," declared Clark. "They are good, zealous people and it remains to be seen if they will be able to attract large numbers of young people."

Bibles are readily available in the Soviet Union, but are extremely expensive. Clark purchased several Bibles from the American Bible Society, for \$6 each, prior to going on her trip. In Russia, they were available for 30 rubles (\$1 in American money). But, to the average Russian family this is eight to ten days pay, since a Russian will only earn between 200 and 250 rubles a month.

Today a Russian believer can share his faith in his home without risk. There would be no risk in sharing one's faith on the street from the police, but youth gangs roam the streets and crime is rapidly rising.

Clark encouraged Arkansas Baptists to pray for the Soviet Union. She said, "The whole country is in a state of change and it is yet to be determined what the outcome will be."



Rhonda Clark

Convention Uniform

Testifying

by Bob Parsley, First Church, Dardanelle

Basic passage: Acts 26:1-29

Focal passage: Acts 26:1-8, 22-23, 27-29

Central truth: Paul's defense before Agrippa and Festus is one of his finest speeches recorded in the book of Acts.

Paul was told on the Damascus road that he would carry the name of Jesus before the Gentiles and their kings (9:15). A lynch mob was motivated by Ephesian Jews on the temple grounds to murder him, but it was not his time to die. Instead, Paul was to fulfill the purpose the Lord had for his life. He ultimately travelled to Rome to testify about Christ.

His Jewish enemies kept trying to have Paul killed from the time of his arrest. A murder conspiracy provoked the Romans to move him to a prison in the capital of Palestine, Caesarea. There he testified before Felix and Festus, the rulers of the region. Paul demanded and received an appeal to Caesar, which was his right.

In the focal passage of this study, King Agrippa and his wife, Bernice, came to Caesarea to pay their respects to Festus. As a form of entertainment, they wanted to hear Paul, the man most hated by the leaders of the temple in Jerusalem. Paul knew the importance of this opportunity and prepared a masterful speech to the Roman puppet king, Agrippa.

In his preface, he was careful to praise his hearers and then identified himself as a Jew and Pharisee. Paul argued he was not a troublemaker, but a seeker of the "Hope of Israel" (vv. 6-8). He explained resurrection from the dead as his hope and the hope of his people. He gave a detailed testimony with reference to his past (vv. 9-11), his conversion (vv. 12-15), and his commission as a missionary (vv. 16-18). He related his present circumstances with stress made on his faith in Christ and was interrupted by Festus. Turning to Agrippa, who was more knowledgeable of the Old Testament, Paul asked for affirmation. Agrippa jokingly responded that it seemed Paul was trying to convert him. Paul deflected his jest by urging the king to become as he was, except for the chains.

With that response the entertainment became a challenge to believe and Paul was dismissed and soon sent on to Rome. Paul used his keen mind to present the gospel to everyone, even kings.

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Life and Work

Remember

by Bob Berry, First Church, Benton

Basic passage: Deuteronomy 8:10-19

Focal passage: Deuteronomy 8:10-19

Central truth: Remember the Lord your God when things are going well.

Memory is a curious thing. A man once remarked, "The older I get the better the football player I used to be." Truth becomes stretched with the passing of time, especially with regard to athletics. A selective and wishful memory distorts reality.

Memory is imperfect. Unfortunately, this can be especially true in man's relationship with God. God's blessings seem to be easily forgotten, especially in times of prosperity. Material abundance can lessen reliance on God. Good times can lead to worship of other gods, including selfishness and materialism.

Good times are not bad. The key is remembering the right things in good times. First, remember to thank God. Appreciation should be specific, just as confession should be specific. Israel had much for which to be thankful, and they reminded themselves of that fact (Dt. 8:15-16). When there is gratitude for specific blessings, praise follows naturally (Dt. 8:10-11).

Furthermore, remember to remain obedient when things are going well (Dt. 8:11). Obedience should not waver due to life's circumstances, good or bad. It is not contingent on externals. Whether all is going well or the Christian is in the midst of great turmoil, obedience should be a constant.

When things are going well remember to resist the temptation to become smug and proud (Dt. 8:12-14). Everyone needs the Lord, no matter what their economic condition. All blessings come from God, even the ability to produce wealth (Dt. 8:17-18). Every believer is merely a recipient of God's unmerited love and grace.

Finally, when things are going well remember the fate of those who forget God (Dt. 8:19). Forgetting God always leads to worship of false gods. Worshipping false gods always leads to judgment and destruction for individuals and for nations.

It is harder to recognize the need for God in good times. Prosperity can breed pride and self-reliance in Christians and non-believers alike. God is easily put aside. Remember the fate of those who ignore God. Remember to thank God for all he has done. Remember the Lord when things are going well.

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Bible Book

A warning from the past

by Zane Chesser, First Church, Malvern

Basic passage: 1 Corinthians 10:1-14, 31-33

Focal passage: 1 Corinthians 10:1-14

Central truth: No one is immune to temptation.

Paul had strong words for the Corinthian Christians who were over confident in regard to temptation (1 Co. 10:1-13). They believed their Christian freedom gave them the right to take part in cultic meals at pagan temples (1 Co. 8:9; 10:14-22). That problem seems totally irrelevant to our day, but the principle involved reaches every arena of life.

Paul indicated these persons falsely assumed that because they had been baptized and had partaken of the Lord's Supper they were immune to any moral danger. To warn them of the folly of such presumption, Paul recalls the past history of Israel. In symbolic fashion he verifies that the Israelites, too, had been "baptized" and ate of the "Lord's Supper" (1 Co. 10:1-3). Yet, these privileges did not guarantee Israel entrance into the Promised Land. Rather, they fell into grievous sin and only two people of thousands entered the new land (Nu. 14:27-30).

The lesson from Israel's history should be clear that we cannot rely upon religious privilege or ritual to protect us. God is primarily interested in how people live in relationship to him.

The temptations to which the Israelites fell victim are vivid warnings for our day, as well as for the Corinthians of the first century (1 Co. 10:6-10). If presumption of special moral and spiritual advantages led to such tragedy for the Israelites, surely those of succeeding generations should take heed.

Thus Paul urged the Corinthians never over estimate their own strength in facing temptations (1 Co. 10:12). No Christian is exempt from sin's appeal or the trials of life. But, Paul gives assuring words for those facing such situations. For those who place their trust in God, he will not permit them to be tempted beyond their strength and with the temptation he will provide a way of escape (1 Co. 10:13b).

The apostle concludes his discussion about meat offered to idols with principles that apply everyday. Christian freedom must be practiced in a manner that esteems the glory of God and the welfare of others.

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Lesson
Date:
Nov. 24

LESSONS FOR LIVING

Convention Uniform

To the ends of the earth

by Bob Parsley, First Church, Dardanelle

Basic passage: Acts 28:16-31

Focal passage: Acts 28:21-31

Central truth: Luke concludes the story of the spread of the gospel with an emphasis on the unhindered preaching of Christ in Rome.

Many have wondered why Luke seemed to stop the story of the Acts of the Apostles in such an abrupt way with verse 31. Since we have so much detail about the ministry of Paul, it seems strange to some that we do not hear the rest of his life's story. We need to remember in the study of Acts that the central character is not Paul but Paul's Lord, Jesus of Nazareth.

Paul spent two years under house arrest at his own expense waiting for an appeal to Caesar Nero. He was released and journeyed to Crete (Ti. 1:5) and possibly even to Spain only to be arrested again and put to death by Nero in A.D. 67 or 68.

While in Rome, Paul was zealous in preaching the gospel and teaching about Jesus Christ to all who would listen (v. 31). He asked the Jewish leaders in Rome to visit him while under arrest the first time (v. 17). The Roman Jewish leaders had not heard from the Jerusalem temple leadership about Paul. Perhaps Jerusalem Jews thought it useless to push for Paul's conviction in Rome since they had tried so hard, without success, during his Caesarian detention.

Paul carefully explained the Christian faith to them, using Old Testament passages for an entire day. Some believed and others resisted the gospel.

Paul's Jewish spirit started debating among themselves and the great apostle gave them a final warning. He quoted from the book of Isaiah (6:9-10) to explain the hesitation of the Jewish people to accept Christ. Paul never gave up in trying to evangelize his own people.

The book of Acts records many problems and obstacles for the early church as the gospel spread from Jerusalem all the way to Rome. None of these hindrances stopped the march of God's truth to the ends of the earth. The gospel has been preached with boldness from the first days of the church. We should do our part in carrying the baton in our age. Let us pray we would be found faithful in proclaiming the Lord with boldness during this era of human history.

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Life and Work

Who's who

by Bob Berry, First Church, Benton

Basic passage: Deuteronomy 13:1-4; 18:18-22

Focal passage: Deuteronomy 13:1-4

Central truth: The message is more important than the messenger.

The preacher was convincing. He used the Bible and history skillfully to make his pitch. Many quickly and anxiously followed him. God seemed to bless his growing ministry. In the end, this man and more the 900 of his followers lay dead in the jungles of Jonestown, Guiana. Another false prophet was exposed.

False prophets are not easy to recognize. The fallacy of their message may be obscured by their charismatic personality. There may be just enough Scripture to sound convincing, or they may touch the hearer at a point of need.

False prophets do not identify themselves as deceivers. In fact, many are deceived themselves and passionately believe what they teach and say. They do not believe they are false prophets. Others are more cunning, consciously exploiting their victims.

What identifies a false teacher? Moses specifically excluded miracles and correctly predicting the future as proofs of godliness or as validations of the messenger (Dt. 13:1-2). Magic and astrology were Egyptian specialties. The decisive issue was whether people were led away from the worship of God (Dt. 13:2-3).

Moses also gives insight into why God allows false teachers. They are a test of love for God (Dt. 13:3). Those who love him will not be fall for flashy miracles, a trendy message, or smooth speech. God's sheep know his voice.

The way to avoid following false prophets is to keep believing and doing what you know is right (Dt. 13:4). Know your Bible. Love God. Let the Holy Spirit speak to you. A close personal walk with God and knowledge of his Word are the surest defenses.

False teachers are not always cult leaders or wild-eyed fanatics. Anyone who turns people away from God is a false prophet. They need not even be religious. False prophets can be socially acceptable, intelligent, respectable, open-minded, and well-meaning. So watch out. Be careful about who influences you. Remember: what is being tested is your love for God.

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Bible Book

Conduct in public worship

by Zane Chesser, First Church, Malvern

Basic passage: 1 Corinthians 11:3-5, 11-12, 20-29

Focal passage: 1 Corinthians 11:20-29

Central truth: Worship requires personal preparation.

Public worship in the Corinthian Church was in disorder. One concern was that of women taking part in worship bareheaded (1 Co. 11:3-5). It was the custom in the Jewish society for women to cover their heads in the synagogue. Members at Corinth from the Jewish background honored such customs. Some of the Greek women had abandoned the veil, and this was offensive to Jewish members.

It is noteworthy that Paul did not criticize the women for praying aloud or prophesying in the worship services, but he did urge them to cover their heads in church (1 Co. 4:5). In that day, women appearing in public unveiled could not be considered immoral.

Let what Paul wrote about women could be taken as an undue subordination of them, he affirms the essential partnership between the sexes (1 Co. 11:11). He had stated that woman took her origin from man. He goes on to write that man also is from the woman (1 Co. 11:12). Thus, he underscored a case for mutual dependence.

Another problem in the church was the abuse of the Lord's Supper (1 Co. 11:20-29). At Corinth, the Supper was a part of a common meal, perhaps like our "potluck" meals. What could have been an occasion for wholesome fellowship had been turned into a shameful event (1 Co. 11:20).

The apostle calls the Corinthians to remember the original meaning and purpose of the Lord's Supper (1 Co. 11:23-26).

Paul warns the Corinthians about partaking of the Supper in an "unworthy manner" (1 Co. 11:27). This does not refer to the character of the person, but the conduct related to worship. In a sense we can never be worthy of the goodness of Christ. Yet, we can come to the table worthily, in the proper attitude and motive. To do so we must "examine" ourselves in regard to being in the spirit fitting to the sacred occasion (1 Co. 11:28). To fail to do so brings God's displeasure (1 Co. 11:29). To come to the Supper gratefully remembering our Lord's sacrifice for us will surely bring a keen sense of our unworthiness, but also an awareness of God's grace.

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HAITI

Missionaries brace for embargo

by Mary E. Speidel
SBC Foreign Mission Board

PORT-AU-PRINCE, Haiti (BP)—Southern Baptist workers plan to stay in Haiti as the island nation braces for shortages expected from international sanctions.

The Organization of American States has called for economic sanctions against Haiti to protest the Sept. 30 coup that ousted Haitian President Jean-Bertrand Aristide. Aristide, now in exile in Venezuela, was inaugurated as Haiti's first freely elected president Feb. 7. The Haitian parliament installed Supreme Court Justice Joseph Nerette as interim president Oct. 8 following the takeover by a military junta.

Officials predicted Haiti had only about two weeks of fuel left in mid-October because of the cutoff of foreign oil supplies, according to news reports.

Haiti's interim prime minister, Jean-Jacques Honorat, said Oct. 14 the new government is willing to negotiate the return of Aristide. But if an agreement is not reached within 45 days, elections will be held in accordance with Haiti's constitution. The move is seen as an attempt to halt the trade embargo, reports said.

Meanwhile, the U.S. State Department urged American citizens Oct. 10 to leave Haiti and authorized voluntary departure of non-essential embassy workers and their families. About 8,000 U.S. citizens live in Haiti, considered the poorest country in the Western Hemisphere.

Southern Baptist workers remaining in Haiti are missionaries Mark and Peggy Rutledge, from Murfreesboro, Tenn., and Glendale, Calif., and volunteer Bobby Edwards, from Greenville, S.C. The Rutledges work with an agricultural project about five hours from Port-au-Prince, the capital. Edwards, who lives in Port-au-Prince, is a mechanic for a well-drilling project. Missionaries Virgil and Patsy Suttles are on furlough in Elberton, Ga.

"We're at this point planning to stay put," Rutledge told Baptist Press in a phone interview while he was in Port-au-Prince on business. "We don't sense any real dangers... at this time."

But it was a different story for 26 American Baptist workers who returned from Haiti to the United States Oct. 6. The workers, who were based in the Cap-Haitien area, left because of Haiti's political unrest and violence related to a local dispute over control of a Baptist secondary school in Cap-Haitien, said an American Baptist official.

The unrest resulted in the burning of the

headquarters of the Baptist Convention of Haiti in Cap-Haitien Sept. 30. Both American and Southern Baptist missionaries relate to the convention.

Eight American Baptist missionaries and volunteers, along with a number of family members, remain in place at the Good Samaritan Hospital in Limbe, according to American Baptist news reports.

The situation has been calm in the rural area near Hinche where the Rutledges live, Rutledge said. People are just beginning to learn of the embargo and are trying to understand what it will mean for them.

For the Rutledges, the embargo will mean curtailing travel, which is a large part of their work. "But we've got plenty of (other) work to do, and even if we're at home, there's always a backlog of things to do, so it isn't really a problem," he said.

People in the area are buying fuel rapidly and storing it in drums as they prepare for the effects of the embargo, Rutledge said. People in the capital also are bracing for the worst, Edwards added. "Last night there were 40 to 50 people waiting in line for kerosene" used for cooking fuel, he said. Residents also are stocking up on food.

Edwards, who is single, plans to stay put in Port-au-Prince for the time being. If unrest escalates in the days ahead, he and several friends have a contingency plan to gather for safety at Edwards' home in a quiet neighborhood.

"There is still a lot of hope," said Edwards. "But there are so many rumors going around that sometimes, depending on who you talk to, you can be a little discouraged. An end is not in sight yet."

Rutledge called on Southern Baptists to pray for "God's leadership and direction" for leaders trying to solve the problems in Haiti.

FOREIGN MISSION BOARD

Don't damage offering, Parks urges

RICHMOND, Va. (BP)—Southern Baptist Foreign Mission Board President R. Keith Parks has urged Southern Baptists to avoid allowing denominational controversies to damage giving to the annual Lottie Moon Christmas Offering at a time of great opportunities for world missions.

Some Southern Baptists, opposed to an action of FMB trustees to defund the 1992 operating budget of the Baptist Theological Seminary in Ruschlikon, Switzerland, have issued statements which Parks said he believes could hurt the offering.

Parks, who opposed the defunding vote, fears some Southern Baptists will either withhold contributions to Lottie Moon or request the money they would normally give freely to the offering be used instead for the Swiss seminary.

The seminary lost 40 percent of its 1992 operating budget when trustees voted 35-28 on Oct. 9 to defund its \$365,000 contribution and redirect the funds for theological needs in Eastern Europe.

Parks affirmed Southern Baptists may designate funds to the seminary or to any other cause they wish. But he urged they do so over and above Lottie Moon contributions, which make up more than 45.7 percent of the board's budget.

"The cooperative system of support which Southern Baptists have remains the best way to finance missions," Parks said, noting the next-largest source of support is the Cooperative Program, which provides 38.3 percent of the 1992 budget.

If Lottie Moon suffers, Parks said, the board will fall short of financing its \$183.7 million missions program, which supports nearly 3,900 missionaries and their work in 121 nations.

The mission board based its newly adopted 1992 budget on the expectation Southern Baptists will dig \$4.6 million deeper into their pockets at Lottie Moon time this December. In approving the 1992 budget, trustees voted to use receipts over the offering's \$84 million goal to support a massive "Green Alert" project designed to capitalize on an emerging openness to the gospel in the former Soviet Union.

Despite reports to the contrary, the Foreign Mission board cannot spend Lottie Moon receipts to help support the Ruschlikon seminary's operating budget. Every penny of the offering must be used to fund budgeted items.

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WORLD

'I'm safe where God wants me'

Nurse responds to Iraq need

by Art Toalston
SBC Foreign Mission Board

RICHMOND, Va. (BP)—A bullet blast through her door helps Donna Rye explain her desire to return to Iraq.

Rye, of Westville, Okla., is a Southern Baptist representative to Mexico who has worked as a nurse at a Baptist hospital in Guadalajara since 1984. Last May she ventured to northern Iraq for a month to work among Kurdish refugees.

She headed back to Iraq Oct. 24 for as long as she's needed — perhaps two or three years. She will help fill a critical need for doctors and nurses to staff mobile clinics in villages where displaced Kurds are settling. The medical work is among key postwar ministries of the Southern Baptist Foreign Mission Board's Persian Gulf Response Unit.

The threat of hostilities continues among Saddam Hussein's troops, Kurdish freedom fighters and U.S.-led forces seeking to keep peace in the region, Rye acknowledged in a telephone interview.

But she doesn't fear for her safety.

Back in Mexico after her first stint in Iraq, Rye was startled awake one night by a crashing noise. Someone had aimed a shot at her apartment door, and the bullet ripped into an inside wall.

The bullet helped her realize safety doesn't depend on location. "It wasn't safe in Mexico, I'm not safe in the United States, I'm not safe in any place except in the hands of God," she explained. "It's not where we are, but who's protecting us."

Organizers of the medical clinics — and of a Southern Baptist project to drill wells and repair village water systems — haven't forgotten northern Iraq remains a potential war zone.

They remain in daily contact with Southern Baptist workers based in the city of Zakho, said Tim Brendle, who heads the Persian Gulf Response Unit. Several evacuation plans have been formulated, Brendle said, noting U.S.-led coalition forces in Turkey have daily flights to the region.

A shortage of doctors and nurses continues to hamper the medical work. Original plans called for continuous staffing by three volunteer physicians and four

nurses, each committing three weeks or longer.

However, only one doctor and three nurses, including Rye, currently are on site. No additional volunteers have enlisted. Southern Baptist medical workers interested in volunteering to work in Iraq should contact the Foreign Mission Board's missionary health department, P.O. Box 6767, Richmond, Va. 23230, telephone (804) 353-0151.

Adequate staffing for the water development project, meanwhile, is in place, Brendle said. To date more than 40 Southern Baptists, including physicians and nurses, have worked among the Kurds in northern Iraq.

Texas vet free after ordeal

LONDON (BP)—A Texan detained in a rebel-controlled region of Afghanistan for more than three months reached Pakistan unharmed and was en route home Oct. 23, according to the relief agency that sent him to the area.

William Lewis, 64, a retired veterinarian from Decatur, Texas, arrived in London from Pakistan Oct. 22 for a reunion with his wife, announced Global Partners, a private humanitarian and development agency based in the United Kingdom.

A member of First Baptist Church in Decatur, Lewis had done similar humanitarian work in Bangladesh and Pakistan before going to Afghanistan in June, the agency said.

Lewis told his wife and several colleagues "a friend" had escorted him out of Afghanistan. Other details about his departure were unclear. He reportedly has lost weight from a recent bout with the flu and has swelling in his legs but otherwise is in reasonably good condition.

However, an unidentified American translator working with Lewis apparently was still being held in Afghanistan. Lewis said he had last seen the translator two weeks before leaving Afghanistan, and the translator was in good health and good spirits. Global Partners continues to work for the departure of the translator and expressed concern about his safety.

The two Americans were training Afghans in animal inoculation in the isolated Ghanzi province of central Afghanistan under the sponsorship of Global Partners, the agency said.