



# BAPTIST PRESS

News Service of the Southern Baptist Convention

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May 1, 1986

86-63

Bring Lunch, Forget Coffee  
During SBC Annual Meeting

By Marv Knox

ATLANTA (BP)--Sack lunches will be "in," and lots of coffee will be "out" when the Southern Baptist Convention convenes in Atlanta's Georgia World Congress Center June 10-12.

The trends won't reflect culinary fashion, just reality. With 45,000 to 60,000 people on hand, good seats--especially ones in restrooms--will be in short supply.

So sack lunches will help earlybird messengers keep the premium seats they will earn by arriving at the convention hall before it opens at 7 a.m. And the absence of coffee will allow them to keep pressing matters on their minds, not elsewhere, so they can stay out of restroom lines and in those hard-earned chairs.

That will be most important on Tuesday, opening and busiest day of the annual meeting. On that day, convention messengers will elect a president and perhaps both vice presidents, choose trustees for SBC agencies, elect a new Committee on Boards to nominate next year's slate of trustees, vote on a change in controversial Bylaw 16 and hear a report from the SBC Peace Committee.

Consequently, a record number of messengers is expected. Officials are prepared for more than 40,000, says Tim Hedquist, convention manager and vice president for business and finance at the SBC Executive Committee. That number will swell past 50,000, predicts Fred Wolfe, SBC Order of Business Committee chairman.

The numbers translate into inconvenience for messengers, Southern Baptists from churches across the country who meet annually to conduct convention business. On Tuesday and Wednesday, seating will be available for 45,000 messengers, and standing room will be provided for 20,000 more. Two hours will be needed simply to fill and clear the halls, although theoretically no messenger should have to wait that long.

But lines for food and restrooms may be a different story. On Monday, when related meetings will be held, and on Tuesday, a 94,000-square-foot exhibit hall will be converted into a standing-only snack bar. On Wednesday and Thursday, in-building eating options will be limited severely, Hedquist says. The same goes for restrooms, since the center is designed for exhibits and not wall-to-wall people.

Unfortunately, these might not be the only hassles awaiting messengers. Following are some special categories of people and information for and about them.

--The travellers: Parking is available for only about 10,000 people, a fraction of the crowd expected. Messengers who stay beyond walking distance should exercise one of two options--either ride MARTA trains or buses to the Omni Station or drive to the Atlanta/Fulton County Stadium, just south of downtown, and catch direct shuttles to the center. Stadium parking is \$1 or \$1.50. Shuttle, train and bus fares are 60 cents.

--The homeless: Although the SBC housing block is full, not all Atlanta hotel rooms are. Call the SBC Executive Committee at (615) 244-2355 for toll-free numbers of travel agents who can help.

--The needy: Limited housing in homes of local Baptists is available for messengers who cannot afford to stay in hotels. For information, call (615) 244-2355.

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SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND ARCHIVES  
Historic City Center

--The halt: A special brochure for mobile handicapped will be available at the information desk in the convention center. Access information for handicapped parking also will be available at the information desk.

--The strangers: Only messengers and their infant children, program personalities and members of the press will be allowed in the center--including all meeting halls, exhibit areas and bookstore--all day Tuesday and Wednesday morning. Others who accompany them will not be admitted until Wednesday evening, at the earliest.

--The children: Preschool children will be suffered unto volunteers from Atlanta churches, who will provide child care for \$5 per session for children from outside metropolitan Atlanta. Facilities for the program will be located one story above the main meeting hall. For reservations, write SBC Preschool Committee, 754 Peachtree St., NW, Atlanta, 30365 or call (404) 881-1221, before May 19.

Children who have completed grades one through six are eligible to participate in the SBC Missions Daycamp, operated by the SBC Brotherhood Commission. They can be registered beginning Monday, June 9, at the daycamp table in the convention center. Cost is \$7 per day or \$20 for three days, including Tuesday, 8:30 a.m.-5 p.m.; Wednesday, 8:30 a.m.-12:30 p.m.; and Thursday, 8:30 a.m.-4:30 p.m.

--The sick: Everything from a helicopter to advanced communications systems will be on hand to provide messengers with emergency medical assistance. The first aid stations will be located adjacent to the childcare center, one level above the main meeting hall, and also on the same level as the main hall.

--The hungry: Some snack bars will be located throughout the center, in addition to the large snack area which will be open on Monday and Tuesday. But messengers who bring their own meals are encouraged to carry them in sacks, not coolers, which would take up vital space.

--The lost: This means people who can't find friends and family, not people who don't know Jesus. Every person who attends the meeting with one or more others should make plans concerning where to meet in the event of separation. Plans should be more specific than "by the escalator" (there are more than 60) and "in the lobby" (there are several). In the worst case, lost people should contact an usher and be escorted to the convention office.

Sheer numbers--up to 60,000 people, spread over 600,000 square feet of floor space, scattered on eight levels, staying for more than 60 hours--add up to inconvenience for everyone, Hedquist notes. He adds, however, the experience doesn't have to be bad.

"If people come with the same attitude as they had in Dallas last year (where 45,519 messengers registered), we'll make it," he explains. "The spirit of the people can make all the difference."

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Foreign Mission Official  
Optimistic About Quotas

By Eric Miller

Baptist Press  
5/1/86

RICHMOND, Va. (BP)--Nigerian Baptists are asking the government to revise visa quotas that would require missionaries eventually to leave the country.

The military government has said it imposed the quotas to nationalize jobs to help the nation's sagging economy, said John Mills, Southern Baptist Foreign Mission Board director for western Africa.

As the quotas stand now, some missionaries would have to start leaving in the summer of 1987. Twelve missionaries working with the Nigerian Baptist Theological Seminary in Ogbomosho will be affected most immediately.

In early 1988, visas would expire for about 20 more missionaries. This would include nurses, field evangelists and those working with the pastors' schools in Kaduna and Owerri and with Theological Education by Extension.

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None of these visas may be renewed and no new visas will be approved for missionaries in these jobs unless further policy changes occur, Mills said.

"After the initial shock, the morale of the missionaries was very good," said Mills, who visited Nigeria in March. "There is a wait-and-see attitude," he said, adding that missionaries are saying, "Let's get on with our job and do what we can with the time the Lord gives us."

Many Nigerians are asking the government to make revisions to permit the missionaries to stay longer, Mills said. Southern Baptists "really can do nothing about it," he added. "It would be inappropriate for our board or the missionaries to do anything. We simply would hurt our case. We are totally dependent on the Nigerians."

Some Nigerians say the government says the quotas are necessary because of the economy, which has been hard hit by the oil glut, Mills said. "They're getting less than half the income for their oil that they were getting. Unemployment is widespread in Nigeria."

Others feel Muslim Nigerians are using the quotas to oppose Christianity, Mills said.

"The government would say it's because of unemployment," he added. "It's hard to justify it on that basis because some of the jobs the missionaries are doing, the Nigerians won't do if they leave," Mills said, relaying what Nigerian Baptists had told him.

Missionaries are not paid by Nigerian funds, and "actually, the missionaries employ some Nigerians who will be unemployed if (the missionaries) leave."

Although it is a military government, Mills said, Nigerians have opportunity to share their opinions about government decisions. "The government is still sensitive," he said. "I think the government is trying to listen to the people."

Two-year renewable visas will be available for missionary doctors, administrators, student workers and those involved in non-theological education. There are 119 Southern Baptist missionaries assigned to Nigeria, where missions work began in 1850.

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Court Rejects Physician's  
Defense Of Abortion Law

By Stan Hasteley

Baptist Press  
5/1/86

WASHINGTON (BP)—The U.S. Supreme Court has thrown out a physician's appeal to defend provisions of an Illinois anti-abortion law struck down earlier by lower federal courts.

In a unanimous decision announced April 30, the high court rejected the appeal of Eugene F. Diamond, a pediatrician engaged in private practice in Illinois, on grounds he lacked legal standing to defend the constitutionality of a law designed to discourage the performance of abortions in that state.

The 1979 law, enacted by the state legislature over the veto of Gov. James Thompson, imposed criminal penalties on doctors who failed to comply with sweeping new requirements, including the following notice to abortion patients: "The State of Illinois wants you to know that in its view the child you are carrying is a living human being whose life should be preserved. Illinois strongly encourages you not to have an abortion but to go through to childbirth."

Other provisions of the law—all stricken either by a federal district court or by a federal appeals panel—required parental consultation in cases involving minor, unmarried women or consultation with the patient's spouse if she were married. The law also prohibited the saline amniocentesis method of performing abortions after the first trimester of pregnancy and experimentation involving fetal tissue.

In addition, the law imposed criminal sanctions on physicians and other attending medical personnel who failed to exercise professional skills to preserve the life and health of viable fetuses or of fetuses that might be viable.

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Four gynecologists and obstetricians who provided abortion services successfully challenged the law, winning an initial victory in the district court and later a more sweeping win in the appeals court.

In those legal tests, the state of Illinois was joined in defending the statute by Diamond, who claimed conscientious objection to abortion as one ground for his intervention in the case. He also cited his status as a pediatrician and as parent of an unmarried, minor daughter.

Although the state did not appeal the rulings to the Supreme Court, Diamond did.

But the high court, citing previous decisions, ruled Diamond had no standing to bring the appeal. Writing for the court, Justice Harry A. Blackmun ruled "the presence of a disagreement, however sharp and acrimonious it may be, is insufficient by itself" to meet the Constitution's requirements of standing. Nor did Diamond meet another longstanding requirement of the high court, the demonstration "that he personally has suffered some actual or threatened injury" as a result of the law, Blackmun held.

Had the state of Illinois decided to appeal the lower rulings to the high court, Blackmun elaborated, Diamond would have enjoyed the same legal standing granted him by the lower courts. Once the state decided against appealing, however, Diamond had no ability "to ride 'piggyback' on the state's undoubted standing."

The court also rejected a separate Diamond claim that his intervention in the case was on behalf of unborn children.

While all nine justices agreed in the judgment, three—Sandra Day O'Connor, Warren E. Burger and William H. Rehnquist—entered a separate opinion giving other reasons for concluding Diamond could not appeal.

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Missionary Child  
Undergoes Amputation

By Eric Miller

Baptist Press  
5/1/86

DALLAS (BP)—Philip Newberry, a Southern Baptist missionary child stricken with meningitis, underwent surgery April 29 to amputate his hands and feet.

Meningitis had caused poor circulation in his extremities, resulting in gangrene. This required amputation of the left arm almost to the elbow, the right hand at the wrist and both legs halfway to the knee.

Philip is the 23-month-old son of missionaries Randy and Jan Newberry of Gordon, Texas. The child became ill while the Newberrys were attending a furloughing missionary conference near Richmond, Va., in late March. He was transferred to Children's Medical Center in Dallas a week before the surgery.

He appears alert, Newberry said, adding the child likes for his mother to read to him. "He likes Mickey Mouse stories and Sesame Street. He likes Big Bird." His only word in recent weeks has been "Mamma," which he says in her absence.

"We've known this (surgery) was coming for about three weeks," Newberry said April 30. "Looking at Philip's hands and feet, we knew they were no good to him. We knew this was better for him and that he'll overcome the physical handicaps. We're doing fine."

The hardest part of the illness, Newberry said, has been "just not knowing what God's plan is for Philip's life, how he will bring more glory to God by not having hands and feet.

"I know God's in control and I know he has a plan for our lives and for Philip's life," Newberry said. "Sometimes we see through that glass much darker than at other times, and right now, it's still pretty dark. The Lord gives you the strength you need for every day—not for tomorrow, just for today.

"If there was any way we could thank everyone for their prayers—I don't know how, but we do. I know God has answered those prayers. We still have Philip."

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Many people have called or written to the Newberry family. Some called to say their child had overcome meningitis. Others said, "We just wanted you to know that you can survive handicaps," Newberry said.

"We got a card from a lady in Georgia and their son is deaf because of meningitis, and they're wanting to go into foreign missions. We're becoming much more aware of people with needs and their concerns."

Easter weekend, when Philip's condition particularly was critical, "it would have been very difficult to get through that weekend without the support of the (Southern Baptist) Foreign Mission Board staff," Newberry said. "I don't know of anything that would have had me prepared for this except my personal relationship with the Lord."

Newberry expressed gratitude that a top administrator with the board lent his car to them for a week in Richmond and that the administrator's wife washed the Newberry family's laundry.

Philip had a fever and experienced difficulty in breathing a couple of days before the scheduled operation. However, that cleared up and on the way to surgery, "he just relaxed--he was so calm," Newberry said.

"We just felt a real peace, knowing that God was with him and God was taking care of him," he added. "He made it through the surgery so well."

Philip is expected to remain in the Dallas medical center three to four more weeks and will be able to go home, Newberry said. After some recovery at home, he will begin rehabilitation in a Dallas hospital. He will undergo some skin grafting in a few days.

His transfer from Medical College of Virginia Hospital in Richmond to the Dallas hospital put him closer to his parents' hometown, where they had been on furlough since December.

The Newberrys were appointed missionaries to Brazil in 1982. They have two other children, Amy, 15, and Josef, 13. Philip's second birthday will be June 2.

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(BP) Photo mailed to state Baptist newspapers by Richmond bureau of Baptist press.

Hardin-Simmons Gets  
\$750,000 For Chair

Baptist Press  
5/1/86

ABILENE, Texas (BP)--A financial commitment of about \$750,000 to establish the W.D. and Hollis R. Bond Chair of English plus two additional endowed funds at Hardin-Simmons University was announced April 25 by President Jesse C. Fletcher at the annual spring meeting of the Texas Baptist school's board of development.

The commitment is a deferred gift from Mrs. Hollis R. Bond of Floydada, Texas. The Bond Chair is a memorial to her husband and his brother, professor W.D. Bond, who taught English at Hardin-Simmons in Abilene for nearly 40 years.

Fletcher said Mrs. Bond wished to honor her husband and the late HSU professor with a \$500,000 commitment in establishing the chair.

She also has committed about \$250,000 to establish two endowed funds--one for missions in memory of Mrs. W.D. Bond, wife of the professor, and an endowed scholarship fund for philosophy students in honor of Truett Walton, vice president emeritus at the school, and former dean and philosophy teacher.

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CORRECTION: In the 4/24/86 story entitled, "Committee On Boards Nominations Released," fourth graf under Annuity Board, please substitute ...Thomas L. Martin, pastor of Fellowship church, Oxford, Mich., replacing Milton L. Wood of Jackson;... for ...Thomas L. Martin, pastor of Fellowship Church, Oxford, Miss., replacing....

Thanks,  
Baptist Press

Alcohol Tax Proponents  
Urge Baptist Support

By David Wilkinson

WASHINGTON (BP)—Proponents of equal tax rates for beer, wine and liquor have urged Southern Baptists to support a ninth-hour lobbying effort aimed at the Senate Finance Committee. The committee, chaired by Bob Packwood, R-Ore., is examining federal excise tax rates on alcoholic beverages during the final stages of its tax reform deliberations.

George A. Hacker, director for alcohol policies at the Washington-based Center for Science in the Public Interest, said the response from the nation's religious community "could be the difference between victory and defeat on this issue."

"Members of the Senate Finance Committee have been hearing regularly from those who sell alcoholic beverages—producers, wholesalers, retailers—and from others who work in related industries," he said. "Unless grassroots citizens join alcoholism professionals and economic and health experts in expressing their concerns, the committee is likely to bow to enormous industry pressure."

Hacker's organization and other groups have supported two related actions—increases in taxes on all alcoholic beverages and equalization of tax rates on alcohol in beer, wine and hard liquor at the current hard liquor rate.

The tax on liquor, adjusted for alcohol content, is now about 17 times the tax on wine and four times the tax on beer. Center of Science in the Public Interest officials estimate equalizing the tax rates at the current liquor rate would net \$4.7 billion in new revenues annually.

Foy Valentine, executive director of the Southern Baptist Christian Life Commission, pointed out that while the federal excise tax on liquor rose 19 percent last year, tax rates for beer and wine have not been raised since 1951.

"When the inflation factor is considered, the relative price of beer has been declining for more than 30 years," he said. "Considering the tremendous costs of alcohol to our society, government should absolutely refuse to continue to grant special favors to the wine and beer industry. Christians have an obligation to speak out clearly and emphatically on this important issue. I hope Southern Baptists will telephone or telegraph Senator Packwood to support equalization of taxes on wine and beer at no less than the current rate on liquor."

Valentine noted economic studies, including a recent report by economists at the National Bureau of Economic Research, estimate raising alcohol taxes would save thousands of lives through decreases in alcohol-related auto accidents among young people.

In addition to the tax issue, the Center for Science in the Public Interest, a non-profit, health-advocacy organization, last year spearheaded the nationwide Project SMART (Stop Marketing Alcohol on Radio and Television) campaign which was supported by the Christian Life Commission and other religious organizations.

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Oklahoma City Pastor Asks  
Former Church's Forgiveness

By Norman Jameson

Baptist Press  
5/1/86

OKLAHOMA CITY (BP)—Thirty months after 50 people followed Pastor Chris Hartley out of Western Hills Baptist Church in Oklahoma City, he returned to ask forgiveness for the split he caused.

Hartley stood before the congregation April 20 and said: "God has convicted me very deeply that I sinned against you.... I hurt many of you and I caused bondage for many of you. This morning I ask you to forgive me."

After the worship service, Hartley and his wife stood at the altar as church members filed down both aisles to tell him they forgave him and to ask his forgiveness for bitterness they harbored.

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Jerry Wells, current pastor at Western Hills, started the process that led to reconciliation with a series of sermons on forgiveness that began Easter Sunday.

He told how an unforgiving heart blocked God's willingness to work. He urged people to "put on a heart of forgiveness." He quoted signs of unforgiveness listed in Ephesians 4:31—words of wrath, anger, bitterness, clamor slander and malice.

Several members were convinced by the sermons to seek reconciliation with Hartley. Through their efforts, a meeting was arranged between Hartley and Wells.

Hartley, who independently had become convinced his own forgiveness was hindering his ministry, had prayed just days before that God would make a way to restore relationships with people at Western Hills.

Wells invited Hartley to come before the church. Several members who had left Western Hills when he did came to the worship service with him.

Wells pointed out in the service that if people did not forgive, God would not forgive them.

"Unforgiveness forms a barrier in people's lives that keeps them from going on in their Christian faith," Wells told the Baptist Messenger, newsjournal of the Baptist General Convention of Oklahoma. "There is no freedom to love, to work, to act in faith. It is a form of bondage. Christian lives roll to a stop. God can't do anything new in that Christian's life."

Hartley's action will help the church, Wells believes, because "they saw forgiveness in action."

"They saw a man humble himself before people, admitting he was wrong," he said. "Then they saw people responding to that."

Wells credited Western Hills' prayer ministry with moving God to affect the reconciliation. Between 20 and 40 members gather from 6 a.m. to 7 p.m. Monday through Friday to pray.

Member Mike Barnett is a Baptist Student Union director in Oklahoma City and filled the pulpit for a month after Hartley left. The reconciliation, he said, "was a breath of fresh air."

"People have been able to lay a lot of burdens aside now," he said. "A lot of people had to deal with this before they could move on in their relationships to the Lord."

As far as Barnett is concerned, Hartley could "come and sit in our church and there wouldn't be any reason for any wierd feeling at all, except for those who haven't forgiven, and that's their problem."

Hartley, who started a church called City of Truth when he left, is relieved for the reconciliation. An "intense" Bible study the church conducted during Sunday school, worship and church training times in the fall of 1983 had convinced Hartley he and the church needed to "come out of a system that was holding us in bondage."

That system, he said, is a "Babylonian system that begins to take religion and make it God instead of the Father."

He was looking for a way to "unite" the entire body of Christ, outside denominational lines and became frustrated at the reluctance of the church body to follow. So he left, with about one-fourth of the church body. Another fourth left Western Hills for other churches.

In leading to the reconciliation, Hartley said, "the Word of God showed me because I was judging them I was becoming what I had accused them of. What I didn't understand was that in coming out, we further divided ourselves.

"To our own grief and the grief of the Holy Spirit, though we had an avenue to minister to others, we were alienated from those dearest to us."

Israel's Highest Court  
Asks Baptists To Move

By Marty Croll

JERUSALEM (BP)—Israel's highest court April 22 asked a Baptist church to leave a heavily Jewish area before it replaces the building destroyed by arson more than three years ago.

The High Court's three judges, reviewing a case filed by Narkis Street Baptist Church to reverse a denial of its building permit, suggested instead the congregation consider moving to another part of the city.

Pat Hoaldrige, acting chairman of Southern Baptist representatives in Israel, said he believed the court was trying to prevent further of raising of religious and political feelings concerning the church.

"We are reading into this that this was a matter the court did not want to judge on because (the judges felt) it would probably raise tensions already in the country about religious questions," said Hoaldrige. "It indicates some of the religious-political tensions that are in the country at this time."

The international English-language congregation of about 350 now meets under a tent-like structure of temporary roofing and tarpaulin beside the chapel ruins in western Jerusalem. The lot sits in the midst of a Jewish community, where until recently the congregation enjoyed good relationships with all of its neighbors. Many members are able to walk to worship.

In their statement, the judges said they would not rule on the case for two months. They said this would give the church and Baptist convention of Israel time to consider their recommendation to trade the property for a site that had been proposed earlier by the city and the Israel Land Authority. Lawyers for the church, who had felt positive about winning the case when it was filed, are now urging the congregation to move—on the condition the building permit at a new site will be issued as requested, Hoaldrige said.

The convention plans to discuss the court's recommendation during a meeting in mid-May. Hoaldrige said he is uncertain what the church will do.

"Up until yesterday the convention was very firm in saying we want to stay on our property and ask for a new permit and try to build there," said Hoaldrige the day after the High Court made its recommendation. "We felt like we had been on this property for 50-plus years and many of the people who came lived in the area, and we felt the fact of our long-term presence was a bit of security."

The court's refusal to rule on the denial came as no surprise to the convention's lawyers, Hoaldrige said. During the past month they had begun to say they were not so optimistic about the case and believed if the church did lose, its position would be poorer than it was before the case was filed. The lawyers, who work with a Jewish firm that has represented the convention for years, are saying now the church's moving would make things easier for them as they work in the midst of heightened religious sensitivity.

"You have to understand the climate in the country at this time," Hoaldrige said. "The rise of religious feelings regarding what the people would call missionary activity, and the increase of that, is playing a part in this case."

Some of the current feeling in Israel grows out of activity by religious groups such as the Mormons. Their plan to build a study center on the Mount of Olives in Jerusalem has attracted national attention.

During a protest organized against Narkis Street church in January 1985, some ultra-Orthodox Jews accused its pastor, Southern Baptist representative Robert Lindsey, of saying, "Just give me another thousand years and I'll make them (the Jews) missionaries to the whole world."

No charges were filed in the suspected arson of October 1982. At issue now are the church's plans to replace the burned chapel with a \$1 million facility encompassing a 400-seat auditorium, several Sunday school rooms and office space. Narkis Street church was founded nearly 60 years ago.



The congregation hired a well-known architect in Jerusalem, Zev Baran, to draw up the plans, then processed them through various departments of the city until they were approved in the fall of 1984. But after a public hearing, the plans got bogged down until last October, when a district planning commission ruled 6-3 to deny the building permit and allow the congregation to build only large enough to seat 60 people.

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Baptists Aid Victims  
Of Twin Texas Twisters

By Orville Scott

Baptist Press  
5/1/86

SWEETWATER, Texas (BP)—Baptists rallied quickly to aid the victims of twin tornadoes that ripped a two-mile-long swathe of destruction through Sweetwater, Texas April 19.

The twisters destroyed or damaged more than 600 homes, leaving many residents homeless but thankful to be alive.

One person was killed, Earl Tatom, a member of Lamar Street Baptist Church, who lived in a government housing project where the storm did some of its worst damage.

Highland Baptist Church was the only one of six Southern Baptist churches in the city of 12,000 people that suffered major damage. The roof was blown off the two-story building, and the rest of the structure was damaged so severely it was condemned by the city inspector and a structural engineer.

"I've told our people, we've got a big kink in the water hose, but it's going to work out," said the church's pastor, Jack Willoughby.

Twelve families from the church had their homes destroyed or damaged by the storm.

Immediately after the storm, Baptists joined hands with other organizations in disaster relief. Churches offered their facilities as shelter for the homeless.

Jerry Bob Taylor, manager of Circle Six Baptist Encampment in nearby Stanton, rushed to the scene to serve as on-site coordinator for Texas Baptist disaster relief and to advise pastors and others of the resources available through the Texas Baptist disaster relief program.

Bill Walters, coordinator of the Texas Baptist Church Building and Support Section, coordinated the work of the church recovery task force.

First Baptist Church was designated as the childcare center where disaster victims left their children while cleaning up their homes or applying for assistance.

Childcare Coordinators Cathe Phipps of Hillcrest Baptist Church in Dallas and Chris Shelby of Meadowbrook Baptist Church in Irving, Texas, worked with volunteers from Sweetwater churches in providing day care.

In the first few days after the disaster, \$6,600 of emergency relief was given to 71 families, said Richard Faling, who coordinated the convention's family assistance task force.

Also helping with the family recovery task force were Nelson Dressler, treasurer of the Sweetwater Baptist Association, and Randy Hughes, moderator of the Sweetwater Baptist Convention and pastor of First Baptist Church of Roscoe, Texas.

The Texas Baptist disaster relief field kitchen mounted on a tractor trailer was not used as it has been in many disasters. The Red Cross took charge of the feeding operation in Sweetwater.

In the wake of the storm, there were numerous accounts of people who escaped serious injury or death while their homes were ripped to pieces.

Teenager Tracy Kimbrell was blown out of the door of her home and landed in the alley on a piece of foam, suffering only scratches.

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An elderly man was asleep in a mobile home that was picked up and blown over the top of a house. The mobile home was demolished, but the man was left atop the house only slightly injured.

Pam Steakley of First Baptist Church of Sweetwater and another woman rode out the storm in an automobile. The windshield and windows were blown out, but neither of the women was hurt.

A woman was using her walker when a refrigerator fell across her. The walker kept her from being crushed. As she cried for help, a small boy ran up and said, "Ma'am, I can't help, but I can hold your hand 'til somebody comes." He held her hand until help came.

H.B. Graves, pastor of Trinity Baptist Church in Sweetwater, told about two members of his church who reported that when the storm struck, they "just laid down and prayed. That'll make a believer of you if you don't believe in prayer," they reported.

Lee Maddox of First Baptist Church, son of Sweetwater City Manager David Maddox, was spending the night with a friend and found shelter in a bathtub.

"It's a funny feeling to walk up to the front door of a house that's not there where your son spent the night," said Maddox.

Dressler found a woman who said, "Nobody knows whether I'm dead or alive." Dressler helped her contact her son. He said the woman then stayed up all night reading the Bible by the light of a candle and coal oil lamp.

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Colorado Convention Hires  
Trio Of New Staff Members

Baptist Press  
5/1/86

DENVER (BP)—The Executive Board of the Colorado Baptist General Convention has elected Donald L. Barr, director of Sunday school, church administration and family ministries; Bob Worley, director of church training, church music and campus ministries; and Joe R. Chambers, manager of Ponderosa Assembly and director of recreation.

Barr is a graduate of Westminster College in Salt Lake City, and Golden Gate Baptist Theological Seminary in Mill Valley, Calif. He has been a consultant in youth Sunday school at the Baptist Sunday School Board for five years.

Barr has been a staff member of two churches and was a special worker in adult and youth Sunday school work for the Utah-Idaho Southern Baptist Convention. He began his duties May 1.

Worley is a graduate of Oklahoma Baptist University in Shawnee and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

He joined the Colorado convention from Mississippi Avenue Baptist Church in Aurora, Colo., where he has been minister of education for two years. Prior to his work with Mississippi Avenue church he was associate pastor of a church in Colorado and was pastor of churches in Oklahoma and Illinois. He began his duties May 1.

Chambers has succeeded Joe Cherry, who is retiring this spring after more than 17 years of service at Ponderosa Assembly, located between Denver and Colorado Springs.

Chambers came to Ponderosa from First Southern Baptist Church of Colorado Springs, where he had been minister of education since 1980. He was field director for the East Texas area council of Boy Scouts in Tyler, and also was district Scout executive for the Capitol Area Council of Boy Scouts in Austin, Texas.

He is a graduate of Texas A&M University in College Station, and has completed all class work for a second degree from Texas A&M. Chambers also has training in volunteer and professional services at the National Executives Institute, Boy Scouts of America. He began his duties April 9.

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**BAPTIST PRESS**

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Nashville, Tennessee 37203

LYNN WAY                      HO  
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901 COMMERCE  
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