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News Service of the Southern Baptist Convention

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July 22, 1987

87-110

Paid Assassin Unable
To Shoot Christian

VITORIA, Brazil (BP)--Assassinations are common in parts of Brazil, but a paid assassin was unable to shoot a Christian he had stalked for three days.

Valter Custodio Dias, a Baptist in Vitoria, was walking along a downtown sidewalk. A paid assassin met Dias face to face, and the expression on the assassin's face caused Dias to stop, said Southern Baptist missionary Kent Faris.

The professional killer said bluntly: "You're not the one. I have been trying to kill you for three days, and I haven't been able to succeed."

Dias was stunned by what he heard. "Why have you tried to kill me?" he asked.

"You're not the man I was hired to kill. You look like him and I almost made a big mistake," the killer explained.

"You always were in some place hidden, or a car passed in front of you, or someone else stood between us. I just couldn't get a good shot at you. I really tried to kill you, but something always came between us."

Dias regained some composure. "You couldn't kill me because God would not permit it," he said. "I am a believer in Jesus Christ, and the Bible says, 'The angel of the Lord surrounds those who fear him and frees us.'"

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Former China Missionaries
Rejoice Over Answered Prayer

By Art Toalston

Baptist Press
7/22/87

RIDGECREST, N.C. (BP)--Two were 98 years old and several were well into their 80s, but there was sparkle in their eyes and vigor in their speech, especially when they talked about China.

These retired missionaries had sensed the call to foreign missions back when China was a key Southern Baptist mission field. They had conquered hardship when Japanese forces invaded the mainland during World War II and when Communists rose to power a few years later.

For more than three decades, they had prayed for Christians with whom they had shared tearful, agonizing goodbyes.

They and some 30 others who worked in China reminisced -- and prayed again for Christians there -- during Foreign Missions Week at Ridgecrest (N.C.) Baptist Conference Center. They are a remnant of the 200-plus Southern Baptist missionaries who were assigned to China before the denomination's work there ended in 1951.

Lora Clement, 98, of Darlington, S.C., is certain their prayers made a difference. Chinese Christians "were persecuted terribly, but at the same time, the Lord kept them preaching the gospel, witnessing to his grace," she said. "Today, there are many, many Chinese who have turned to the Lord because of their witness."

Clement, who still accepts a few invitations to speak in churches, worked in China during 35 of her 44 years in missions. She supervised seven schools for girls at a time when, otherwise, girls received no education. She later did evangelistic work.

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Bertha Smith, also 98, of Cowpens, S.C., prayed "the believers would stand true to the Lord, even though they might be put to death -- and many remained true." Steadfastness, she noted, is a trait of many Chinese. "If they believe it, they live it. They suffer for what they believe."

Smith, who still leads numerous prayer retreats each year, was an evangelistic worker in China from 1917 until communist forces took control. She and two other missionaries were part of a group that took turns riding in a mule cart, then walking as they left northern China.

Olive Lawton, 86, of Laurens, S.C., believes God answered her prayers for China "in a marvelous way." She said she "cried with delight" when she heard several years ago that churches there were reopening.

Lawton was born in China, the daughter of Wesley and Ida Lawton, who opened Baptist work in the country's interior in the early 1900s. She and her two brothers and two sisters all later became missionaries to China.

Last year, she returned to China for a month with a tour group. A number of Chinese friends came to the hotel where the former educational and evangelistic worker stayed. Lawton learned of believers who had been killed but rejoiced as the visitors told of the church's perseverance. A congregation in Liu Chow had 40 worshippers when the missionaries left; now, more than 1,000.

The famous Shandong Revival of the 1930s helped undergird the church for later tribulations, Lawton said. Christians were able to say with fervor, "We've got something," she said.

Lawton worked in China from 1925 until 1950, 15 months after the communists captured her region. Her decision to leave was prompted by a Chinese pastor's worries about growing anti-Americanism. She recalled him saying, "It would be better for you and better for us if you would go away for five or six years."

Earlier, during World War II, Lawton and several other missionaries were in a Japanese concentration camp in Shanghai for eight and a half months. Her brother, Deaver, who now lives near Ridgecrest, was confined for three years in northern China, along with a number of other missionaries. He was separated from his wife and three children all that time.

Lawton remembered cooking unrefrigerated buffalo meat and picking worms out of the rice she ate. She fondly remembered the worship times, readily quoting the first hymns and Bible verses the detainees shared.

Imprisonment was not traumatic, she said. "If the Lord leads that way, you don't have to waste your energy feeling sorry for yourself. He's the good shepherd, and he goes ahead every time he puts his sheep out."

Martha Franks, 86, of Laurens, S.C., also left China in the early 1950s after a worried pastor asked her, "Please don't come to church anymore." He also asked Franks not to speak to her Chinese friends on the street. Grace Wells, 89, of Darlington, S.C., was told by another pastor, "I want to ask you not to visit in the homes, unless they invite you."

"We just didn't have the urge to go (leave China), until it got dangerous for the Chinese," said Wells, a former evangelistic worker who still teaches a Sunday school class at Ebenezer Baptist Church in Florence, S.C. She was "distressed ... depressed" in leaving China. "You didn't know what was going to happen to the folks left behind. But I just believed the real Christians would carry on, regardless." Wells began her work in China in 1923.

"These people have gone through deep, deep waters of suffering," Franks said, "and they've come out as refined gold. They have the loveliest spirit. They don't want to talk about their suffering but rejoice in what God has done to bring them through." Franks, who worked in theological education, went to China in 1925.

In praying for the Chinese church, "You couldn't put into words what you felt. You just lifted it to the Lord and committed it to him, knowing that the gates of hell could not prevail against it." With millions upon millions of believers there now, Franks reflected, "It's more than we could have done if we had stayed there."

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(BP) photo mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Missouri Inerrancy Fellowship
Disbands In Interest Of Peace

By Bob Terry

JEFFERSON CITY, Mo. (BP)--Missouri's Inerrancy Fellowship has announced that it is disbanding.

The action is a direct response to the Southern Baptist Convention Peace Committee's request that "all political factions ... discontinue the organized political activity in which they are now engaged," said David Baker, president of the Inerrancy Fellowship and pastor of First Baptist Church of Belton, Mo.

"We do not want to be part of the problem," Baker said in a telephone interview with Word and Way, newsjournal of the Missouri Baptist Convention. "We are not satisfied with the way things are, but at least our concerns are being addressed." Members of the fellowship do feel that progress is being made in solving identified problems, he noted.

Baker described the recent SBC annual meeting as "a breath of fresh air. Now we want to let the conservative shift take its course. We do not want to force the issue."

In keeping with the announcement, Baker said the fellowship will not hold any more meetings or send mailouts to about 300 pastors on its mailing list.

The last meeting sponsored by the group was in late May prior to the SBC annual meeting. That meeting attracted about 65 people, Baker said. It was the fellowship's only statewide meeting during the past 18 months, he added.

Baker emphasized that he was not saying political activity in the state would cease, only that actions would now be by individuals who speak out because of convictions.

"Honestly, I hope more people will be speaking out, but the Inerrancy Fellowship will not be running candidates for state office or have activities pointed toward the state convention," he said.

Candidates who hold an inerrancy position on the Bible are expected to be nominated for offices in Missouri, but that will be done informally, by interested individuals, Baker said.

He questioned the effectiveness of the Inerrancy Fellowship which has existed in Missouri under various names since 1979. "I don't think we have been very effective here. Some of the men feared being labeled troublemakers and left it up to me to speak out.

"Theological conservatives, especially the more fundamental types, feel disenfranchised in Missouri," he added. "That is a problem we can handle by other means."

The decision to disband was made following phone calls with leading pastors across the state who are members of the Inerrancy Fellowship, he said. "We talked about it before the convention, but the St. Louis convention kind of sealed our decision."

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CLC Executive Director
Outlines Priority Issues

By Ken Camp

Baptist Press
7/22/87

DALLAS (BP)--Abortion, AIDS, pornography and medical ethics are priority issues the Southern Baptist Christian Life Commission needs to address, a group of North Texas pastors told CLC Executive Director Larry Baker July 20.

Baker said the Tarrant Baptist Association pastors' conference at First Baptist Church of Arlington, Texas, was one of many such meetings he has held with Southern Baptists in his first four months at the CLC helm.

"My commitment is to be as responsive to and representative of Southern Baptists and their concerns as is humanly possible," he said, noting one goal has been to identify "stress points" and issues of concern to Southern Baptists.

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James T. Draper Jr., former president of the Southern Baptist Convention and pastor of First Baptist Church of Euless, Texas, expressed thanks for the commission's increased emphasis on abortion during Baker's tenure, saying: "I appreciate what has been done in the area of abortion during the last four months. I would like to see the Christian Life Commission continue to develop resources that are strongly pro-life."

Baker acknowledged the commission has taken a "highly visible and active course of action in the last four months" on abortion. He said conversations with the executive director search committee led him to see the need for the CLC to take a more aggressive stance on abortion.

He noted the commission sponsored a consultation on abortion May 28-29 in St. Louis involving 24 representatives from 15 states, and the CLC will sponsor an Aug. 31-Sept. 1 seminar on abortion in Nashville "to help us understand, address and deal with the issue and to help us minister to people caught up in the issue."

In response to a question on AIDS, Baker said the commission has just begun to develop a strategy for dealing with the crisis. He noted the first step has been to secure permission to reprint an edited version of the surgeon general's report on AIDS.

Addressing the pornography issue, James E. Bass, pastor of Richland Hills Baptist Church in Fort Worth, Texas, suggested the CLC "would hear an 'amen' from all over the convention" if it would give official endorsement to Donald Wildmon's National Federation for Decency.

While stopping short of endorsing that particular organization, Baker noted the commission is in the process of developing new resources on pornography and obscenity that should be available by Oct. 1.

Baker also agreed with one pastor that the commission needs to continue to examine the entire range of issues related to medical ethics, from organ transplants to euthanasia.

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Carter Bearden Receives
Language Missions Award

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7/22/87

RIDGECREST, N.C. (BP)--Carter Bearden, Southern Baptist Home Mission Board national ethnic missionary among the deaf, received the language missions worker of the year award during home missions conference at Ridgecrest (N.C.) Baptist Conference Center.

Bearden received the award for his leadership in the establishment of more than 700 deaf Southern Baptist churches and in the development of the Southern Baptist Conference of the Deaf, said Oscar Romo, HMB language missions director.

Bearden, who is deaf, has been a home missionary to the deaf since 1949. He co-wrote "A Manual of Religious Signs and Sing Praise," a hymnal for the deaf. He wrote "A Handbook for Religious Interpreters for the Deaf" and "The Deaf Leader."

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Home Mission Board
Names DOMs Of Year

Baptist Press
7/22/87

RIDGECREST, N.C. (BP)--Bob Lee Franklin, director of missions for Noonday Baptist Association in Georgia, and Fred Lunsford, director of missions in Truett Baptist Association in North Carolina, have been awarded the director of missions of the year award for the eastern states during the home missions conference at Ridgecrest (N.C.) Baptist Conference Center.

Franklin received the metropolitan award. He served eight years as director of missions in Montgomery, Ala., before coming to Noonday Association in suburban Atlanta two years ago. He received the award for his "strong leadership of associational work groups in new work areas. Ten churches at the Noonday Association have been involved in a work group since he came there," said Jere Allen, Southern Baptist Home Mission Board director of metropolitan associational missions.

Franklin's ability to lead churches to start missions was also cited as reason for the award. He has helped start eight missions in two years at Noonday Association.

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Lunsford received the rural/urban award for his 23 years of work in Truett Association. "He has dedicated his life to work among our mountain churches," said Gary Farley, Home Mission Board associate director of rural/urban associational missions.

"He has accepted churches where they were, and been able to draw them into being cooperative churches, relating to all people," Farley said.

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Home Mission Board
Announces PACT Awards

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7/22/87

RIDGECREST, N.C. (BP)--Larry McSwain, professor of church and community at Southern Baptist Theological Seminary in Louisville, Ky., has been named Project Assistance for Churches in Transitional Communities consultant of the year, and Eastern Heights Baptist Church in Indianapolis, Ind., has been named PACT church of the year.

With research showing 56 percent of the Southern Baptist churches in metropolitan areas are in significantly changing communities, the Southern Baptist Home Mission Board began PACT to aid churches in transition to look at possibilities for change.

McSwain of Louisville, Ky., was chosen for "his research which produced a major document on the church in the transitional community, for his four years of training PACT consultants in conflict management and community diagnosis and for his 15 PACT church consultations since 1983," said HMB President Larry Lewis.

O.J. Petersen, pastor of Eastern Heights Baptist Church, considered resigning from his church due to a drop in attendance and "rumblings in the church. A PACT study was conducted in 1985 causing the pastor to recently write, 'I and my people have found a mutual vision and now work together for the cause of Christ,'" said Lewis during the presentation.

Eastern Heights received the award for its church development, its sponsorship of Korean and Anglo churches and for its ethnic and racial diversity within the congregation, Lewis explained.

More than 100 PACT consultants have been certified to work with churches.

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Gerald Palmer Receives
Black Church Relations Award

Baptist Press
7/22/87

RIDGECREST, N.C. (BP)--Gerald Palmer, missions vice president at the Southern Baptist Home Mission Board, has been awarded the Victor Glass award for racial reconciliation.

The award, named for the first Home Mission Board director of black church relations, is awarded annually to a Southern Baptist in ministry of racial reconciliation.

Palmer received the award "for his personal lifestyle in which he has demonstrated a love for all people; and for his leadership in the board's missions section where he has said that until all people have the opportunity to hear the gospel, our task is not complete," said Emmanuel McCall, HMB director of black church relations.

Palmer has been with the Home Mission Board since 1960. He is the author of "Winds of Change," a home mission study book on trends of language missions.

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Ministers, Wives
Suffer Job Stress

By Geoffrey Locks

Baptist Press
7/22/87

AMMAN, Jordan (BP)--Ministers and their wives suffer acute stress because of the husbands' jobs, a British Baptist minister told a study commission during the Baptist World Alliance General Council meetings in Amman, Jordan.

"Pressures abound in the ministry," Paul Beasley-Murray said in a paper presented to the BWA Study Committee on Pastoral Leadership.

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Beasley-Murray is president of the Spurgeon's College in London.

"In my experience, probably a greater proportion of spiritual casualties are to be found among pastors' wives than among any other group," he said. "This is compounded by the fact that, by and large, the one person a minister cannot pastor is his wife.

"In some cases, the wife's distress results in the pastor leaving the ministry. In many more cases, the pastor may remain but clearly his ministry is affected."

Beasley-Murray listed several pressures, including those from the denomination itself. These involved time and money, the shortage of skills in small churches, the fact that churches often seem to find their key leaders move away, the presence of ethnic minorities and even the very systems which are there to "help" ministers, such as fraternals (pastors' conferences) and team ministry.

Fraternals are not always a model of Christian community, he said. And team ministry tends to be a mixed blessing, in England at least. A large proportion, as many as half has been mentioned, end in disaster.

This can be caused by personality clashes and may, in part, reflect a lack of training. Whatever the cause, what was intended to share the load can actually increase it.

Pastors also can suffer from a crisis of personal faith like anyone else, Beasley-Murray said. And, they can be affected by the moral failure of a fellow minister. For example, "an adulterous affair is a very denial of the gospel which claims to transform lives."

All Christians must maintain a living relationship with God if they are to withstand the pressures on them, he said, especially those who lead in his name.

"And, they need someone they can turn to for help," Beasley-Murray said. "Often this will not be a fellow minister. Clergy are not always good at supporting fellow clergy.

"Whatever supportive relationship a minister finds, it will not be a luxury in the pastoral life -- it will be an essential."

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Locks is editor of the Baptist Times, published in London, England.

Moore Predicts Future
For Amarillo Congregation

By Terry Barone and Ken Camp

Baptist Press
7/22/87

DALLAS (BP)--A former Southern Baptist Convention vice president has told his congregation that barring a drastic change in the convention's direction in the next two years, every board will be controlled by a mindset with which he cannot agree.

On July 12, for the first time Winfred Moore devoted an entire Sunday evening service at First Baptist Church of Amarillo, Texas, to addressing the convention controversy, preaching on "The SBC: Yesterday! Today! Tomorrow?"

Explaining that "the process of working for fairness in the convention brought labels I didn't think I deserved and didn't think this church deserved," Moore said he felt he needed to bring the sermon "out of very deep convictions and probably out of self-defense" and "for the sake of my church."

Moore, who resigned from the Peace Committee June 16 shortly after the committee presented its report to the convention in St. Louis, explained he could not in good conscience remain on the committee.

He particularly found fault with recommendations five and ten which call upon Southern Baptist institutions to "build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Southern Baptists at large" and which call for the continuation of the committee for three years.

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"I believe all of it (the report). I believe the examples cited. But I'm not willing to use it as a hammer on the heads of any other people who have a little different interpretation of the Word of God," he said.

"I could not in good conscience remain on a policing committee, on a watchdog committee. I support the trustee system," he added.

Moore went on to say, "I accept every one of the people (on the committee). They don't believe the Bible more strongly than I believe it. And the strange thing is they don't believe it any differently from the way I believe it. I do not agree with their methodology, and you would not either."

In reference to action recently taken by Southern Baptist Home Mission Board President Larry Lewis, Moore said, "Now folks, they can tell you that we are not headed for a creedal people if they want to, but when you take the Peace Committee report and say to a group of people this report is a mandate to us to follow the opinion expressed here, that comes as close to being creedal as I can imagine anything being."

Moore added he does not believe multitudes of convention employees will be fired, but he said he believes "the pressure is going to be so great that the integrity of many of them will not allow them to stay where they are. And for these I bleed."

Moore explained that he became involved in convention politics due to "intimidation tactics" used against him when his name was mentioned as a possible candidate for the presidency of the Baptist General Convention of Texas in 1983. The intimidation continued after his election in subsequent involvement in the SBC controversy, he said.

He mentioned that within one week's time, he received a number of visits, phone calls and letters questioning his commitment to the infallibility of Scripture.

Several of those who approached Moore said they had been told, "If you move to Amarillo, you don't want to join First Baptist Church because the preacher doesn't believe the Bible. He is a liberal."

Moore said he "looked back to the sermons I preached long before the controversy over inerrancy ever started -- sermons I preached about the Bible -- and I've come to the conclusion that I believe far more of it than they do. I've tried my best to say that, and I've tried my best to preach that throughout the years.

"That kind of gossip does not do the church any good at all," he added.

The message was brought, Moore said, because of First Baptist's "investment" in the SBC through Cooperative Program unified budget and mission gifts and through sending out "missionaries, pastors, educational directors, music ministers and directors of missions."

Moore reported that church records show that First Baptist has given more than \$9.2 million through the Cooperative Program and more than \$19.9 million to all mission causes from January 1960 through June 1987. Moore became pastor of the church in December 1959.

Saying he doesn't think the SBC will split, Moore encouraged his congregation to pray. "I do believe we need to pray much for the convention. And we need to learn what it means to truly love one another, to love the people with whom we disagree."

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Selling Called Ministry
For Holman Bible Salesman

By Linda Lawson

Baptist Press
7/22/87

SEATTLE (BP)--For some people, four weeks on the road with 12-hour days of constant contact with people broken only by long drives and nights alone in motels would seem more like drudgery than ministry.

But not for Bill Reynolds, West Coast salesman for Holman Bibles and Broadman books and supplies, divisions of the Southern Baptist Sunday School Board.

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"I have the best job in the world -- the best product, the best territory, the best people to work with and the best company to work for," he said.

Reynolds has been selling Holman Bibles for 30 years and has stayed with the company through four owners, including the Sunday School Board which purchased the nation's first Bible publisher in 1979. Based in Northridge, Calif., he calls on Christian book stores in California, Oregon, Washington and Colorado.

His three annual trips to the Northwest are his longest journeys from home and the times when he spends three or more weeks on the road.

"The Lord put me into selling Bibles; that's my job," said Reynolds, who worked as a buyer and store manager before joining Holman in 1957.

But selling Bibles and books the way Reynolds does the job involves a lot more than taking orders.

For the first call of the day, he arrives early at the store to participate in devotions with the staff. He checks inventory of his product lines if the store personnel have not had time before his arrival. He seeks out any new employees, gets acquainted and gives them a few tips about selling Bibles.

Then he sits down with the buyer. But before he begins talking about new products, he asks if they have any problems with Broadman or Holman.

"I try to clear these up first and also show my first interest is their business," he said.

Approximately two mornings a week, by prearrangement with store managers, Reynolds conducts short seminars for employees on selling Bibles. Content includes translations, bindings, type faces and the importance of asking customers the right questions to meet their needs.

"The right Bible for the right person at the right time," Reynolds emphasizes. He notes that if a salesperson meets a customer's need, that person will be back for another Bible or for advice on building a core library of Bible reference books.

"The best kind of salesmanship is when you and the customer are working together."

While store managers see the results of Reynolds' work, they may not know that the night before he has gone over their file which includes a list of products they have ordered in the last year.

That morning, before getting in his car, Reynolds has prayed by name for the persons he will work with that day. "As I pray I visualize the buyer so that when I go into the store, I've already been with them," said Reynolds.

While Reynolds travels alone in his car most of the time, he knows the Lord is his constant companion. Also, in the front seat with him is a well-worn cardboard box with his Bible, other books he is reading and his "friends," cassette tapes of gospel music and old Jack Benny and Fibber McGee and Molly radio programs.

In the back seat, where he can reach them easily, Reynolds carries a supply of Holman paperback New Testaments to use in witnessing to people he meets along the way.

The rest of Reynolds' car was aptly described by another writer as a "fire hazard."

It's also his office -- catalogs, brochures, Bibles and books, records, seminar materials and a myriad of other materials arranged in a filing system known only to Reynolds.

Sundays away from home Reynolds attends church with store managers. In a well-worn Bible, published by Holman of course, Reynolds records in the margin by the preacher's text the names of the persons with whom he worshiped.

Reynolds puts about 40,000 miles a year on his car as he travels from store to store. He logs another 10,000 miles by air.

A lot of things could go wrong with the kind of schedule Reynolds maintains.

"I have a philosophy," Reynolds said with a smile. "I break everything down into small things. Then I don't sweat the small things."

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(BP) photo mailed to state Baptist newspapers by BSSB bureau of Baptist Press

Teaching Children Doctrine
Difficult, But Necessary

By Terri Lackey

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GLORIETA, N.M. (BP)--If children are not taught sound Baptist doctrine, the vacuum will be filled with any of a multitude of ideas prevalent in today's society, an editor of children's curriculum warned during the Church Training Leadership Conference at Glorieta (N.M.) Baptist Conference Center.

"For us not to lead children to have an understanding of our own doctrine is to leave them wide open to every wind of doctrine that blows their way," said Robert Brown, design editor of preschool/children's materials in the Southern Baptist Sunday School Board's church training department.

Children's leaders are often reluctant to teach doctrine because it can be abstract, irrelevant to the child or controversial, he said. Also many times leaders won't teach doctrine because "they themselves do not know it. If you are in that category, don't stay there," he advised.

If children's leaders do not begin teaching Southern Baptist doctrine at an early age, "the children begin to accumulate false ideas" about their denomination's beliefs, he said, noting, doctrine taught to children should be sound, understandable and concrete or memorable.

"Theology should be sound and tested by Scripture," according to Brown, who said understanding does not happen all at once but is a "growing process."

A Christian's entire life is a growing process, and part of that process should be memorizing Scripture, he said. "Do not neglect to have children memorize Scripture. That is one way to expose them to the truth."

Theology taught to children should also be understandable, he said, reporting an effort is made each year by the preschool/children's section of the church training department to produce materials children can understand for the annual doctrine study books.

"Children are not ready for everything -- mentally, physically, socially and spiritually," Brown said. "We must present theology in such a way that children can understand. We start with what they do know and relate it to what they don't know or can't understand."

"It's a challenge to us as children's leaders to understand how children think, develop and grow," he said.

Another way to teach theology to children, Brown said, is through dialogue. "By fostering discussion between the child and yourself, you might be able to make theology more understandable. One gift of teaching is clarity."

By making God real to the children, leaders can help them understand abstract concepts of theology, Brown said, noting, "To make God real, start with things he made, showing how he is a God of power and how he loves beauty."

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WMU Invites Applications
For Second Century Grants

By Karen Benson

BIRMINGHAM, Ala. (BP)--Applications are being accepted now through Sept. 15 for the first grants to be awarded from the Second Century Fund of the Southern Baptist Woman's Missionary Union.

The WMU executive board established the fund two years ago as an endowment for the development of women's work for missions around the world, said Catherine Allen, WMU associate executive director.

Grants from the Second Century Fund will be awarded in three main areas: to support WMU leadership development in the United States, including developing WMU organizations in new areas or among new groups; to support leadership development of Baptist women and girls abroad, including assisting organizations similar to WMU; and to encourage an emphasis on WMU and missions education in Southern Baptist seminaries.

Projects which could receive funding include translating and publishing WMU manuals in foreign languages, providing short-term operating funds for a new state WMU organization, sponsoring a lecture at a seminary, or providing scholarships for WMU officers abroad to receive education or training.

"The Second Century Fund is designed to supplement ongoing missions work," said WMU Executive Director Carolyn Weatherford.

"It is an investment in shoring up the foundation of mission support in the future. As women and girls have the opportunity for development through literature, training and inspiration about missions, they, in turn, will lead others to support and participate in missions," Weatherford said.

The fund was established with WMU reserve funds. WMU officials expect it to grow through the years from memorial gifts, bequests from the estates of WMU members and missions leaders and special gifts from donors.

All contributions to the fund will be invested as principal. Only the interest will be spent to award grants. Grant recipients will be determined by the WMU executive board.

The first grant recipients will be announced and featured May 13-14, 1988, when WMU celebrates its 100th anniversary in Richmond, Va., its founding site.

Applications are available by writing: Second Century Fund, Woman's Missionary Union, P.O. Box C-10, Birmingham, Ala., 35283-0010.

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Home Board Names
Prickett Award Recipients

Baptist Press
7/22/87

RIDGECREST, N.C. (BP)--Don and Mickey Solomon, directors of Partners Lodge in Virginia Beach, Va., received the Ken Prickett Award during home missions conference at Ridgecrest (N.C.) Baptist Conference Center.

The Solomons received the award for their creative and innovative ministry in the resort area, said Bill Lee, assistant director in the HMB special mission ministries department.

The annual award is given in honor of Ken Prickett, a missionary who died in 1984. Prickett served in Santa Fe, N.M., and at the time of his death was a national consultant for the special mission ministries department.

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