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Arkansas Baptist State Convention

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One Bright Spot

Arkansas Baptist

March 2, 1989

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HOME MISSIONS

**Pray That They
May Believe**



Cover Story



HMB photo

Pray That

They May Believe 18

Reaching America's 167 million lost persons requires diligent ministry by home missionaries like Augustine Salazar.

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IT'S UPLIFTING

Professor Has Global Ministry

FORT WORTH, Texas (BP)—David Garland loves to tell about the time he and his wife Ellen were on a ship headed to Europe.

Mrs. Garland went to the washroom to do laundry and she started talking with two women. The women were headed to Africa as missionaries. Mrs. Garland, sensing the women were Southern Baptists, said her husband taught at Southwestern Baptist Theological Seminary.

Stunned, both women said their husbands graduated from the seminary. It wasn't long before they realized the husbands had studied with Garland.

Since that time, Garland has believed the quickest way to reach the world for Christ is through his teaching at Southwestern.

Garland, professor of Old Testament, is

entering his 31st year of teaching at the seminary. In that time, he has influenced thousands of students in ministry around the globe.

"I think the thing that encourages me the most about Southwestern is that I can stay in this place and go around the world," Garland said. "And perhaps some students will take with them some ideas that I shared or something we have learned together. There is no way I could take it out there alone."

Garland was pastor of Baring Cross Baptist Church in North Little Rock, Ark., for more than seven years before taking a position at Southwestern in 1958.

"If I have any talent or gifts, I think they are probably in the classroom," he said. ". . . I enjoy and appreciate the students. I have a lot of confidence and trust that they are going to make a difference in the world."

GOOD NEWS!

Master in Dispossession

Psalm 132:2-5

Gabriel Marcel, in his book, *Being and Having*, laments that our civilization teaches us how to take possession of things, when it should rather initiate us in the art of letting go. Marcel called it an "apprenticeship in dispossession."

David had to go through the experience of letting go of his greatest dream, the dream of building a temple for God. In his vow to God, David promised to make every effort to build "a dwelling place for the Mighty One of Jacob" (Ps. 132:5, RSV).

Letting go of a dream is never easy. Promises too large to keep haunt us as this promise haunted David. What might have been sears our consciences, reminding us of past frustrations.

We can learn much about a man from his reactions to being denied what he wants. David's personal "apprenticeship in dispossession" developed in three stages.

An idealistic vision—Man has a universal need to give himself to someone or something larger than himself, to commit himself to a larger-than-life adventure. All his life David had one determined intention—to give God a home in Jerusalem.

David gave himself to this vision. His vow is proof that his was a vision more highly prized than life itself. Even in David's years as an exiled outlaw, the flame of his dream burned brightly.

To David God said, "Whereas it was in your heart to build a house for my name, you did well that it was in your heart" (1 K. 8:18, RSV). In other words, hang on to the vision. Let the cynics go to the bitter end without feeling the force of desire.

An unexpected veto—David hung tenaciously to his vision throughout his career. Then one day when he was free to bring his dream to fulfillment God vetoed the plan. David was not to build the temple. One of his children, a man of peace, would build God's house. No one ever gets everything he wants.

How do we react to being told no? We, who are so accustomed to getting what we want, what do we say when denied our deepest desire? Some rebel against God. Others insist on getting their way. Still others grow bitter and harsh.

A practical variation—David neither rebelled nor despaired. Denied his greatest dream, David redirected his energies. If God said no, then God's will be done. David had a submissive spirit.

More than that, David varied his plan to make the task of building the Temple as easy as possible for his son. He assembled expert workers. He gathered materials. He laid the foundations. He sacrificed his dream for a greater will, the will of God. Here is a picture of a gallant and great man, a man who passed his apprenticeship to become a master in dispossession.

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How Can We Win?

J. EVERETT SNEED

Christians live in the world and yet the world is filled with sin, problems and disappointment. One of the most basic questions that each Christian must answer is: "How will I relate to the world (culture) in which I live?" Across the years, there have been several distinct answers given to this question. Some have said, "I will withdraw from the world." Others have said, "I will blend in with the world." And still others have said, "I will be an agent of change in the world in which I live." If our world is to begin to be a proper place to live, Christians must be agents of change.

Most of us have felt at some time in our lives that we would like to get away from everything. Christians throughout history have had similar feelings. Some of these Christians have taken seriously the claims of Christ to have absolute authority over the Christian in dealing with the world. Some of these people have withdrawn from the world to live a monastic way of life. These individuals have chosen to express their faith by living in isolated communities where they devote their lives to poverty, prayer, and worship.

Individuals who maintain that this is a proper lifestyle have pointed to certain passages in the Old Testament which call for Israel to come out from among the nations and be a separate or special kind of people. They have also pointed to Scriptures in the New Testament which declare that Christians are "a chosen generation, a royal priesthood, a holy nation, a peculiar people. . . ." (1 P. 2:9). These individuals also point to the beloved disciple John's emphasis on establishing a community which can be recognized by the manner of love (*agape*) that it demonstrates.

Before we form these exclusively Christian communities, we need to view all of the evidence of the Scripture. Israel in the Old Testament was not to be God's possession hidden away from the rest of the world. Rather it was to be a nation which was to provide light for the other nations of the world and to point the peoples of the world to God.

In the New Testament, Christians are the called out to live a special life, which has a missionary purpose. Through our lives and verbal witness, we are to point others to Christ. God never intended for Christians to live in monastic exile.

There are still others who have felt that



culture and Christianity should be blended. The problem is that Christians lose their identity and become like the world. They are like the lizard which takes on the coloring of his surrounding. The chameleon Christian loses his impact on anyone.

As one traces Christianity back to the New Testament era, he discovers that this is not a new problem. In the first century, there were Christians who blended Christianity with gnosticism. Docetic gnosticism maintained that all matter is evil. Hence, Christ could not have had a human body but only appeared to have one. This provides the backdrop for 1 John and the prologue to the Gospel of John, as well as certain of Paul's writings.

Paul also had difficulty with individuals in Galatia who were proclaiming a gospel

that had been adapted to the culture (see Ga. 1:6-9). Even if these individuals were sincere in their teaching, they were misusing the gospel.

There are, however, some cultural changes that must be made. Suppose that the Bible had remained in its original languages of Hebrew and Greek. Most individuals would not have been able to have understood even the plan of salvation.

The best approach is for Christians to be agents of change in the world in which they live. Several years ago, a motto of the Southern Baptist Convention's Christian Life Commission was "Helping Changed People Change the World." This emphasizes two important truths: (1) The gospel changes people in their relationship to God and in their relationship to others. (2) The institutions and systems of this world can feel the impact of the gospel.

There are many examples in the Bible where the gospel has impacted culture. The books of Ezra and Nehemiah describe the difference the godly can make on society. The rebuilding of the walls of Jerusalem and the temple as well as moral change was wrought through the lives of a few individuals.

How can Christians be agents to produce change in culture? Christians must courageously stand on a proper biblical foundation if they are to facilitate proper change in the world. If a Christian is to succeed, he must have the proper armament. Paul is saying that the Christian's armament is not for appearance but is for battle against the forces of evil (see Ep. 6:9-20).

Each Christian should recognize that he is not alone. God himself is with us. When we step out on faith and proceed to confront the needs of our society, we can win.

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DON MOORE

You'll Be Glad To Know



The Youth Issues Institute, April 8, is an Arkansas project. Our youth minister writers, our denominational offices, and our Arkansas Baptist dollars have come together to address the burning issues our youth face. The deadline is drawing near for registrations to be in. April 1 is the deadline. Only 500 taken!

This Institute is not for teenagers! It is for those who have responsibility for working with teenagers. It is for those who will dare to address current youth problems with God's eternal wisdom. It is especially for those in churches who have no youth ministry, though it is certainly open to all who desire the help and will register with the first 499 other people.

The format for the Institute is to begin at 10 a.m. with an inspirational message by Rick Caldwell, one of our nation's foremost youth speakers and advisor to youth workers. The five youth ministers who have authored the material on the five critical issues facing youth will be given equal amounts of time to orient those present to the material, the teaching suggestions and other helpful ideas in communicating with youth. A concluding inspirational message will be brought by Caldwell. The Institute will be over at 3 p.m.

The loose-leaf notebook, with teaching helps that can be duplicated by each church, will be provided at no cost for each registrant. The Christian Life Department is making this possible.

Youth revival seminars, lock-ins, retreats, Church Training, teen Bible school, associational camps and special Sunday School lessons are a few of the ways in which this material may be used.

We are indebted to Randy Brantley, Stan Coleman, Arliss Dickerson, Luke Flesher, and David Steele for their diligent efforts in putting together a tool that can be used by all of our churches. Luke Flesher has coordinated the entire project.

Geyer Springs First Church in Little Rock will be the location of the meeting. It can be reached by taking Geyer Springs Road toward downtown off of I-30.

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

Woman's Viewpoint

From Thorn to Grace

DEBBIE SMITH



One of the greatest fears of a woman is the fear of rape. It is an ugly word that is at times difficult to say. Almost six years ago, that word became a reality to me when a very dear and special friend was raped. It happened late one night when a man broke into her apartment and forced himself on her at knifepoint.

When I discovered this had happened, I was immediately thrown into a sea of questions and doubts, at times seemingly drowning in them. You see, my friend was in full time Christian service, on staff at a growing church in Houston, and had given her life totally to the Lord. Like everyone in her church, I was in total shock. "Why would God allow this to happen to her?" Like many others, I wondered why God didn't send someone to rescue her, why she didn't cry out and the man run away (like a popular seminar leader says it happens to Christians). I felt uneasy around her, afraid that I would say the wrong thing, but wanted so much to comfort her and tell her everything would be all right.

During the days, months, and years to follow, my

friend and I spent many lonely hours talking together and to our Lord. You see, I became really the only person, other than the Lord, that she would talk with about her hurts, fears, doubts, and victories. She felt very isolated and did not want to make people feel uncomfortable by bringing up the unpleasant subject of rape.

Through our conversations with each other and our Lord, my friend and I came to understand that the rape was a violent act (not sexual one), and she was the complete victim. There was no reason for others to feel uneasy around her either. She was simply a victim of a violent crime.

Another misconception that we had was that God protected those serving him. After remembering all the pain and hardships that the apostle Paul suffered, the martyrs down the ages, and the Lord Jesus himself, it's easy to see that Christians suffer pain.

Another prevalent false

belief was that if she only had enough faith, then she would have cried out to God and he would have rescued her. She did cry out to God; she had all the faith she needed for a miraculous rescue, but it didn't come. God wanted her to have more faith. She had faith for a miracle, but she needed the faith to walk through the pain and suffering.

My friend and I went through a lot together. She grew and learned a lot, so much that it couldn't be put in this brief article. Through this awful tragedy, God cleared up so many misconceptions that she had about him, about life, about priorities, and about others.

It was such a victory one day when my friend came to me and said, "I am truly thankful to the Lord for the rape." I knew then that God had won the victory, that truly "All things work together for good." She had learned the key of seeing how she had grown and how this "thorn" had become a minister of God's grace in her.

2 Corinthians 12:7-10

Debbie Smith is the director of children's ministries at Geyer Springs First Church, Little Rock. She has been in full-time Christian work for 12 years.

Next Week:

The Price of Silence

A three-part series on the unspeakable trauma of child sexual abuse.

Starting March 9 in the

Arkansas Baptist



Costly Conversion

Former Mormon Faces Difficulty and Joy

by Mark Wingfield
SBC Home Mission Board

PROVO, Utah (BP)—“Dad said I would have committed murder and he would have liked that better than me becoming a Christian,” former Mormon Ruth Cox recalled.

Conversion costs former Mormons like Cox dearly. In small, Mormon-dominated communities around Provo, Utah, Mormons who leave the fold likely will be cut off from family, friends and jobs.

However, Cox said that's a price she and other converts gladly pay to get answers to the spiritual questions they've carried for years.

Cox was raised in Utah in a Mormon family and is a descendant of Mormonism's founder, Joseph Smith.

Her testimony of accepting Christ at age 35 is typical of many Mormons who join evangelical churches. It also illustrates the challenge small Southern Baptist churches face in an area dominated by thriving congregations of the Church of Jesus Christ of Latter-day Saints.

As a 15-year-old, Cox attended a worship service at First Baptist Church in Provo that would change her life 20 years later. She was the babysitter for a Baptist family who lived across the street.

When the neighbor child was to sing in church one Sunday night, Cox reluctantly agreed to attend. The “warm and friendly atmosphere” stuck in her memory for the next two decades.

Cox married, had children and went on with her life in the Mormon church. When marital problems struck, she determined to solve them by becoming a better Mormon, one eligible to enter the sacred temple with her husband.

She began to read the Bible and the Book of Mormon and noticed inconsistencies, she remembered. But no one would answer her questions, she said, noting she was told not to question church authority.

Specifically, Cox wanted to know why the Bible didn't prophesy the coming of Joseph Smith, since it obviously foretold the coming of Christ, she explained.

At the height of her frustration, Cox remembered the Baptist church and warily attended a Sunday service. “I was scared to death,” she said. “I sat on the next-to-the-back row so I could get out the door when the devils starting coming toward me.” Her strict Mormon education taught her that all non-Mormon churches were of the devil. The devils didn't catch her the first time, and neither did the pastor. Cox rushed out the door after the service before Pastor John Meador could greet her.

Five visits later, Meador finally beat her to the door. She flatly refused his offer for prayer or a visit.

With each passing month, Cox became more interested in what she saw at the Baptist church. She checked out every activity, including a Wednesday business meeting.

“That was the first time I had ever seen a church tell its people where the money was going,” she said. “It was a

wonderful experience.”

Six months after her first visit, Cox left a Sunday evening service in turmoil. She drove to a nearby lake and sat in her car. “I didn't even know if God was still alive,” she said.

Even so, she cried out to God in desperation. “If you really can do what you say, go ahead and save me.”

There was no thunder or lightning, and she went home thinking her prayer had fallen on deaf ears. But when she got home, she found her Bible, opened it and understood it for the first time. “It was like it was alive for the first time,” she said. “I was so thirsty, I devoured it.”

The next Sunday, Cox literally ran down the aisle of First Baptist Church to make her decision public. The seed planted 20 years

earlier had finally blossomed.


Cox is now secretary at First Baptist Church. Her children and mother have been converted through her witness.

In retrospect, Cox said, “I'm convinced God's Scripture is right when it says, ‘My word will not return to me void.’”

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Former Mormon Ruth Cox

LOCAL & STATE

Arkansas All Over

MILLIE GILL

People

Ida Dacus was presented a plaque in the Feb. 12 morning worship service at North Main Church in Jonesboro in recognition of 25 years of service as church instrumentalist. Pastor James R. Strait made the presentation.

Don Davis began serving Feb. 5 as interim minister of music for Central Church in North Little Rock.

John McAllister, a member of First Church of El Dorado, was the Arkansan used in the January-February issue of *Missions USA* as a part of the Home Missions Season of Prayer emphasis. He was spotlighted for his volunteer efforts with the Liberty Association Crisis Center in El Dorado, with home missionaries Mildred McWhorter and Jim Queen, the Arkansas Disaster Relief Unit, and Arkansas' Baptist Men construction team.

Don Hubbard began serving Feb. 19 as pastor of First Church of Carlisle, coming there from First Church of Almyra. He and his wife, Valerie, have two children, Julie, and Brad.

Delsia Grimmitt of Alexander died Feb. 10 at age 100. She had been a member of Immanuel Church of Viny Ridge for 27 years. Survivors are three daughters, Ethel Reddick of North Little Rock, Agnes McAllister of Alexander, and Callie Mae Huchingson of Montebello, Calif.; 22 grandchildren; 28 great-grandchildren; 26 great-great-grandchildren; and one great-great-grandchild.

Frank Shell, former pastor of First Church of Clinton, is serving as pastor of Easthaven Church in Kalispell, Mont.

Reece Kirksey Parker of Russellville died Feb. 11 at age 93. He was a member of Second Church of Russellville and was retired from the City of Russellville Street Department. Survivors are his wife, Mary Bradshaw Parker of Russellville; a daughter, Bernice Owens of Pottsville; one sister; one granddaughter; and two great-grandsons.

John Holston began serving Feb. 19 as interim pastor of Baring Cross Church in North Little Rock.

Robert Blann, a member of East Main Church of El Dorado, has completed his

service as interim pastor of First Church in Warren.

Ken and Hope Overton, who recently were appointed as missionaries to Brazil, have had their departure for language school postponed until June because of visa delays. They will be living at 305 River, Benton, AR 72015.

Afton Kirkpatrick of Little Rock died Feb. 18 at age 83. He was a member and deacon of Calvary Church in Little Rock where his funeral services were held Feb. 20. He was a retired directory operations manager for Southwestern Bell Telephone Company. Survivors include two sons, Jerry A. Kirkpatrick, pastor of First Church of Heber Springs, and Ronald Kirkpatrick of Memphis; a daughter, Anita Sue Nance of Houston, Texas; a brother; 10 grandchildren; and one great-grandchild.

Briefly

Oark Church ordained Pastor Kenneth Dale McGee Jan. 29 at the Shady Grove Church in Van Buren. Those participating were Herbert Stout, George Domeser, director of missions for Clear Creek Association, Ted Gentry Sr., Bob Wilson, James Simons, and Edgar Rozell.

Tumbling Shoals Mission is scheduled to begin services Easter Sunday, March 26. This new work will be sponsored by First Church and South Side Church of Heber Springs and Highway Church of North Little Rock.

Forrest City First Church observed Sanctity of Human Life Sunday by placing 400 white crosses on the church's lawn. Delton M. Beall is pastor.

Horseshoe Bend Church broke ground Jan. 29 for a new 12,000 square foot, two-level educational building which will house 15 classrooms and a fellowship hall. David L. Johnson is pastor.

Jonesboro First Church has launched two new ministries using the telephone. One will respond to viewer calls at the close of the church's Sunday telecast. The other ministry, "The Listening Post," will provide a weekday service for those needing counseling.

Bingham Road Church in Little Rock will have KTHV newscaster B.J. Sams as guest speaker March 5, according to Pastor Bill Hilburn.

Mountain Home First Church launched its Home Missions Season of Prayer emphasis Feb. 19 when Charles L. Chaney, assistant to HMB President Larry Lewis, was speaker.

Ward Calvary Church observed payment of a loan on the church building with a noteburning service Jan. 22. Pastor John Sammons was moderator and W.T. Byrum, director of missions for Caroline Association, was speaker. Others participating were Homer Scruggs, chairman of deacons, and Ron Gross.

Osceola First Church has launched a Together We Build program. Committee leaders include Pastor Earl R. Humble, Ann Moore, John O'Brien, Freddie Hendrix, Marilyn Ballew, Marsha Gibson, Kay Trentham, Carolyn Fletcher, Kenneth Sulcer, S. Shoemake, Catherine Gillespie, and Gene Teaford.

Magnolia Central Church held a groundbreaking service Jan. 29 for a \$2.7 million 39,000 square foot educational activities building. Over the past five years \$1.5 million had been reserved for the building program with additional funds to be provided through a "Challenge to Build" program. Participating in the groundbreaking were Dot Landes, Sue Rogers, J.W. Powell, Wayne Newton, J.N. Williams, Don Impson, Ken Sibley, and Pastor Rich L. Kincl.

Grannis Church will ordain interim pastor Dale Heagwood to the preaching ministry and Wayne Wise to the deacon ministry March 5.

DeQueen Hispanic Mission will have a building dedication service March 19 with Jimmy Barrentine, director of missions for Bowie County Association in Texas, as speaker. **Oscar Salazar** will begin serving as pastor March 25.

Crossett First Church held a Missions Fair Feb. 12 in which all missions organizations participated.

Searcy Temple Church recently purchased sanctuary choir robes which were used for the first time Feb. 12.

Fort Smith East Side Church is conducting a Sunday School growth campaign Feb. 25-March 5 with Bob Thompson, regional church development consultant, as leader.

'Make A Difference!'

"Make A Difference" will be the theme of the 1989 Arkansas Baptist Youth Convention when it convenes Friday, March 24, at the Statehouse Convention Center in Little Rock.

This year's edition of the annual event, which is sponsored by the Church Training Department of the Arkansas Baptist State Convention, will spotlight youth evangelist Dean Finley of Atlanta, Ga., and Harbor, Christian musicians from Nashville, Tenn.

In addition, the program will feature a live intercontinental telephone conversation with Southern Baptist missionary Deb-

bie Moore, a native of Hope who is serving in Liberia. Participants also will take in a videotaped preview of Commission '89, the Southern Baptist Foreign Mission Board appointment service scheduled for April 11 in Little Rock.

Other program highlights will include Christi Freely, the current Miss Teen Arkansas; the Southern Ensemble from Southern Baptist College in Walnut Ridge; Adoration, a Baptist Student Union ensemble from Arkansas State University in Jonesboro; Alex Ennes, a music student at Ouachita Baptist University in Arkadelphia; and Jerry Cound, a heart transplant recipient from

North Little Rock.

The Youth Convention will be held in three sessions, at 10 a.m., 2 p.m., and 6 p.m.

The annual event, which drew 2,500 persons in 1988, is intended for all junior and senior high school-age students.

Retirees Needed

Naibenders for Jesus, a group of Arkansas Baptist Men who provide volunteer teams to help churches erect buildings, are looking for retired persons who can give substantial amounts of time to volunteer construction projects.

According to Naibenders coordinator Frank Allen, the group has already scheduled one project each month during the spring, with prospects of at least 10 projects before year's end.

The group, organized in May 1988, completed five projects last year.

The Naibenders set up camp at the construction site and live in their trailers and motor homes during the project. While some team members come and go during the project, many remain on site until completion.

Retired persons interested in assisting with volunteer projects may contact Allen by writing Rt. 1 Box 25, Williford, AR 72482, or by calling collect at 501-966-4982.

Child Crisis Seminar

A one-day seminar for Pastoral Care with Children in Crisis will be conducted at Arkansas Children's Hospital in Little Rock on March 20.

The speaker will be Andrew D. Lester, professor of psychology of religion at Southern Baptist Theological Seminary in Louisville, Ky. He is accredited through several clinical pastoral counseling associations and the author of books for Christians coping with emotional crises.

The registration fee of \$35 is due no later than March 13. To register or for more information, contact Blanche Moore, Director of Continuing Education, Arkansas Children's Hospital, 800 Marshall, Little Rock, AR 72202-3591.

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THINK ABOUT IT!

The true test of intelligence is not how much we know how to do, but how we behave when we don't know what to do.

—Sunshine

One Bright Spot

Growth in Missions Giving One Highlight of 1988

by Mark Kelly

Managing Editor, Arkansas Baptist

For Arkansas Baptists, 1988 was a year somewhere between middlin' and poor, at least statistically.

Baptisms were way down. Other additions to membership were even further off. And most ongoing ministry programs also lost ground, a couple of them significantly.

The only exception was in missions giving, and in that area Arkansas Baptists made substantial progress.

Missions Giving And Church Receipts

In early February, leaders of the Arkansas Baptist State Convention announced that the 1988 Dixie Jackson Offering for State Missions had surpassed its goal by \$50,000, setting a new record of \$525,187.09. That good news came on the heels of a report that December 1988 Cooperative Program receipts of almost \$1.3 million had set a new record for December giving and brought receipts for the year within 1 percent of budget requirements.

The \$12,784,661 given to missions through the Cooperative Program during 1988 represented an increase of 6.5 percent over 1987 gifts and was accompanied by a 3.5 percent increase in total undesignated receipts in local churches. Those two statistics represent a notable change from 1987, when undesignated receipts rose 4.9 percent but Cooperative Program gifts in-

creased only 3.3 percent.

According to statistics recently obtained from the Research Services Department of the Baptist Sunday School Board, total receipts in Arkansas Baptist churches amounted to \$134,350,685, an increase of 2.4 percent over 1987. Total missions expenditures of \$23,165,615 represented an increase of 4.8 percent over the previous year.

But the solid increase in missions gifts, and the accompanying good news of higher church receipts, proved to be about the only bright spot among a whole raft of depressing statistics summarizing the year just past.

Baptisms and Other Additions

One of the worst bits of news is that, while Southern Baptists finally managed to reverse the downward trend in baptisms nationally, Arkansas Baptists suffered a larger decline than they had the previous year.

According to the Sunday School Board statistics, Arkansas Baptist churches baptized 11,676 persons in 1988, a decline of 1.96 percent from 1987. That compared to a previous year decline of .38 percent.

In addition, 236 congregations—almost one in five—reported no baptisms during the year at all. And, like last year, a mere 20 churches, only 1.6 percent of the total number of congregations, accounted for 18.3 percent of the state's total baptisms.

But even more dramatic than the decline in baptisms was the drop in the number of membership additions other than baptisms.

Arkansas Baptist churches added 15,718 persons to their rolls through means other than baptism during 1988, a full 4.7 percent less than they added in 1987, which itself was 3.3 percent lower than the previous year.

Despite the decline in baptisms and other additions, Arkansas Baptists did barely manage to post an increase in membership for the year. Resident membership in the churches increased 1,423 to a total of 322,727 (.44 percent). Total membership increased 3,928 to a total of 483,483 (.82 percent).

The 27,394 additions to church rolls offset losses of 23,466 for the net gain in total membership of 3,928. On the average, Arkansas Baptist churches had to take in 6.6 new members to establish a net gain of one.

The majority of members lost, as well as those added by means other than baptism, are accounted for by transfers of membership between Baptist churches.

Ministry Programs

Only one ongoing ministry program of Arkansas Baptist churches posted a membership increase during 1988, and two of them suffered substantial declines.

Woman's Missionary Union came back from a slight decrease in 1987 to enroll 519 new members, according to the Sunday School Board statistics. The 1.9 percent increase brought WMU's statewide membership to 28,495.

The largest decrease recorded among the ministry programs was in Brotherhood, although the statewide decrease was significantly lower than the national decline. Arkansas Brotherhood chapters lost 778 members during the year, a decline of 6.6 percent, for a total membership of 11,094. Nationally, Brotherhood suffered an 8.3 percent loss.

The only other significant decrease, according to the statistics, came in Church Training. Despite a national increase of 2 percent, Arkansas Baptist churches lost 2,397 persons from their training rolls, a decline of 3.1 percent, for a total membership of 75,581.

Two other programs suffered slight losses also. Church music enrollment in the state dropped 428 to 51,615, a decline of .8 percent. The 1988 Sunday School enrollment total of 256,090 was 65 less than 1987, a decline of .03 percent.

The Sunday School Board statistics were compiled from 1,282 Uniform Church Letters submitted by Arkansas Baptist churches. (See facing page for 1988 statistics for the entire Southern Baptist Convention.)

Arkansas Baptist Statistical Summary, 1987-1988

	1987	1988	Change	%
Baptisms	11,910	11,676	-234	-1.9
Other additions	16,495	15,718	-777	-4.7
Resident Membership	321,304	322,727	1,423	0.4
Total membership	479,555	483,483	3,928	0.8
Sunday School	256,155	256,090	-65	-0.03
Church Training	77,978	75,581	-2,397	-3.1
Woman's Missionary Union	27,976	28,495	519	1.9
Brotherhood	11,882	11,094	-788	-6.6
Church music	52,043	51,615	-428	-0.8
Undesignated receipts	100,082,845	103,608,935	3,526,090	3.5
Total receipts	131,148,935	134,350,685	3,201,750	2.4
Cooperative Program	12,008,824	12,784,661	775,837	6.5
Total missions	22,108,957	23,165,615	1,056,658	4.8

1988 SBC Gains Elusive

by Jim Lowry

Baptist Sunday School Board

NASHVILLE (BP)—Although increases outnumbered decreases for Southern Baptists in 1988, the denomination appears to be mired in a period where statistically significant gains are elusive and long-term trends are flat, according to figures released by the convention's Sunday School Board.

In the gains column for the 1987-88 year, eight of the 10 key reporting areas were higher than the previous year, figures from 36,874 Uniform Church Letters received in the board's research services department showed.

Increases included baptisms, where the total was 346,320, an increase of 7,825, or 2.3 percent, over the previous baptism total of 338,495. This increase follows a decrease of 6.8 percent in 1987. Baptisms have dropped four of the last six years.

The church membership increase of 0.6 percent, or 90,726, brings the total membership in Southern Baptist churches to 14,818,496. This gain, of slightly more than two new members per church, is the smallest increase in church membership since 1930.

The number of churches in the denomination increased by 0.8 percent, or 281, to a new total of 37,567. The 111 net gain in the number of churches is the largest net gain in number of churches since 1965.

Sunday school, the denomination's

largest program, decreased in 1988 by 0.4 percent, or 30,733, to a new total of 7,911,373. It was the biggest loss for the Bible study program since 1978. In 1986-87, Sunday school maintained a virtual status quo in enrollment, registering a 0.0 percentage change, with a numerical drop of less than 2,000.

Church training, which registered a similar break-even year in 1986-87, had a gain of 2.0 percent, or 39,801, to bring the total enrollment for the denomination's discipleship training program to 1,993,738. It was the first gain for church training since 1983, when an identical 2.0 percent increase was achieved.

Church music enrollment in Southern Baptist churches registered the 23rd consecutive increase, with a gain of 2.1 percent, or 35,724, to a new total of 1,774,018. Churches first reported church music participation on the Uniform Church Letter in 1957, when an enrollment of 553,021 was listed. Except for losses in 1960 and 1965, music enrollment has increased to become the third-largest program in Southern Baptist churches.

Enrollment in Woman's Missionary Union increased by 0.5 percent, or 6,450, in 1988 to reach a total of 1,203,929. It was the third consecutive gain for WMU, which has gone up almost 39,000 since 1985.

Brotherhood enrollment declined by 8.3 percent, or 47,476, to a new total of 525,511. Changes in program age-grouping and the reporting process on the Uniform

Church Letter affected the size of the loss for Brotherhood, said Martin Bradley, director of the research services department.

Mission expenditures by Southern Baptist churches grew by 4.1 percent in 1988. It was an increase of almost \$27 million, to reach a new total of \$689,598,220. The percentage increases for mission expenditures for the past three years have been below increases of previous years, all of which were between 7.3 and 12.7 percent since 1972.

Total tithes, offerings and special gifts through churches was \$4,129,259,580, a 3.0 percent increase of more than \$120 million over the previous year.

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SOUTHERN BAPTIST STATISTICAL SUMMARY, 1987-1988

	1987 Total	1987-88 % Change	1987-88 Numerical Change	1988 Total
Churches	37,286	0.8	281	37,567
Baptisms	338,495	2.3	7,825	346,320
Church Membership	14,727,770	0.6	90,726	14,818,496
Ongoing Sunday School Enrollment	7,942,106	-0.4	-30,733	7,911,373
Church Training Enrollment	1,953,937	2.0	39,801	1,993,738
Ongoing Church Music Enrollment	1,738,294	2.1	35,724	1,774,018
Ongoing WMU Enrollment	1,197,479	0.5	6,450	1,203,929
Ongoing Brotherhood Enrollment	572,987	-8.3	-47,476	525,511
Mission Expenditures	\$ 662,691,289	4.1	\$ 26,906,931	\$ 689,598,220
Total Tithes, Offerings, and Special Gifts	\$4,008,914,325	3.0	\$120,345,255	\$4,129,259,580

WMU Exec to Retire, Wed

by Karen Benson

Woman's Missionary Union, SBC

BIRMINGHAM, Ala. (BP)—Carolyn

Weatherford, 59, executive director of the Southern Baptist Woman's Missionary Union, announced Friday, Feb. 17, she will retire Sept. 1 and will marry a Southern Baptist pastor.

Her fiancé is James Joseph Crumpler Sr., 61, pastor of Mount Carmel Church in Cincinnati. He is a former president of the State Convention of Baptists in Ohio and has been on the state convention's executive board, and Southern Baptist Sunday School Board.

The announcement ends years of speculation about what may be the most closely watched romance in the Southern Baptist Convention. Of all agencies and institutions in the SBC, Weatherford is the only female executive director. She has held WMU's top post for 15 years and has dated Crumpler for five years.

The wedding will be at noon Saturday, Aug. 19, in Vestavia Hills Baptist Church in Birmingham, Ala., where Weatherford is a member. Weatherford's nephew, W.P. Weatherford Jr., and her former pastor, C. Otis Brooks, will officiate.

Wedding ceremony plans have not been completed, Weatherford said, but both want the wedding to be a happy, worshipful experience. The closing song will be the



Weatherford and Joe Crumpler

WMU centennial hymn, "God, Our Author and Creator." WMU celebrated its centennial in 1988.

The reception will be held at the national WMU Building on the outskirts of Birmingham. The couple is planning a honeymoon trip to Europe. They will live in Cincinnati.

Although Weatherford will retire Sept. 1, she will take accrued vacation the final weeks, making her last day in the office Aug. 11.

Weatherford made the announcement during a called meeting of all WMU national headquarters staff. She introduced Crumpler, who had flown to Birmingham the day before.

The announcement was timed to coincide with "Focus on WMU Week" on the SBC calendar, which also was the week of Valentine's Day.

Letters announcing her retirement and engagement were mailed simultaneously to members of the WMU executive board. Marjorie J. McCullough, national WMU president, said she will appoint a search committee immediately, with hopes the committee will have a recommendation to present to the board at its next meeting June 10 in Las Vegas, Nev.

Following the announcement in Birmingham, Weatherford and Crumpler flew to Cincinnati, where Crumpler was to make the announcement to his congregation Sunday morning, Feb. 19. Crumpler has no plans to retire from the pastorate at Mount Carmel, where he has been since 1962.

The wedding will be the first marriage

for Weatherford, the second for Crumpler. Crumpler's first wife, Eleanor Ford Crumpler, died of cancer in 1982.

Crumpler has three children. His oldest, James Joseph (Jim) Crumpler Jr., is a high school government teacher and track coach in Cincinnati. He and his wife, Susan, have Crumpler's only grandchild, 1-year-old Amy Elizabeth, who already calls Weatherford "Grandma."

Crumpler's daughter, Molly Crumpler Miller, is a Spanish teacher in Cincinnati, where she lives with her husband, Kim. His youngest son, Tom Crumpler, is a high school band director in Trenton, Ohio.

The WMU staff has affectionately referred to Crumpler as "Mr. Weatherford," and his children have teased him about which one's last name will be used. But Weatherford made clear she will change her name to "Carolyn Weatherford Crumpler" and will not hyphenate it.

"This is an exciting time for WMU, and I feel good about leaving WMU at a time when it is at one of its crests," she said. "Even though we did not have a major gain in enrollment last year, the observance of our centennial year has helped to bring the public image and concept of WMU to its highest level, ever."

The timing could not be better to step aside, Weatherford said. Just last year, WMU paid the debt on its new \$8.6 million headquarters complex and observed a year-long celebration of a century of mission support, missions education, mission action and personal witnessing.

Although she feels good about the timing, Weatherford admitted she will have difficulty leaving 31 years of professional WMU work.

Exercise Discipline

by Breana Kent Paine

New Orleans Seminary

NEW ORLEANS (BP)—"No athlete competes in the Olympics without submitting himself to rigorous training," Lucien E. Coleman Jr. told students at New Orleans Baptist Theological Seminary. "And no disciple of Christ runs the race of life without self-discipline."

"To be a disciple is to submit oneself to discipline," said Coleman, a professor of adult education at Southwestern Baptist Theological Seminary in Fort Worth, Texas. "One

who claims to be a disciple (of Jesus Christ) without accepting the necessity of discipline is like one who wants to be a Cajun who doesn't like pepper. . . . Discipline is mandatory.

"The obscene spectacle of secret liaisons with prostitutes and church secretaries, of preachers inhabiting lavish penthouses, resort homes (with) gold-plated bathroom fixtures and other symbols of heathenistic buffoonery have little in common with a pauper from Nazareth who had no place to lay his head."

Coleman emphasized: "We cannot guarantee that those around us will live according to the Christian ethic. But we

can, by the quality of our lives, make it certain that they know what the Christian ethic is."

The motivation for this disciplined life should come from within the Christian, he added. Otherwise, a Christian would "fall into the trap of legalism."

"The legalist obeys the rules because someone has written it down in a book; the Christian obeys the rules that are written on the tablet of his heart," he explained. The latter "finds joy in the very running of the race; for as he runs, he knows. . . that this is the life that is worth living."

A disciplined life is costly, however, for it involves self-denial, he said, noting that

many people look at the hard demands of this kind of discipleship and decide they want to be "free."

"The truth is, only those who do submit themselves to this discipline are truly free. The athlete who lives loose and easy, doing what he wants to, and then collapses with exhaustion. . . is not a free man.

"Only the player who has paid the price on the practice field can play the game with freedom and abandon. And only the Christian who has paid the price in the prayer closet, in the arena of human relationships, and in the moral struggles within his own soul will stand free and unbound amidst the crises of life."

CHURCH MUSIC

Using What Works

Seminar Addresses Rewards and Frustrations

by Charles Willis
Baptist Sunday School Board

NASHVILLE (BP)—Leading a music ministry in a small church can be both rewarding and frustrating, according to participants in a seminar at the Southern Baptist Sunday School Board.

About 60 people attended the first "Music Leaders in the Small Church" seminar sponsored by the board's church music department.

(BP) photo / Jim Veneman



Registration for the first small church music seminar exceeded expectations. Here Tommy Keoun, a church music consultant, leads a session in creative use of the hymnal.

Bobbie Norris, an elementary schoolteacher and volunteer music director at First Baptist Church of Wink, Texas, said the members appreciate the expanding music ministry for its contribution to worship but have been surprised at the cost of sheet music for the choir.

Before Norris accepted her volunteer role, the annual music budget had been about \$50. A jump to \$1,200 was something of a shock to the members, she said.

In the choir, lack of men is a problem, a situation she said is common in smaller churches.

Judy and Kevin Boles made last-minute arrangements to drive from Lynn, Ala., to

the Sunday School Board offices in Nashville after he discovered the seminar announcement in "Upbeat," a church music department newsletter, only one week before the event.

Boles works full time as minister of music and youth at Lynn Baptist Church, but for now is paid a part-time salary. Mrs. Boles is a volunteer children's choir director.

A recent graduate of Samford University in Birmingham, Ala., he has served several small congregations and said he works to lead churches to make music a part of worship.

"Some smaller churches seem to view music as a form of entertainment rather than an integrated part of the worship service," he said.

Mrs. Boles said she believes adults who do not sing at church set an example that their children follow.

"The men don't sing, and therefore the boys don't sing," she reflected. "I wish we could overcome that."

Steve McAnally, a volunteer music director for First Baptist Church of Belmont, Miss., left an associate in charge of his concrete business to attend the seminar. McAnally was "drafted from the choir" to become director when the church's full-time minister of music resigned two years ago.

"My biggest challenge has been my lack of formal musical training," he admitted. "But I have a good group of people in choir. Some are musically trained, and they are a very cooperative group. They've made up for a lot of my shortcomings."

Joel Oliver, minister of youth and music at Earle (Ark.) Baptist Church, said the adult choir he directs includes 12 to 15 members who did not have the advantage of music education through the public school. In contrast, the children's choir of 18 enthusiastic participants has the advantage of a band class in the local school.

Oliver, who said no one taught him "how to do a music program out in the real world," pronounced the seminar a success only halfway through the program. "I'm excited about going back home to put what I've learned into practice over the next several years," he said.

And Norris, who took all her "personal days" from the school system to attend, said she had no regrets: "This is the kind of teaching I needed. The conference leaders work in churches with small choirs. People who work with choirs that have more members than are in my church can't

know what my problems are."

Boles said he learned "it's OK to do the things that will work. Music that doesn't help people worship does no good."

McAnally said directing church music "is probably the first thing, including making a living, I've immersed myself in and have enjoyed. I've seen the power of the Lord, in that I am least of all able to do what I have done. It's not without its discouraging times, but overall it's been a real blessing."

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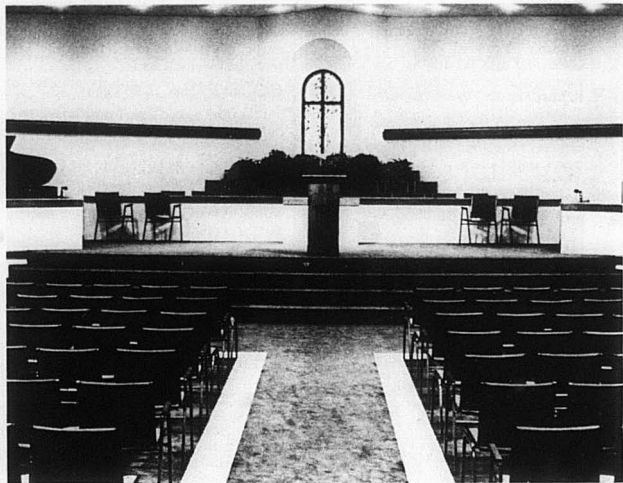
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The Woodland Heights Baptist Church of Conway recently completed construction of its new sanctuary and educational building. The 15,800 square foot building is the young congregation's first facility. It was built at a cost of \$375,000 and provides a 375-seat sanctuary, 24 classrooms, and office and kitchen space. Thousands of dollars of labor and materials were donated by members and friends of the church. The project also required the purchase of 27 acres of land at a cost of \$150,000. David Hatfield is pastor of the congregation.



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Open Arms and Hearts

by Mark Wingfield
SBC Home Mission Board

MIAMI (BP)—Southern Baptists in Miami have begun assisting hundreds of Nicaraguan refugees while bracing for thousands more expected to arrive in south Florida soon.

Currently, Nicaraguan refugees are arriving in Miami at a rate of 200 to 300 per week. Many arrive aboard buses which come in with full passenger loads and empty baggage compartments.

Federal officials estimate as many as 100,000 could arrive in the South Florida city this year. Up to 3,000 refugees are entering the U.S. through Texas each month, fleeing intense political and economic oppression in their homeland.

Many of the Nicaraguan refugees choose Miami because of the large community of Latin American refugees already there. Nicaraguans seeking refuge in Miami join thousands of others still fleeing Cuba, Haiti and other Latin American countries each year.

The addition of thousands of Nicaraguan refugees into Miami's already volatile racial mix worries city officials who say Miami might not be able to accommodate more refugees.

As government agencies become overwhelmed with the chaotic situation, more refugees are turning to local churches for assistance, said Reinaldo Medina, pastor of Iglesia Bautista Estrella Belen in Hialeah, a predominantly Hispanic section of



Miami area pastors shop for food to distribute to refugees.

Miami.

"The situation is desperate, and it's going to get worse," he said.

Currently, about 25 Hispanic churches in Miami Baptist Association are dealing with refugees on a regular basis. The assistance they offer varies depending on available resources and lay involvement.

Mike Daily, associational director of church and community ministries, has begun coordinating the latest relief efforts among the churches. The association is preparing to open a refugee ministry center at one church if the situation worsens as expected.

In early February Medina and five other pastors were the first to benefit from special hunger relief funds channeled through Miami Baptist Association from the Florida Baptist Convention and Southern Baptist Home Mission Board.

Daily took the group shopping at a wholesale grocery store so they could provide essentials for refugees coming to their

churches for help.

The pastors and some of their laymen pushed five-foot-long metal carts down the wide aisles of a warehouse market. They loaded the carts with 100 lb. bags of rice, cases of Corn Flakes cereal, 25 lb. boxes of Quaker Oats and other food staples.

By the time the pastors reached the checkout lane, perspiration dripped through their clothing as they pushed the carts stacked four feet high with food. Daily stood at the cashier's window for 10 minutes cashing \$2,500 in traveler's checks sent from the state convention.

Volunteers at the churches later divided the bulk foods into smaller portions for distribution to families in need.

At Medina's church, about 40 people showed up the following night to receive packages of food prepared especially for them. Large bags and boxes stuffed with food sat in metal folding chairs in a Sunday school room when the refugees arrived. Each bag was marked with a family's name and the number of people in the family.

Medina spoke to the assembled group before distributing the goods. He prayed and sang with them, handed out Spanish New Testaments and tracts, and attempted to assess the individual needs of each family.

"We have opened our arms and our hearts and are very glad to help you for free," he explained. "Regardless of what material needs you have, we want to help you."

Medina, a refugee himself, came to the U.S. in 1979 from Cuba. He was a Cuban pastor who had been held as a political prisoner for 13 years.

"I know what it is like to be starving to death, to not be able to see loved ones. I understand what it means to be away from the country you love," he explained in an interview. "That's why I feel led to help these people. I think Christians should try to minister to those in need."

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Pastor Declines HMB Post

by Mark Wingfield
Home Mission Board

ATLANTA (BP)—A Georgia pastor declined to accept employment with the Southern Baptist Home Mission Board after some members of the agency's trustees questioned practices of the candidate's church and its support of the convention's budget.

Benny Clark was elected associate director of the special ministries department Feb. 7 by the trustee executive committee. However, Clark, in a Feb. 15 letter to HMB President Larry Lewis, declined to accept the position, citing differences with trustees.

Clark will remain pastor of Trinity Baptist Church in Conyers, Ga. He was not scheduled to begin work with the HMB un-

til March 1.

Trustee Ron Long, pastor of Glenwood Hills Baptist Church in Lithonia, Ga., expressed concerns about Clark to Lewis soon after the executive committee unanimously elected Clark. Long was present at the meeting and said he voted. However, he did not voice disagreement with the action at the time.

Lewis said trustees did not raise concerns at the executive committee meeting because they said they assumed the questions had been disclosed and dealt with prior to Clark's presentation for election.

Long told Baptist Press, "At that time I was under the impression that Mr. Clark had been thoroughly screened and all of those problems had been worked through."

Lewis said he subsequently received telephone calls from "several directors across the nation" who expressed many of the same concerns Long had raised about Clark's election. Lewis said he discussed the concerns with each of the directors in an attempt to resolve the conflict.

"These issues were not surfaced during the employment screening process," Lewis said. "I will be personally reviewing that process to make sure potentially controversial issues are brought to my attention in the future."

Clark said none of the directors confronted him directly with the concerns. However, it became obvious that enough directors were concerned that the matter would be dealt with in their March meeting, Clark said.

Lewis said directors raised five concerns: "minimal" support by Clark's church of the Southern Baptist Cooperative Program, the convention's unified funding plan; Clark's affiliation with the Southern Baptist Alliance; the ordination of women as deacons in Clark's church; the lack of Sunday night worship at Clark's church; and Clark's role in a controversy in Stone Mountain Baptist Association.

Long said these concerns are not theological but relate to "a lack of commitment to missions" and a "direct and deliberate attempt to drive a wedge among Southern Baptists" by membership in the Alliance.

Clark responded: "What hurt more than anything, what stabbed me in the heart, was that this church was accused of not being missions-minded. That's simply not true."

Trinity Baptist Church performs multiple local missions ministries such as Bible clubs for children, a Fun Wagon in the summer and a food bank, and has participated in missions events out of the United States, said Clark, previously a resort missionary in Utah.

Clark said he received no pressure from Lewis or other HMB administrators to decline the position and that the decision is his own. "I feel good about my decision," he said. "All I care is for Southern Baptists to know this was not a theological battle. No one has challenged my theology. They challenged my church and the way we do church."

Lewis expressed concern that Clark had been inconvenienced by the event. "In the single pre-employment interview I had with him, I was impressed with his skills and Christian character," he said.

"I also regret that the concerns of consequence to the directors were not surfaced prior to the election of Mr. Clark," Lewis said. "I shall work to prevent a recurrence of this type thing again."

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Trustees Approve Title

Construction Start Also Given Go-Ahead

by Jim Lowry

Baptist Sunday School Board

NASHVILLE (BP)—"A New American Commentary" has been approved unanimously by Southern Baptist Sunday School Board trustees as the title of the board's new 40-volume commentary.

Trustees also voted during their Feb. 13-15 meeting to begin construction on a nine-story office/conference tower at board headquarters in Nashville. They received information related to financial operations, Sunday School Board service to the Southern Baptist Convention and the Baptist Telecommunication Network.

All six of the commentary's consulting editors were invited to attend the meeting to talk with trustees about the proposed title and answer questions concerning progress toward the June 1991 release of the first volume.

Paige Patterson, one of the consulting editors and president of Criswell College in Dallas, presented the title to trustees on behalf of the consulting editors with a rationale for the selection.

"A New American Commentary" builds on the heritage of an out-of-print commentary, "The American Commentary," which is known among the academic community for its reverence for and high view of Scripture from the inerrancy position, Patterson said.

The earlier commentary was begun in 1876, Patterson said, as the first commentary to be produced for Baptists. The volume on Matthew, written by John A. Broadus, is still widely used today, he added.

By using the title, "A New American Commentary," with a frontline, "An Exegetical and Theological Exposition of Holy Scripture," the new commentary "will be placed in the same historical stream as this earlier, scholarly and respected work," Patterson said.

Consulting Editor Russ Bush, philosophy professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas, addressed a question raised earlier by

several trustees about including "Baptist" or "Southern Baptist" in the title.

Baptist identity will be strong within the denomination because the board's Broadman Press is to be the publisher, said Bush, who has been nominated as academic dean at Southeastern Baptist Theological Seminary in Wake Forest, N.C. By not using "Baptist" in the title, the commentary volumes can be used widely by evangelical Christians of many denominations, he added.

Trustee John David Laid, chairman of the publishing and distribution subcommittee and a retired pastor from Clarksville, Tenn., also shared preliminary artwork with trustees that incorporates the Southern Baptist logo on the cover.

The nine-story office/conference tower was approved by trustees without opposition. The vote gave the go-ahead for construction to begin immediately on the building, which will be located on top of the board's Operations Building. Contracts were approved by trustees at total projected costs of \$15.5 million, which will be paid from the board's fixed-asset reserve fund.

Expected completion date for the project is September 1990. The building will have 147,000 square feet in the nine floors, but only five and three-quarters floors of office space will be completed initially, leaving room for future expansion.

A board income and expense report for the year ending Sept. 30, 1988, showed a total income of \$166.5 million. Total revenue was 0.5 percent below budget but 6.6 percent above the previous year.

The program of Holman Bible Publishing was one of the most encouraging sales areas. Board leadership noted a 65.2 percent gain was registered because of strong sales of new products from Holman, especially the UltraThin Bibles and the Disciple's Study Bible.

The board's teaching and training network, BTN, has made several changes in operations and programming, trustees were told, which have led to cost savings and an improved product for local churches. As of

Jan. 31, the network included 1,503 subscribers.

Providing quality products and service for local churches was the focus of the opening-night session for trustees, who expressed concern and commitment that the Sunday School Board be responsive and flexible with churches to answer their requests.

Increased time for trustee input into planning and understanding Sunday School Board issues was discussed during a plenary session, in which a recommendation from the general administration committee was approved 44-18 to keep the number of trustee meetings at two per year.

Several trustees asked that the agenda be expanded during the semi-annual sessions to provide additional time for business and committee work.

An evening dinner with trustees and administration provided a time to honor James W. Clark for his 35 years of service to the board. Clark, senior vice president for publishing and distribution and former executive vice-president, has announced he will retire May 31.

In addition to a cash gift, trustees voted to give Clark the new commentary set as the volumes are released.

A nominating committee report also was approved, re-electing trustee officers for the second year. Warren Hultgren, pastor of First Baptist Church in Tulsa, Okla., was re-elected chairman; Roland Maddox, a real estate developer from Memphis, Tenn., vice-chairman; and William G. Wilson, pastor of Brentwood Baptist Church in Brentwood, Tenn., recording secretary.

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Trustees Vote to Contribute

NASHVILLE (BP)—Southern Baptist Sunday School Board trustees have voted to contribute \$400,000 toward eliminating indebtedness on the Southern Baptist Convention Building in Nashville.

The action came during the Feb. 13-15 trustee meeting in Nashville in response to a proposal by board President Lloyd Elder and unanimous recommendation of the general administration and business and

finance committees of the trustees.

The money will come from the board's contingency reserve fund, which the SBC requires of each agency to meet emergency needs.

The convention has a debt of about \$2.5 million on the building, which houses eight SBC entities, Elder explained. The debt is due Oct. 1, 1989, and Elder said estimates indicate contributions to the

Cooperative Program will not be sufficient to pay the debt.

When the building was approved in 1983, convention planners projected paying indebtedness through the capital needs section of the Cooperative Program allocation budget. Capital needs generally are for construction at SBC entities and are paid after the basic operating phase of the budget has been met.

However, contributions in recent years have lagged, and funding for the capital needs section has not been reached.

The problem was discussed during a January meeting of the SBC Inter-Agency Council, composed of executives of the 20 national agencies of the 14.8-million-member denomination, Elder said.

"My concern grew out of that meeting," he said. "We were asked to find a solution to a funding problem."

The entire capital needs section is "about \$17.5 million behind," Elder said, noting the majority of that has not been spent. The only funds that have been spent are the expenses to build the SBC Building, resulting in the \$2.5 million debt.

The building, occupied in 1985, cost \$10.5 million, trustees were told.

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PEOPLE TO DEPEND ON

History Meeting April 25-26

NASHVILLE, Tenn.—"Baptists in America: 175 Years of National Organization" is the theme of the April 1989 annual meeting of the Historical Commission, SBC, and Southern Baptist Historical Society.

Participants will meet at the Southern Baptist Convention Building in Nashville, Tenn., April 25-26, 1989. Registration and hotel information can be obtained by contacting the Historical Commission, SBC, 901 Commerce St., Suite 400, Nashville, TN 37203; phone 615-244-0344.

Baptist Historical Materials Available

The Southern Baptist Historical Library and Archives in Nashville, Tenn., is now open to all researchers. Operated by the Historical Commission, SBC, the center contains 70,000 annual of associations and conventions, 20,000 books, 15,000 reels of microfilm, 4,000 pamphlets, and large files of Baptist newspapers, periodicals, audio and video recordings, photographs, manuscripts, and denominational archives.

For a free brochure on the SBHLA, contact the Historical Commission, SBC, 901 Commerce Street, Suite 400, Nashville, TN 37203-3620; phone 615-244-0344.

Pray That They May *Believe*



Week of Prayer for
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March 5-12, 1989

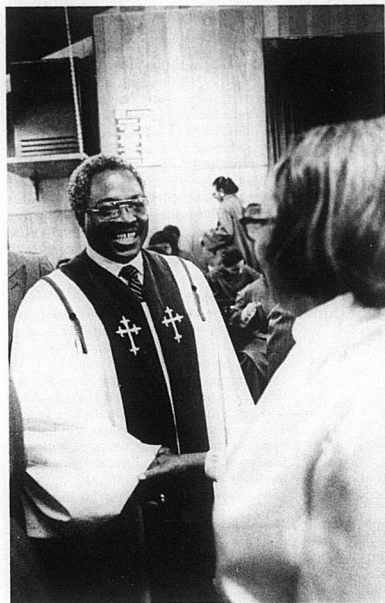
Annie Armstrong Easter Offering

National Goal: \$39 million

Seeking to share the gospel with America's lost is a monumental task. The lost in America are 167 million strong. They are people like the migrants home missionary Augustine Salazar works with in California (far left). They are found in the black community in Chicago where Donald Sharp works through the Chicago Metro Baptist Association (left). They are people in the New England states with whom Ray Allen works (below). They are found on the nation's waterways and in resort areas where retired home missionary C.L. Hanshew continues to work (bottom).

The lost of America are as varied as their locations. They are black, white, single, married, old, young, poor, rich, rural, urban. It will take a variety of approaches to meet them on their own ground. It will take money to support the work of the missionaries committed to the task. Most of all, it will take the support of Southern Baptists committed to prayer.

Tell, give and pray that they may *believe*



SBC EXECUTIVE COMMITTEE

Budget Cuts Proposed

by Marv Knox
Baptist Press

NASHVILLE (BP)—Operating under new "performance-oriented" guidelines, the Southern Baptist Executive Committee has proposed a 2.05 percent decrease for the convention's next budget.

The guidelines link Cooperative Program budget goals to previous receipts. Consequently, the 1989-90 goal has a ceiling of \$134,787,543, the amount received during the fiscal year that ended Sept. 30, 1988.

The current Cooperative Program basic budget, set according to "goal-oriented" procedures, has a \$137.6 million target. Following the same budget-setting procedure, Southern Baptists have not met the overall Cooperative Program budget for most of this decade, have built a backlog of capital needs commitments and have fallen below the pace of inflation.

The Executive Committee approved new budgeting procedures and the 1989-90 Cooperative Program goal during its Feb. 20-22 meeting in Nashville. Both actions are subject to approval by messengers to the convention's annual business session June 13-15 in Las Vegas, Nev.

The proposed Cooperative Program budgeting procedure has two parts:

First, it mandates that the goal for the Cooperative Program's "basic budget"—operating funds distributed to 18 convention organizations, which conduct evangelistic, missionary, educational and church-starting ministries worldwide—be "no greater than the Cooperative Program receipts for the last fiscal year of record."

For example, the goal for the 1989-90 budget, which begins Oct. 1, could not be larger than receipts for the 1987-88 budget.

Second, it directs that from 1990-91 forward all Cooperative Program income received in excess of its basic budget be distributed equally between its "program advance" and "capital needs" budgets.

To illustrate, suppose the Cooperative Program received \$2 million more than its

basic budget goal. Of that excess, the program advance budget would distribute \$1 million to the 18 recipients according to the percentages by which they received the basic budget. The capital needs budget would distribute \$1 million between previously approved building projects for various SBC organizations.

The new budgeting procedure was initiated in January by the SBC Inter-Agency Council, comprised of the executives of convention entities. The IAC proposed the measure as part of a comprehensive plan to ease the SBC's growing capital needs deficit. The new procedure was designed to enable Cooperative Program recipients to set their budgets more accurately and to allow the convention to pay off its capital needs commitments.

The Executive Committee's program and budget subcommittee approved the new procedure during its meeting Jan. 18-20. The Executive Committee approved the final proposal without discussion Feb. 21.

The budgeting procedure will benefit the convention, predicted William F. Harrell, chairman of the program and budget subcommittee.

"It's good economic procedure to have your budget based on past performance," said Harrell, pastor of Abilene Baptist Church in Martinez, Ga. "Goal-oriented budgets have not worked. Common sense indicates we need to go to a procedure that will work.

"We will let the people of the Southern Baptist Convention set the goal by demonstrating good stewardship year to year. The more we give one year, the greater our budget can be later."

The procedure puts the responsibility for the convention's financial future where it should be, he added: "We do not have a committee establishing goals that are unattainable. The challenge shifts to the people, not a committee."

Although the process has not yet been approved by the convention, the Executive

Committee's proposed 1989-90 budget abides by its restrictions. The 2.05 percent decrease is borne by 15 of the 18 recipients.

Agencies with proposed gains are Golden Gate Baptist Theological Seminary in Mill Valley, Calif., \$193,109, part of the first installment of a five-year, \$1 million special allocation to provide endowment for faculty-staff housing allowances; the Christian Life Commission, \$37,358 to help establish an office in Washington; and the Stewardship Commission, \$19,895 to help promote the SBC's Planned Growth in Giving campaign.

With most SBC entities expected to take budget cuts, the proposed 1989-90 budget is even tighter than its initial goal, set by the Executive Committee last fall. The committee then proposed a zero-growth \$137.6 million basic budget goal, the same as the current budget's.

Committee Chairman Charles W. Sullivan, pastor of First Baptist Church of Lenoir City, Tenn., urged Southern Baptists to pray for the SBC's unified budget: "I would encourage all of the churches of our convention to earnestly pray for and study how they can increase their contributions and support of the Cooperative Program. This is tremendously important in light of the great needs which we have with our foreign missions program and our home missions program."

Presidents of the SBC Foreign and Home

State WMU Annual Meeting

March 21-22
First Baptist Church
Rogers

Tuesday: 10 a.m., 2 p.m., 7 p.m.
Wednesday: 9:30 p.m.

Heard: Dr. Wana Ann Fort, Zimbabwe; Charles Carroll, Singapore; Beverly Hammack, HMB; Marjorie McCullough, president, WMU, SBC

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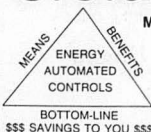
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mission boards echoed Sullivan.

"Unless something happens to change the trend, and we cannot send the missionaries who want to go and have to draw back on the work that we're already trying to do, these will be the worst of times in Southern Baptist history," said R. Keith Parks of the Foreign Mission Board.

"The Cooperative Program is not just a budget line," said the Home Mission Board's Larry Lewis. "It is the lifeline of our mission work, not only in America, but around the world."

Observers noted the new budgeting procedure should help the mission boards because of its mandate to divide receipts

Next week:

Reports from the SBC Executive Committee meeting dealing with a proposed new Religious Liberty Commission and renewed efforts to defund the Baptist Joint Committee on Public Affairs.

over the basic budget 50-50 between the capital needs and program advance budgets.

The Foreign Mission Board does not receive capital funds through the budget, and the Home Mission Board receives a limited amount. But together they get the lion's share of all other national Cooperative Program receipts—50 percent for the FMB and 19.54 percent for the HMB.

Previously, all capital needs have had to

be funded—a feat not accomplished recently—before the mission boards could receive advance budget funds. Now they are to get in on the over-and-above money immediately after the basic budget is met. That benchmark should be easier to reach, since it is tied to past receipts instead of future goals.

Capital needs also were the focus of two other Executive Committee actions.

First, it made the debt on the four-year-old SBC Building in Nashville a "priority item" for the 1989-90 budget. The building is home to eight SBC entities and is the only convention-approved capital expenditure for which funds already have been borrowed.

The \$2.5 million initiative was proposed by the Inter-Agency Council. The SBC Sunday School Board, which does not receive Cooperative Program funds, has agreed to provide \$400,000. The balance will be paid in 12 monthly installments, off the top of Cooperative Program receipts.

Program and budget subcommittee chairman Harrell said the up-front effort to pay off the building debt makes economic sense: "This is the only thing we have borrowed money against with the promise of funds coming from the capital needs budget. We are spinning our wheels paying interest when we could eliminate the debt. It is a roadblock to any other capital needs."

Second, the Executive Committee voted to "reschedule" unfunded capital needs—which were to have been paid during 1985-90—over a 10-year period from 1990 to 2000.

Those capital needs total more than

\$22.9 million and are divided between the six SBC seminaries, the Home Mission Board and the Radio and Television Commission. Receipts are to be distributed annually on a prorata basis.

The rescheduling plan also was offered by the Inter-Agency Council. It is necessary because the SBC has been "falling more and more behind, getting in debt to ourselves," Harrell said.

The promised capital needs money has not been spent, he said, but added: "We are doing this to maintain the integrity of the process. If we did not honor these commitments, we would damage our credibility with foundations that provide matching funds. We would never get matching funds again."

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Former Executive Director, SBC Christian Life Commission

Friday, March 3, 6:30 p.m.—"An Overview from Underneath: Reminiscences and Ruminations" (Dinner will be served at a cost of \$2.50. Reservations are necessary, call 661-1129.) *Hicks Hall*

Saturday, March 4, 7 p.m.—"The Prophethood of the Believer" (*Sanctuary*)

Sunday, March 5, 10:45 a.m.—"The Moral Word in the Gospel" (*Sanctuary*)

All sessions will be held at Pulaski Heights Baptist Church, 2200 Kavanaugh Blvd., Little Rock. The public is invited. There is no charge except for the Friday evening banquet.

Pulaski Heights Baptist Church

Dr. William H. Elder III, Pastor

Convention Uniform

Equal Before God

by Michael D. Johnson, First Church, Pine Bluff

Basic passage: Philemon

Focal passage: Philemon 4-20

Central truth: We are all equal in God's sight.

All of us are required to submit to authority. Children to parents, employees to employer, and citizen to government are but a few of the occasions where we follow the will of others. In the Apostle Paul's day the practice of slavery was commonplace and was another arena where authority was exerted.

In Philemon, the shortest of Paul's letters, Paul indirectly addresses this issue. Paul wrote this letter from prison which leads us into a 13-week study on Paul's prison epistles.

Philemon is apparently known to Paul, and was perhaps converted under Paul's preaching (v. 19). Philemon's home also served as a meeting place for church, and Philemon himself was well known for his Christian charity (vv. 2,5-7).

The circumstances are unknown, but apparently Paul, even in prison, had then opportunity to preach the gospel. Onesimus, a runaway slave of Philemon's, became a Christian through Paul's witness. Paul encouraged Onesimus to go back to Philemon and sent this letter to pave the way.

Paul does not appeal to Philemon as a slave owner who should show mercy, but as a Christian who should accept Onesimus in love as a brother in Christ. When this relationship is fully understood, the question of slavery becomes moot.

Christianity brings all believers into a new relationship with God and each other. The ground at the cross is level. Our individual responsibility is to treat others with love, compassion, and as fellow members of the body of Christ.

Paul obviously wished to keep Onesimus as a disciple and had contemplated doing so (vv.13-14). Paul knew, however, that Onesimus and Philemon must first restore their broken relationship.

Some speculate that Philemon did accept Onesimus as a fellow Christian and returned him to Paul. The writings of Ignatius, an early church father, frequently mention a Bishop Onesimus of the Ephesian church. While this cannot be proved, it could support the reason Philemon was included in the New Testament.

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Life and Work

Unity

by Don Moseley, Sylvan Hills First Church, Sherwood

Basic passage: 1 Corinthians 12:14-27

Focal passage: 1 Corinthians 12:20

Central truth: Every Christian is part of the living body of Christ whose unity is dependent upon its immense diversity.

When Jesus described the church he most often used living organisms as metaphors: he spoke of the bride, the vine and the branches, a flock (sheep) and shepherd, a family, etc. The greatest metaphor used was no doubt that of "body" as Paul describes the church as the body of Christ. Our focal passage (v. 20) points to the fact that the body of Christ has many members, yet they are one.

The Apostle Paul had already given the specifics in verses 12-13. There he gives us two truths essential to understanding who we are in Christ. The first truth is that we were "baptized" into the body of Christ "by one Spirit." We have been immersed into his body. The second truth is that we have not only been put into something, but something has been put into us. We "have been all made to drink into one Spirit."

Now the real rub comes with our immense diversity. That seems to be the point of all our disunity. But Paul wanted us to understand that our unity is really dependent upon our diversity. He stresses every believer's mutual dependence upon each other if the body is to function in unity.

There is no place in the body of Christ for the philosophy of rugged individualism or self sufficiency. We need each other as a human body needs all of its parts functioning. Diversity is important (v. 17). We cannot all function the same way. We did not choose our particular gifts. God gave them as he willed (v. 18). Therefore, we cannot afford the luxury of saying, "I have no need of you" (v. 21). We need one another. Paul rejects the spirit of independence and helps us to understand that we must have an understanding of our interdependence. Paul wants us to understand that we also need those who seem to be less important because their gifts may be less visible (vv. 22-24). We must learn to suffer with those who suffer and rejoice with those who rejoice (vv. 25-26). Because we are the body of Christ we must allow his Spirit to produce his unity within us.

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Bible Book

Into All The World

by Timothy L. Deahl, Olivet Church, Little Rock

Basic passage: Acts 9:32-10:48

Focal passage: Acts 10:25-29, 30-34,44-48

Central truth: The gospel is available to all people.

It was a lesson that Peter should have learned from Jesus' earthly ministry: The gospel of God's salvation is available to all people. The willingness of the Messiah to reach all people was evidenced by those with whom he spoke (e.g., the Samaritan adulteress) and ate (publicans and sinners).

Peter somehow had not incorporated this marvelous openness of the gospel presentation into his own missionary outreach. It took a divine intervention, a summons, and a vision to implant this truth in Peter's mind and ministry. His experience, and Luke's recording of it, vividly illustrates three truths of the gospel. The first of these is that the gospel which was delivered to us is a gospel of grace. Those who have received God's grace recognize that salvation is neither merited nor bought by personal righteousness. Peter's vision (vv. 9-16) taught him that "God is no respecter of persons" (v. 34; see also vv. 25-26).

Second, Peter also was convinced that the gospel of salvation by grace is available to everyone (see 1 John 2:2). Peter's reaction, recorded in verse 47, was to ask why anyone could deny baptism to these Gentiles who had been saved. This truth is correlative to the first one; when one adequately understands the basis of God's salvation offer, he understands the extent of that offer.

In the third place, what is recorded in this text reinforces the principle that the gospel is evidenced in all who believe. It certainly should not be surprising that every person who receives God's gift of life will give evidence of the same. Luke mentions no less than three attestations. One, those who believed received the Holy Spirit just as the Jewish followers of Jesus had (see v. 47). Notice that speaking in tongues did not constitute the gift of the Holy Spirit; rather, this miraculous sign provided external evidence that the Spirit was indeed present in their lives. Two, they magnified (exalted, praised) God. Three, they were baptized, publicly demonstrating their faith in Jesus Christ as Lord.

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FOREIGN MISSIONS

Need for Change Seen

Audit of Work Since 1950 Shows Trends

by Art Toalston

SBC Foreign Mission Board

RICHMOND, Va. (BP)—Numbers alone—no matter how impressive—are not the best way to assess the effectiveness of Southern Baptist missionary work with overseas Baptists, a recently completed computer analysis of Southern Baptist foreign mission work from 1950 to 1987 shows.

The analysis recommends further strengthening of the Southern Baptist Foreign Mission Board's evangelism, discipleship, and church starting efforts and deployment of more workers and resources to areas of the world where people have few opportunities to hear the Christian message.

Three years ago, FMB President R. Keith Parks voiced "serious doubt" about missions-as-usual in his report to trustees. Parks advocated change.

Missionaries and staff members began researching and rethinking the approaches to foreign missions. New strategies for communicating the gospel in today's world were proposed and approved by trustees, a process that is continuing.

The analysis of foreign mission work from 1950 to 1987 was undertaken by Jim Maroney, Foreign Mission Board evangelism and church growth consultant, and missionary Jim Slack, church growth director for Southern Baptist work in the Philippines.

The proliferation of computer technology has made the time right for such a study, Slack said, adding, "We've not been able to gather all this data and do all this analysis until recent years."

The research shows numerical growth in Baptist work overseas has been "appreciable" over the years, but adds that a "more analytical approach ... reveals poor growth" in most areas of foreign missions.

Overseas baptisms, for example, increased from 15,620 in 1950 to 203,824 in 1987. But the average annual growth rate decreased from 9.3 percent during the 1950s to 7.6 percent since 1970, according to Maroney and Slack.

Focusing on the 1970-1987 period, the researchers found that many believers who were baptized did not remain involved with Baptist congregations. Overseas Baptists reported 444,090 more baptisms than church members in those years.

Clark Scanlon, board director of research and planning, said the research supports current board strategy calling for analysis of church growth trends.

"These studies, made with openness and honesty, are for the purpose of analyzing where we are, where changes are to be made," Scanlon said. "Right now we are considering plans for 1990 and beyond that come out of the insights gained from these studies."

Maroney called the research "an audit of our evangelism and church growth for the past 37 years." Slack added it is "careful yet aggressive," and said it depicts "what the status of the church is in the face of an unevangelized world." Without such inquiry, Baptists might become "complacent and feel like we're doing quite well."

"The Holy Spirit has a greater opportunity to lead us into needed areas of work when we have an accurate picture of the world we live in," Slack said.

The study touched on Bold Mission Thrust, a 25-year program adopted by Southern Baptists in 1976 and aimed at helping every person in the world hear the

gospel by the year 2000.

The original Bold Mission Thrust goal of 5,000 Southern Baptist missionaries by the year 2000 will be surpassed, according to projections. The goal has been revised upward to 5,600. Volunteer goals already have been surpassed.

But reaching Bold Mission Thrust goals in baptisms, new churches and other overseas categories is doubtful in light of current growth rates, the researchers said. Some 800,000 baptisms per year, for example, were envisioned at the outset of Bold Mission Thrust. But the researchers project less than 520,000 baptisms for the year 2000.

Recommendations in the report call for Southern Baptist missionaries and overseas Baptists to explore ways to achieve 11 percent annual growth in the various categories instead of the current 6 to 8 percent growth.

The researchers' findings also reflect lopsided global evangelization efforts.

Reviewing statistics from 1986 for mission work in 104 countries, Maroney and Slack noted that seven countries accounted for 78 percent of the increase in churches: Brazil, Nigeria, the Philippines, South Korea, Kenya, Mexico and India.

In five of the "big seven" countries—Brazil, Nigeria, the Philippines, Kenya and India—100 or more churches were planted. Ten missionaries were assigned to India at the time; 752 were working in the other four countries—an average of 188 per country.

The remaining 97 countries reported only 313 new churches. Fifty-five countries reported no growth or a decrease in churches. Nearly 1,000 Southern Baptist missionaries were assigned to those 55 countries, an average of 18 per country. In 34 countries, a two-year plateau or decline was evident.

Counting all 16,699 churches assisted by Southern Baptist missionaries in 1986, 51 percent were in Brazil, Nigeria, the Philippines and South Korea. And 22 countries accounted for 87 percent of all churches. Meanwhile, 38 countries shared less than 1 percent of the churches.

In 1985, 25 countries accounted for 83 percent of all churches, 89 percent of all baptisms, 86 percent of all church members and 88 percent of all Sunday school members. And 90 percent of all preaching points, or possible future churches, were in 25 countries. According to Slack, other denominations also report much of their growth in a relatively small number of countries.

Elsewhere throughout the world, "encouraging growth cannot be found in heavily unevangelized countries and heavily populated areas with the possible exception of India," the researchers pointed out.

Mays Appointed Missionaries

Stanley O. and Iva May were among 20 people named missionaries by the Southern Baptist Foreign Mission Board Feb. 14 at New Bridge Church in Richmond, Va. The Mays will live in Zimbabwe, where he will be starting and developing churches.

Since 1986, he has been pastor of Midway Church in Melbourne. A native of Memphis, Tenn., May is a graduate of Union University in Jackson, Tenn., and Mid-America Seminary in Memphis.

He has served on the staff of churches in Tennessee and is the former pastor of First Church, Fisher.

The former Iva Grynner, she is a native of Mississippi and attended Southern Baptist College in Walnut Ridge.

The Mays have three children: Jennifer Ruth, Jonathan Owen, and Steven Jeffrey. The family will go to Rockville, Va., in March for a seven-week orientation before leaving for the field.



The Mays

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WORLD

Physical and Spiritual

BEIRUT, Lebanon (BP)—The pastor of Beirut's Mansourieh Baptist Church visited a bedridden man who had sent for him.

The man told the pastor he had found the way of salvation and wanted to become a Baptist "because I want to belong to a church that does what it says it believes."

The sick man's only previous contact with Lebanese Baptists had been through Maria Daoud, a physical therapist.

Daoud is employed by the Near East Baptist Mission, the organization of 24 Southern Baptist missionaries who were forced to leave Lebanon by the U.S. State Department two years ago. Daoud's ministry is one of many that continue in Lebanon without the presence of missionaries.

She goes to the homes of poor people who cannot afford to pay for therapy and the severely handicapped who cannot go to centers where they might get help.

In one house, she tries to persuade a 25-year-old man to look for work he can do in a wheelchair. Sobhi, who was struck in the neck by a random bullet just after getting his degree in engineering, says he won't leave the house because he can't bear the pity of others. Daoud tries to interest him in spiritual books.

In another home, she gives breathing exercises to Claire, a partially paralyzed 4-year-old, and helps her empty fluid from her lungs. Sometimes she brings Claire a special gift—a fresh egg for her dinner. The child's medicine costs her father half his monthly salary. Three other children must be fed. Once Daoud found Claire turning blue. "I thought she was dying, but I worked and I prayed and she got better," she recalls.

She also visits a home for the aged where she has many patients. One of them is Nawal, who has multiple sclerosis. Nawal can't move her arms and barely can talk. When Daoud finishes Nawal's treatment, she plugs in a small cassette player, puts the earphones over Nawal's ears and goes on to another patient. When she comes back, Nawal tells her about the Christian message she has just heard.

Once she told the therapist, "I found him."

Daoud asked, "Who?"
Nawal replied, "Jesus."

Battles, car bombs, disease and crime keep adding people to Lebanon's thousands of handicapped. Various agencies care for them, but the Baptist ministry is the only one that takes treatment into their homes and brings the gospel along. The bedridden man said of Daoud, "She comes with the love of God, and a light follows her into the room."

Daoud once hated her patients. "The whole ugliness of war seemed to be mirrored in them," recounts Southern Baptist missionary Frances Fuller. "Every day Maria had to work in a hospital where many of the patients had been injured by bullets or artillery shells or car bombs. She had to try to help them walk again or sometimes just help them keep breathing."

Growing up, Daoud's own life was warped by war. An artillery shell killed one of her closest friends.

Missionary Bill Trimble, who suffered from ongoing back pain, became one of her patients in 1984. As Daoud put it, "I gave him my treatment and he gave me his."

With her new faith came a new depth of compassion for patients that now anchors her ministry. And her work will go on, whether or not the missionaries return.

Another Country Joins Force

MONTEVIDEO, Uruguay (BP)—Baptists in Uruguay joined others involved in world evangelization when they sent two seminary students as temporary missionaries to Argentina in December.

Carlos Seoane and Reuben Blanco are the first missionaries sent out by Uruguayan Baptists, said Southern Baptist missionary Wally Poor. They will work with Southern Baptist missionary Steve Smith and the churches in the Argentine province of San Juan. Some of their work in the mountainous province will be in an area where Southern Baptists provided relief for earthquake victims a few years ago.

Uruguayan Baptists raised about \$500 to support the two missionaries for several months. Seoane and Blanco will return to Uruguay in March and report on their work. Baptist leaders hope the reports will boost churches' giving to the missionary offering enough to fund at least one career foreign missionary.

German Church to Celebrate 25th

Fellowship Baptist Church in Mannheim, West Germany, will be celebrating its 25th anniversary on June 4. Former pastors, members, and friends are cordially invited to send greetings and helpful information concerning the church. Correspondence should be addressed to: Rev. Warner Bumgardner, Mannheim Middle School, APO New York 09086.

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