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Arkansas Baptist Newsmagazine, 1985-1989

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January 8, 1987

Arkansas Baptist State Convention

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Good news, Arkansas!
Jesus loves you!



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January 8, 1987

Arkansas Baptist
Newsmagazine

Good news, Arkansas!
Jesus loves you!



ABN photo / Millie Gill

Sharing the love of Jesus with others will be the focus of the "Good News, Arkansas—Jesus Loves You!" emphasis sponsored by the ABCS Evangelism Department in 1987. In early March, runners will carry a torch through each of the state's 42 associations, spotlighting the "Good News, Arkansas" emphasis on personal evangelism. A witnessing booklet has been developed for the statewide effort by the Evangelism Department.

In this issue

4 estate planning

Following January's emphasis on Christian wills, the ABN offers the first of a four-part series on estate planning.

12-13 foreign society organized

A mission society to start new churches overseas has been chartered by three "conservative" Southern Baptists. In two Baptist Press articles, the principals explain their rationale for starting the "Genesis Commission" and Southern Baptist leaders respond.

Sanctity of Human Life Sunday Jan. 18

'I have set before you life...' (Deut. 30:19)

Fourteen years ago this January the Supreme Court legalized abortion. By a vote of seven for and two against, the highest court in the United States ruled that a woman has a constitutional right to decide in consultation with her physician whether to terminate a pregnancy. This ruling has had a dramatic impact on the nation's abortion practices.

In 1972, the year prior to the Supreme Court's 1973 *Roe v. Wade* decision, the total number of abortions reported in the U.S. was 586,760. By 1981, the year with the most recent complete statistics available, the total number of abortions reported in the United States had climbed to 1,300,760. That year 358 legal abortions were performed per 1,000 live births.

Although early reports indicate that the number of abortions has leveled off and even begun to decline slightly, some communities now have more abortions than live births. According to marital status, unmarried women obtain an estimated 81 percent of all abortions. According to age category, 1 percent of abortions are obtained by women under age 15, compared to 27.5 percent for women 15 to 19, 35.2 percent for women 20 to 24, 20 percent for women 25 to 29, 10.6 percent for women 30 to 34 and 5.7 percent for women 35 and older.

Against this backdrop of the tragic reality of abortion, Sanctity of Human Life Sunday is an occasion for Southern Baptists to concentrate on this moral issue.

Sanctity of Human Life Sunday is a time to confess. Confession based on true repentance is the bedrock upon which the church builds its witness to the world and carries out

its mission in the world. As with other moral issues, the church has often failed to address abortion with the degree of moral insight, compassion, and steadfastness that is needed. We need to confess that as church members we have not respected the dignity of human life with the depth of commitment called for. We have not spoken with sufficient courage against secular society's cheapening of God's gift of life.

Sanctity of Human Life Sunday is time to choose. God has made us free moral agents. As such we must make decisions. We cannot escape, ignore or forfeit this responsibility. We must decide as individuals and as communities of faith what we think about moral issues. Even though we are free to decide which road to travel, God urges us to choose life. As the author of life, his bias in favor of life comes as no surprise.

Sanctity of Human Life Sunday is a time to commit ourselves. The choice for life involves a commitment to act in the world. Southern Baptists need to pray about abortion, seeking God's guidance for moral clarity about positive actions to take. Southern Baptists need to study the issue, searching for the causes and solutions. Southern Baptists need to work for alternatives to abortion. Southern Baptists need to influence public policy through responsible political involvement.

On Jan. 18, Sanctity of Human Life Sunday can be a timely reminder that the author of life beckons all of us to choose life.

Produced by the staff of the SBC Christian Life Commission.

Ouachita claims challenge grants

ARKADELPHIA—Two challenge grants totalling \$750,000 have been claimed by Ouachita Baptist University, thus enabling the institution to have held a groundbreaking ceremony for a \$2 million construction and improvement project on Dec. 11. The larger grant, for \$500,000, was made by Little Rock businessman Frank Hickingbotham, chief executive officer for TCBY Enterprises, who was present to lead in the ground-breaking. A \$250,000 grant also was made by the J. E. and L. E. Mabey Foundation of Tulsa, Okla.

The challenge grants and those from in-

dividuals and other companies will finance construction of an addition to the Riley Library, renovation of the existing structure, strengthening library holdings, computerization of the library, and a cooperative project for an electronic link with Huie Library at Henderson State University.

As a part of the ground-breaking ceremonies, Daniel Grant, president of Ouachita, announced that the OBU Board of Trustees had approved the re-naming of the expanded building, Riley-Hickingbotham Library in recognition of the contribution given by Frank Hickingbotham.

Roy Nix to serve Colorado convention

Roy Nix, a Mission Service Corps volunteer with the Arkansas Baptist State Convention for the past two years, has been assigned to serve as director of the Colorado Baptist Foundation and Church Loans Corporation, effective Jan. 5.

Nix has worked as special projects coordinator for the church extension program of

the ABCS Missions Department and also served as liaison with the SBC Foreign Mission Board on the Laity Abroad Program. In his new capacity, as in Arkansas, he will serve as a full-time volunteer through Mission Service Corps, a Southern Baptist program which recruits self-supporting individuals to work in mission settings.

What holds us together?

The editor's page

J. Everett Sneed



The fact that Southern Baptists are able to function and work together is a mystery to many. There is no hierarchy to compel any church to do anything that it doesn't wish to do. So the question arises "what unifies or holds together Southern Baptists?"

There are undoubtedly many cohesive factors which unify the largest non-Catholic denomination in the world. Foundational to all that we do together is our source of authority, the Bible. Most would accept without reservation the statement made by the "Baptist Faith and Message," a confession of faith adopted by the Southern Baptist Convention in May 1963. It says of the Bible, "... it has God as its author, salvation for its end, and truth, without any mixture of error, for its matter."

Horace Greeley said, "It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom."

The adherence of Baptists to the Bible does make them free, indeed. Almost all Southern Baptists believe the Bible, and we do well to allow them to do so without interference or confusion.

An outgrowth of our belief in the inspiration of the Holy Scripture is a body of doctrine that we hold in common. While there is considerable diversity among Southern Baptists, in 1963 the Southern Baptist Convention adopted a confession of faith or a body of doctrines that we hold in common. These 17 doctrines form the broad framework of teachings adhered to by most Southern Baptists. In the preamble the "Baptist Faith and Message" says of its principles, "that they are statements of religious conviction, drawn from the Scripture, and are not to be used to hamper freedom of thought or investigation in other realms of life."

The use of the "Baptist Faith and Message" as a guideline will continue to be a wholesome, unifying force in Southern Baptist life. If used as a creed, however, it will lead to the division, heart-break, and fragmentation of Southern Baptists.

A third cohesive force in the life of Southern Baptists is our emphasis on salvation by grace through faith. Baptists have long insisted that people enter into the kingdom of God and become brothers and sisters through the new birth (John 3:3). When an individual is redeemed, God becomes his Father and all others who have experienced salvation become a part of his family. This is the basis for real unity and cooperation.

Through salvation, an individual receives a new life, a new attitude, a new spirit, a new motive, a new purpose, a new loyalty, a new family, and a new group of brothers and sisters.

A group of redeemed individuals should react differently from those who have not experienced the new birth. By virtue of a new

relationship in Christ, redeemed individuals should love one another. The salvation experience should mandate a desire for the happiness of others.

As redeemed, we should appreciate our family status and work for its edification. We should think similarly on matters of the kingdom because we are of the kingdom. We should instinctively work for unity as a goal of life and encourage it in the behavior of others.

A fourth instrument which provides cohesion for Southern Baptists is the Great Commission. Few, if any, have taken the Great Commission as seriously as have Southern Baptists. We see in it the marching orders for our churches. It embraces all that God wishes his church to do. It is simple to understand and yet world-encompassing in its scope.

The Great Commission admonishes a New Testament church to do three things. First, in the process of our going, we are to "make disciples." Second, those that have been "disciplined" are to "be baptized." Finally, we are to "teach" those who have become a part of our churches. The requirements of the Great Commission will never be fulfilled until every individual has heard the good news of the saving grace of the Lord Jesus.

Finally, the longtime practice of cooperation of Southern Baptists should continue to serve as a unifying force. In 1845, Southern Baptists chose the system of cooperation as the method by which we would carry out our mission enterprises around the world. This cooperation is exemplified in the district association, the state convention, and the Southern Baptist Convention.

Other Baptist groups have chosen a variety of methods to carry out their mission enterprises. Some have chosen the society method, a single mission enterprise (such as a Bible Society, a Foreign Mission Society, or a Home Mission Society) over which the denomination has little or no control. Still others have chosen direct solicitation of funds by a missionary. This method requires the missionary to enlist his own support from a church or group of churches.

Southern Baptists have chosen to cooperate in carrying out a wide range of missionary enterprises. These efforts touch almost every sphere of spiritual and physical need. Our historical cooperation enables the smallest church to serve the Lord at home and to the ends of the earth.

Southern Baptists have been described as "a rope of sand." To the outsider, it seems impossible for our organizational structure to work. But, as we examine the unifying force, we can see why we have had and will continue to have the "strength of steel."

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meeting the information needs of Arkansas Baptists

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Estate planning: understanding the purpose and process of probate

by Larry Page

While the emphasis of this series of articles will be on wills, it is important first to review the process of estate administration, or probate as it is more commonly known. It is the system of probate within which a will operates to carry out the wishes of the decedent.

Probate is the procedure by which the decedent's property and assets are identified, collected, and valued and his debts are paid, including income taxes, the estate's taxes, and the costs of administering the estate. Estate administration concludes when the decedent's property and assets are distributed to heirs and/or beneficiaries as designated under a valid will or by the state's laws controlling the disposition of property and assets owned by decedents who leave no personal wills.

In Arkansas, the administration of an estate is performed by the personal representative under the supervision of the probate court. The personal representative, which may be an individual or a corporate entity, such as a bank's trust department, is appointed by the court upon the nomination of the will or upon the petition of the one seeking to be appointed to that position, if the decedent left no will or if the person nominated in the decedent's will predeceased the decedent or is unable to serve. Both the personal representative and the attorney hired by the personal representative to handle the estate's administration are entitled to fees authorized by statute.

People often misunderstand the relationship between wills and probate. Whether or not a decedent has left a valid will does not determine whether his estate must undergo estate administration or pass "probate-free." The critical factor in this determination is how the decedent owned his property.

For example, if at his death, a decedent owned property solely in his own name, his estate must be administered, regardless of the existence or nonexistence of a will. It is true that if the decedent owned a nominal amount of property, the administration of his estate might consist of no more than an affidavit signed and filed in probate court by his heirs; nevertheless, some administration would be required.

On the other hand, if the decedent died owning all his property jointly with his surviving spouse, no estate administration would be necessary. Even if the decedent had a will, it would not need to be submitted to probate, and if it were submitted to probate and the joint tenancy was held to be valid, the will would not be given effect.

This in no way is to imply that one should seek to avoid probate by using joint ownership. It can often be used without adverse consequences, while at other times joint ownership can cause inequitable treatment to spouses, children, and other heirs and require the payment of excess taxes. Many factors are involved in the decision to utilize joint ownership as a tool of estate planning; a discussion of these factors is beyond the scope of the articles in this series.

Probate should not be an unknown which evokes fear. It should be understood for what it is: an orderly, predictable, and legal process by which a decedent's obligations are satisfied and his property and assets properly distributed as dictated by his will or by the state's statutory procedure. If one understands the purposes and processes of probate and adequately plans his estate accordingly, there need not be anxiety over the matter.

For more information, contact your Arkansas Baptist Foundation at P. O. Box 552, Little Rock, AR 72203, or phone us at 376-0732 or 376-4791.

Larry Page is vice-president/attorney for the Arkansas Baptist Foundation.



The Southern accent

William P. Oakley

Living for the whole

A few days ago a story came across my reading path that continues to tenderly but tenaciously tug at my heart. The writer told the story as follows.

"One morning I went to the back door to call our three-year-old son. I had planned for him to accompany me to town to run an errand. As I opened the back door to call, I saw him—but what a pitiful predicament he was in. The little fellow had decided to play in the mud in the garden. So my call now was for a two-fold purpose. There was the primary purpose: taking him to town with me. But now there was an incidental need of 'washing up' which must be incorporated into the original purpose. I must first minister some 'grace' before my primary purpose could be fulfilled.

"After patiently cleaning him up and changing his clothes, the little fellow attached himself to a new toy which he had just received. Immediately he became so engrossed in playing that he was completely oblivious to the real purpose for which I had called him. He had enjoyed being

delivered from his filthy predicament. He was proud to be dressed in his fresh, clean clothes. Yet, he was totally unconcerned about my original purpose. 'Daddy,' he insisted, 'let me stay home and play!'

After reading this little story, I wept. On my face before the Lord and with a heart heavy with conviction, I asked: 'Lord, have I so easily partaken of your 'grace' and readily received your gloriously good gifts only to become wholly distracted from your original purpose for me?' The sweet Spirit bore witness in my heart. 'Yes, my son, you have—and many other believers like you.'

The apostle Paul made a very significant statement to Timothy, his young son in faith: "... God, who hath saved us, and called us with an holy calling, not according to our own works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:8-9, emphasis mine).

Surely this is his potent call to all Christians today, to live in the eternal, to live in the priceless purpose and the inimitable in-

tentions of God. It means that we should live where all the parts find their perfect integration into the whole—his ultimate intention.

William P. Oakley is the development officer at Southern Baptist College.

Registration ends Jan. 22

Thursday, Jan. 22, will be the last day students may register for spring semester classes at Southern Baptist College in Walnut Ridge. For information regarding, admissions and enrollment, contact Jeff Main at 866-6741.

a smile or two

Alpha and Omega

A visitor on the Hollywood set remarked to the late director Alfred Hitchcock, "You seem to be working extremely hard with that actress."

"I am," the director said, "but don't forget I am making two pictures with her at the same time. Her first and last."

You'll be glad to know...

... Many opportunities to do things that need to be done in the church can be done in January. We have resource materials to help you with these.

Jan. 11 is set aside for Soul Winning Commitment Day. The suggested emphasis on the Sanctity of Human Life is set on Jan. 18. Then, another great day in most Southern Baptist Churches is Baptist Men's Day. You would need to phone for these resource materials, since it is so close to the events.

Speaking of resources, we have a large number of churches needing help. Some of them know they need help. Some do not. I would strongly urge that the records be studied in every church to see what has been happening the last few years. You could make a bar graph or line chart to see where you are. Sunday School enrollment should be charted. Average Sunday School attendance, baptisms, total undesignated offerings to the church, amount given to missions through the Cooperative Program should all be charted and compared.

This is a dangerous but necessary process. It is dangerous from several standpoints. First, frustration over declines could cause people to begin to try to fix blame for the decline. Second, such a study is dangerous because many will find immediate reasons or excuses for the decline and refuse to accept any responsibility for improving things.

The good part about such a study is that it will allow the church to see where it is. Most declines happen so slowly that the majority of the church is unaware of its condition. Little hope exists for improvement until there is recognition of need. A little study related to the make up of the church field will also help the church to know the direction it needs to take in outreach and ministry. It is so much better to determine your direction by facts than to simply move with whatever urge may hit the pastor from time to time. His "urge" may be based on the realities of the situation or they may be based on totally foreign feelings and fancies.

With so many churches in decline with their Sunday School and baptisms, it is imperative some such steps as outlined above be taken. Of course, we exist to help churches who realize their need and ask for help. Call on us, if you will.

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

January 8, 1987



Moore

Tithing churches?

I am responding to Andrew M. Hall's letter to the editor, *Arkansas Baptist Newsmagazine* Dec. 18 issue, written from Delray Beach, Fla., entitled "A tithing church." In the article he says he is astonished at our churches here in Arkansas because 642 churches gave less than 10 percent to the Cooperative Program. May I ask a few questions related to the article? Is he saying if a church gives 10 percent to the association and 5 percent to the Cooperative Program that the church is not a tithing church? Is he saying if a church is giving nine percent to the Cooperative Program and five percent to the association and four percent to a mission church in Indiana that the church is not tithing church? Or is he saying if a church does not pay tithes to the Cooperative Program it is not a tithing church? If he is saying the local church should tithe to the Cooperative Program, then who should the Cooperative Program tithe to?

He also asks, "How can Arkansas pastors preach on tithing while our churches give less than 10 percent to the Cooperative Pro-

gram?" And then he tells us to use down-home common-sense and fair-play. May I ask a few more questions? Is it fair that my church is struggling to pay me \$20,000 annually while it buys Sunday School literature from the Sunday School Board which pays its president \$90,000 annually? Is it fair that some of our pastors don't have a decent retirement income when Grady Cothen received \$115,000 in his last year before retirement? Is it fair that some churches give 25 percent to the Cooperative Program but the pastor's wife has to work to make ends meet? I think some common-sense and fair-play would be to tighten purse strings at the top of the convention level and send that money to the foreign mission field. Maybe then we could see more churches increase their giving!—Larry Thomas, Gravette

Editor's note: The Baptist Sunday School Board receives no Cooperative Program funds. In fact, it contributes money each year to Cooperative Program causes. In spite of this, Sunday School Board literature is easily among the least expensive and highest quality available anywhere.

White Hall pastor employed as consultant

Jack Ramsey, pastor of White Hall First Church since 1984, has been employed by the Executive Board of the Arkansas Baptist State Convention to serve as a field consultant and church planter strategist.

Ramsey will assist with a major emphasis on new church starts adopted by the Executive Board during its December meeting. The plan sets a goal of 70 new congregations to be established in Arkansas by Dec. 31, 1989.



Ramsey

Ramsey will assist on-site with new church starts. The position will be jointly funded by the SBC Home Mission Board and the state convention.

A native of Swain in Newton County, Ramsey is a graduate of Arkansas Polytechnic University, Southwestern Baptist Theological Seminary, and Luther Rice Seminary. He has served as pastor of churches in Oklahoma and Arkansas and was director of missions in North Arkansas Association from 1982 to 1984. He has been active in associational and state convention leadership roles, including service as a new work consultant for the state convention.

Ramsey and his wife, the former Modena Martin, have three children.

missionary notes

Ron and Debbie Baker, missionaries to Indonesia, are the parents of Aaron, born Oct. 11. They may be addressed at 620 E. Lee Ave., Sherwood, AR 72116. Both are natives of Arkansas. He was born in Lee County and considers Brinkley his hometown. The former Debbie Rogers, she was born in Fort Smith and considers Van Buren her hometown. They were appointed by the Foreign Mission Board in 1982.

Annie Hoover, missionary to Japan, has arrived in the States (address: P. O. Box 433, Angleton, TX 77515). A native of North Little Rock, she was appointed by the Foreign Mission Board in 1949.

Herman Bryles, father of Mrs. Hugh Provost, Baptist representative to Yemen, died Nov. 24 in Pine Bluff. She is the former Brenda Bryles of Pine Bluff. Her husband was born in Jonesboro. Appointed by the Foreign Mission Board in 1981, they may be addressed at Box 8080, Ibb, Yemen.

Richard and Beatrice Walker, missionaries to Brazil, have completed furlough and returned to the field. (address: Caixa Postal 22, 68100 Santarem, PA, Brazil). He is a native of Texas, and she is the former Beatrice Rodgers of Bauxite. They were originally appointed by the Foreign Mission Board in 1964.

Arkansas all over

by Millie Gill / ABN staff writer

people



Yoakum

Mark Yoakum has joined the staff of Springdale First Church as administrative pastor. He came there from First Church, Nederland, Texas, where he served as minister of education and administration. He is a graduate of

Southwest Missouri State University and Southwestern Baptist Theological Seminary. Yoakum and his wife, Pam, have two daughters, Stephanie Dawn, seven, and Staci Diane, three.

Duane White is serving as pastor of Lockesburg First Church.

Bill Ashburn is serving as pastor of First Church, Horatio.

Glen Pool was ordained to the preaching ministry Dec. 14 at Eastside Church, DeWitt. He is a student at Southern Baptist College and is associate pastor of Ash Flat First Church.

Irby Bryan Sr. is serving as interim pastor of Altus First Church. He is a graduate of Mid-America Seminary. He has served as pastor of several Arkansas churches. He and his wife, Patricia, have three sons and five daughters.

Phillip Harris is serving as pastor of Hartman Church. He attended Criswell Institute for Biblical Studies. He and his wife, Charla, have a daughter, Emily, five, and a son, Jordan, three.

Rick Brown has resigned as minister of youth and education at Mulberry First Church.

Dale F. Taylor has retired from the pastorate after 51 years as an ordained Southern Baptist pastor. He was serving as pastor of Union Church, Harrison, when he retired Dec. 15.

Jack P. Kwok has been selected as one of the Outstanding Young Men of America for 1986 for his civic and professional contributions to his community, state, and nation. He is serving as pastor of Indianhead Lake Church in Sherwood.

Scott Blake Cureton recently received the master of divinity degree from Mid-America Seminary. He is the son of Mr.

and Mrs. Blake Cureton of Cash and is a graduate of Arkansas State University.

Jeffery Byron Ginn recently received the master of divinity degree from Mid-America Seminary. He is serving as minister of youth at West Memphis First Church.

William Charles Hatfield recently received the master of divinity degree from Mid-America Seminary. He is the son of Mrs. Charles Hatfield of Russellville and is a graduate of the University of Arkansas.

George Adams celebrated six years of service at Fayetteville First Church Dec. 28. He serves as minister to youth and university students.

Melissa Crump has completed five years of service as pianist for Magnolia Central Church.

Robert D. Howie died Dec. 24 at age 55. He was pastor of Green Meadows Church in Pine Bluff and was a Navy veteran of the Korean War. His funeral services were held Dec. 27. Survivors include his wife, Peggy Marie McDaniel Howie; a son, Ken Howie of Baton Rouge, La.; a daughter, Karen Denise Ackmer of Elgin, Ill.; three brothers, Mansel Howie of Heber Springs, Eugene Howie of Hermitage, and Bruin Howie of Pine Bluff; a sister, Nadine Lansdowne of Mansfield, La.; and three grandchildren.

David Tinsley has resigned as minister of music and youth at Helena First Church to serve on the staff of First Church in Chatsworth, Ga.

Gresham J. Shinn of Magnolia died Dec. 16 at age 70 in St. Luke's Hospital in Houston, Texas, following open heart surgery. He was a member of Magnolia Central Church, where he served as chairman of deacons; as general Sunday School superintendent for 35 years; and on various building committees. He was a veteran of World War II; a former president of Magnolia-Columbia County Chamber of Commerce; a builder and operator of motels in Arkansas, Texas, and Louisiana; and a property developer in Magnolia. His funeral services were held at Central Church, Dec. 18. Survivors include his wife, Mary Sue Shinn; one son, Gresham J. Shinn Jr. of Tyler, Texas; four daughters, Rebecca Shinn of Ruston, La., Sarah Newton and Mary Jimmie Shinn, both of Magnolia, and Linda Grace of Texarkana; one brother, Ben

Shinn of Magnolia; two sisters, Ludie Anthes of Conway and Daisy Shinn of Magnolia; and five grandchildren.

Dane Dover is serving as pastor of Northside Church, Star City. Dover and his wife, Sarah, are natives of Bryant. He is a student at the University of Arkansas, Monticello, and she is a graduate of Ouachita Baptist University.

Howard Huddell has resigned as pastor of Salado Church.

briefly

Tilton Church ordained Leroy D. Finley to the preaching ministry Dec. 7.

Parkin First Church ordained Danny Caldwell to the deacon ministry Dec. 7.

Barton Church observed Church Appreciation Day Dec. 7. Norman Miller of Searcy, a former pastor, was speaker. Joe Wofford of Marianna, a former music director, was in charge of music. The offerings for the day exceeded \$8,000 and will enable the church to pay its indebtedness on the education building and the annual insurance. Al Major is serving as interim pastor.

Geyer Springs First Church in Little Rock ordained Johnny Bragg, Larry Marks, and Charles Sanders to the deacon ministry Dec. 28.

East Main Church in El Dorado ordained Gary Don Smith, Andy Moore, and John Saulsbury to the deacon ministry Dec. 14. The church recently launched a homebound Sunday School class with 14 members. Members of the Nita Murray Baptist Women are responsible for distributing tapes and materials to this class.

Indianhead Lake Church in Sherwood recently celebrated its merger with Unity Church with a service, meal, and baptism. Floyd Tidsworth, director of church extension for the Arkansas Baptist State Convention, was speaker. The church has experienced a 20 percent growth since its merger. Jack Kwok is pastor.

Sherwood First Church Brotherhood and Woman's Missionary Union recently sponsored both a pancake breakfast and supper that provided \$440 which was sent to assist the farm crisis ministries of the Baptist church in Moberge, S.D. The Sherwood organizations became aware of the South Dakota crisis through an article that appeared in the *Arkansas Baptist*

Newsmagazine, according to Bratton Rhoades, Brotherhood director. Linda Frasier serves as WMU director. Other 1986 outreach projects of the Sherwood Brotherhood include the cleaning and painting of the Baptist Men's disaster relief bus; improvements to both the lawn and interior of the Sherwood Emergency Receiving Home; payment of utility deposits for a needy family; construction work on Grace Mission in southwest Little Rock; and taking children from the emergency receiving home to the Arkansas State Fair.

Dumas First Church had 25 members who participated in a service for inmates at Cummins Prison Dec. 23.

Mount Zion Church at Huff recently ordained Donnie Ferguson, Garland Johnson, Johnny Roberts, and Robert Allen to the deacon ministry.

Ben Early joins Southern College staff

Ben Early, director of religious education for the Northern Plains Baptist Convention, has been employed by Southern Baptist College in Walnut Ridge as director of public relations and alumni affairs.

A native of Missouri, Early served as the Northern Plains religious education director for eight years. Prior to that, he was dean of student affairs at Hannibal-LaGrange College in Hannibal, Mo.

Early is a graduate of Hannibal-LaGrange College and William Jewell College, Liberty, Mo. He also has studied at Midwestern Baptist Theological Seminary, Kansas City, Mo., and Northeast Missouri State College, Kirksville, Mo.



Early

Georgia associate editor elected by committee

ATLANTA (BP)—The Georgia Baptist Convention executive committee recently elected William T. Neal III as associate editor of the *Christian Index*, the Georgia Baptist state paper. Neal has been assistant to the director of the Georgia Baptist education division for two years and was a Baptist campus minister in Columbus, Ga., for 11 years.



Food and fellowship

Virginia Kirk and Jane Purtle

Dear seniors,

We value your presence among us; you are wise, wise enough not to parade your wisdom. But if we are smart enough to ask, you can offer us wisdom we need.

Your wisdom is broad—how to doctor a sore throat, how to make a good cream pie, how to plant a garden, how to tell a ripe watermelon from a green one, how to wait patiently.

You offer the gift of a warm smile at the grocery store, your presence at funerals, and time to chat with all the children and young people.

You know how to pray, and you take time to pray. We depend on you to pray for us when we cannot or do not pray for ourselves.

We depend on you to show us how to love our children, how to be faithful, how to prepare for death gracefully. Thank God for your presence among us.

Seniors—men and women—are some of the best cooks around. The recipes following are favorites of seniors we know.

Creamy slaw

- | | |
|----------------------|------------------|
| 1 medium cabbage | ½ cup sugar |
| 1 medium white onion | 1 cup mayonnaise |
| ¼ cup white vinegar | salt and pepper |

Shred cabbage very fine. Slice onion very fine and separate into rings (or chop fine). Toss these two together. Salt and pepper to taste. Sprinkle sugar over mixture. Combine mayonnaise and vinegar. Pour over cabbage and onion. Toss. Chill.

Mandarin orange salad

- | | |
|----------------------------|--------------------------|
| 2 packages orange gelatin | 2 cans mandarin oranges, |
| 3½ cups boiling water | drained |
| 1 #2 can crushed pineapple | 1 6-oz. can orange |
| (do not drain) | juice, undiluted |

Combine gelatin, boiling water and orange juice; stir until gelatin dissolves. Add pineapple and oranges. Chill until firm.

Red velvet cake

- | | |
|--------------------------------|--------------------|
| 1½ cups sugar | 1 cup buttermilk |
| 1½ cups oil | 1 teaspoon vanilla |
| 2 well-beaten eggs | 2½ cups flour |
| 1 tablespoon cocoa | 1 teaspoon soda |
| 1 teaspoon vinegar | 1 teaspoon salt |
| 1 oz. bottle red food coloring | |

Mix sugar, oil, eggs, vinegar, and food coloring. Add buttermilk and vanilla. Sift dry ingredients together and beat into mixture. Bake in layers at 350 degrees for 30 minutes. Cool. Frost. Icing: Combine 1 box powdered sugar with 8 oz. of cream cheese (softened) and 1 teaspoon vanilla. Beat until smooth. Add ½ cup chopped nuts.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle teaches at Lon Morris College in Jacksonville, Texas. They have enjoyed cooking together for several years.

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Four Arkansas couples named to foreign mission fields



Marvin and Jean Fitts



Nolen and Sheilah Pridemore



Donald and Teresa Norrington



Larry and Janet Murphy

Four missionary couples with Arkansas connections were among the 43 people named missionaries by the Southern Baptist Foreign Mission Board Dec. 9 at Weatherford Memorial Church, Richmond, Va.

Marvin E. and Jean C. Fitts were reappointed as missionaries at the December meeting. They will work in Mexico, where he will be teaching in a seminary.

Since 1985, he has been associate professor at Mid-America Seminary, Memphis, Tenn. Before that he was minister of education at First Church, West Memphis.

Mrs. Fitts was a high school teacher in West Memphis before she assumed pastoral duties at Mid-America Seminary in 1982.

They were Southern Baptist missionaries for 22 years in Peru before they resigned in 1981. Fitts is a graduate of Union University, Jackson, Tenn., and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Mrs. Fitts, the former Jean Carlisle of Tennessee, is a graduate of Union University and Southwestern Seminary.

The Fittses have three grown children. They will return to the field in January 1987.

Nolen G. and Sheilah Pridemore will work in south Brazil, where he will be promoting religious education.

Pridemore is minister of music and education at Allen Heights Church, Allen, Texas. He grew up in Wichita, Kan., and considers it his hometown. He is a graduate of Baker University, Baldwin, Kan., and Southwestern Seminary.

Mrs. Pridemore, the former Sheilah Jacks, is the daughter of Dr. and Mrs. John W. Jack of Bella Vista. She is a graduate of Friends University, Wichita, Kan., and Wichita State University.

The Pridemores have two children, Steven and Deborah. The family will go to Rockville, Va., in January for an eight-week orientation before leaving for the field.

Donald W. and Teresa Norrington will live in Botswana, where he will work with students.

Norrington is campus minister at Appalachian State University, Boone, N.C. He is a graduate of Southwest Missouri State University, Springfield, Mo., and Southwestern Seminary. He has been an associate state student director for the Arkan-

sas Baptist State Convention in Little Rock.

Mrs. Norrington, the former Teresa Clark of Missouri, attended Arkansas State University, Jonesboro, and Southwest Missouri State University, Springfield, Mo.

The Norringtons have two children, Melanie and Michelle. The family will go to Rockville, Va., in March for an eight-week orientation before leaving for the field.

Larry J. and Janet Murphy will live in Togo, where he will be starting and developing churches.

Murphy is pastor of Sweat Memorial Church, Waycross, Ga. Born in Texas, he considers Bentonville his hometown. He is a graduate of Lake City Community College, Lake City, Fla., University of Arkansas, Fayetteville, and Southwestern Seminary.

Mrs. Murphy, the former Janet Harris, is the daughter of Thurman D. Harris of Little Rock, and Ann Harris of Malvern. She attended the University of Arkansas at Little Rock.

The Murphys have one child, Larry John Jr. The family will go to Rockville, Va., in January for an eight-week orientation before leaving for the field.

foreign mission briefs

Baptist relief funds provide shoes

CASA FORTE, Brazil—An 11-year-old Brazilian girl got her first pair of shoes—thanks to Southern Baptist hunger relief funds. When Southern Baptist missionary Margie Hampton asked the girl her shoe size, she didn't know because she has never worn shoes. She is one of about 100 poor children in Casa Forte, Brazil, for whom Baptist funds are providing uniforms, shoes, schoolbooks and supplies, said Southern Baptist missionary Glenda McCauley Miller. This will help them attend school, get an education, and break the poverty cycle.

Nigerian Baptists get music lessons

IBADAN, Nigeria—Most Baptist church musicians in Nigeria are volunteers with little formal music training. But more than 500 musicians from 115 Baptist churches studied in a recent five-day music workshop organized by Southern Baptist missionaries. The workshops, which started in 1971, include 24 categories for training, such as voice, conducting, composing, theory, and lessons in 13 instruments. The workshops help improve the standard of music in Nigerian Baptist churches, according to missionary Veda Lock.

Paraguayan Indian chief ordained

ASUNCION, Paraguay—An Indian chief near Asuncion, Paraguay, has been ordained as the first tribal pastor of the Maka Indigenous Baptist Church. Chief Andres Chemhei was ordained after finishing three years of Baptist theological institute training and being examined by Paraguay Baptist Convention officials, said missionary Judi Kent. Chemhei, who has led 95 percent of the Maka tribe to Christ, has helped translate the Bible for his people. A large brick church, given to the tribe by Korean Baptists, was dedicated during the ordination.

Nineteen Arkansans receive December seminary degrees

Three of the six Southern Baptist seminaries awarded degrees to 19 Arkansans in December graduation ceremonies.

In commencement exercises Dec. 16, Golden Gate Baptist Theological Seminary in Mill Valley, Calif., conferred a master of divinity degree on Michael Leroy Phillips of Ash Flat.

On Dec. 19, The Southern Baptist Theological Seminary in Louisville, Ky., awarded a master of divinity degree to Susan Elaine Bogy of Jacksonville.

Southwestern Baptist Theological Seminary in Fort Worth, Texas, graduated 17

of the Arkansans in its Dec. 19 commencement.

Receiving associate of divinity degrees were William Benjamin Woody of Gentry, Ronald Dean Long of Springdale, Kenneth Paul Davenport of Yellville, and Ronnie Dale Bradley of Damascus.

Receiving master of arts in religious education degrees were Charles W. Kent of Jonesboro and Donald Walter Miller of Benton.

Receiving master of divinity degrees were Earnest Trice of Pine Bluff, Kenneth Wayne Overturf of Austin, Albert Daniel Moseley Jr.

of Fayetteville, Teresa Beth Cardin of Conway, and Kenneth Irwin Bunch of North Little Rock.

Receiving the master of music degree were Jerry Bolain of Bentonville and Michael Anthony Johnson of Bee Branch.

Receiving the doctor of ministry degree were John DeLano Riggs of Jacksonville, Joseph Kelly Minton of Little Rock, and Thomas Martin Deere-III of Hot Springs.

Receiving the doctor of philosophy degree was John Mark Terry of Siloam Springs.

An individual photo of John Mark Terry was not available.



Bogy



Woody



Long



Davenport



Bradley



Kent



Miller



Trice



Overturf



Moseley



Cardin



Bunch



Bolain



Johnson



Riggs



Minton



Deere



Phillips

Bold Mission Thrust brings increased ethnic emphasis

by Frank Wm. White
Baptist Sunday School Board

NASHVILLE, Tenn. (BP)—A commitment to new goals for increasing black and language Southern Baptist involvement will be crucial in carrying out Bold Mission Thrust, according to the director of the Southern Baptist Sunday School Board's special ministries department.

Goals for the year 2000 include a combined language and black church membership of 3 million, a five-fold increase from the pre-

sent membership of about 600,000.

Bill Banks told state convention division directors the Bold Mission Thrust goal of presenting the gospel to the whole world by the year 2000 has caused Southern Baptists to develop a greater concern for reaching blacks and language groups.

"Forty percent of the United States population is black or ethnic. We've got to reach these people if we are serious about reaching even our own nation," he said. Hispanics in the United States now total

more than 25 million and will be the largest minority group in the nation by the year 2000. And Vietnamese, Chinese, and Filipino immigrants are expected to enter the country in increasing numbers in the next 15 years, he pointed out.

The special ministries department was created in October 1985 to consolidate Sunday School Board programs for black, language and special education ministries. "Since then we have become even more convinced of the need for our work."

Southern College launches fund-raising campaigns

WALNUT RIDGE—The Southern Baptist College New Horizons Campaign has been launched with four separate campaigns. The campaign base goal is \$1.25 million and the challenge goal is \$2 million. The total pledged to date is \$429,176, which includes \$94,552 raised in ongoing development programs this year.

These four early campaigns are at different stages because they were started at different times. The first effort involves the trustees and former trustees. Kenneth Sulcer of Osceola, chairman for this campaign, reports the base goal of \$200,000 has been exceeded, and presently has an ongoing total pledged of \$218,850.

Joy Ring, chairperson for the faculty/staff campaign, reports \$3,774 has been pledged by the employees. The base goal was \$30,000, and the challenge goal is \$50,000.

Ben Early, the new public relations and alumni affairs director, is head of the Alumni New Horizons Campaign. Leadership for this effort is being enlisted at this point, and \$60,000 has already been committed toward a base goal of \$150,000 and a challenge goal of \$250,000.

The fourth campaign just getting underway is directed by development officer Bill Oakley and involves the citizens of Lawrence County. The base goal is \$100,000 and a challenge goal of \$200,000. The early report reflects \$20,000 already pledged.

Jim E. Tillman, vice-president for development, reports that the funds will be used for the following priorities: endowment, current operating funds, scholarships, renovation of Southerland Hall, renovation of Gwinup Cafeteria, a new wing to Wilson Hall, campus landscaping, and an annex for the Felix Goodson Library.

Fixed Fund to earn 9.5 percent in 1987

DALLAS—Annuity Board retirement plan members with contributions in the Fixed Fund can expect to earn no less than 9.5 percent in 1987, according to board president Darold H. Morgan.

Invested in fixed income assets such as bonds, the minimal crediting rate is determined before the beginning of each year.

Morgan said the Fixed Fund is the most conservative of the retirement fund choices and the most popular among plan members. He noted that some \$68.2 million of the \$115.6 million in retirement contributions this year have been designated to the Fixed Fund by ministers and church and agency employees.

Last October, the Annuity Board designated six fixed income managers to coordinate the investments of the Fixed Fund, Morgan said.

Morris indicted in Senter murders

SANNIQUELLIE, Liberia (BP)—A Liberian grand jury indicted Benjamin M. Morris Dec. 16 for the murders of Southern Baptist missionary Libby Senter and her 10-year-old daughter, Rachel.

A February trial date was set during the brief indictment proceeding at the Nimba County courthouse in Sanniquellie, Liberia. Missionaries George Senter, the husband and father of the murder victims, and Earl Williams, who first found the bodies at the Senter home in Yekepa, were present at the proceeding. Defense counsel for Morris has been appointed.

Morris, 32, was arrested Nov. 27 near the Liberian border with Ivory Coast, one day after he allegedly stabbed Libby and Rachel Senter. He later gave oral and written confessions to the crimes. Liberian police also have indicated they have physical evidence against Morris, a Liberian Baptist seminary graduate who was befriended by the Senter

and other missionaries.

The criminal investigation "has been handled very professionally" by Liberian authorities, said missionary Bradley Brown, administrator for the 67 Southern Baptist mission workers in the country.

Liberians have expressed high admiration of George Senter's face-to-face expression of forgiveness to Morris, according to Brown. But everyone wants "justice to be done," Brown said. "Liberians take it as a matter of shame to Liberians and Liberia that such a thing as this, such an unheard of thing, could happen. (There is) shame and sorrow... just shock, really, throughout the country."

Senter tried to visit Morris a second time in Yekepa, Brown said, but authorities had transferred the accused killer to Sanniquellie. Senter and his son, Philip, left Liberia Dec. 17 for a month-long stay in the United States with Senter's brother, Fred, pastor of English Road Church in High Point, N.C.

Missionary's forgiveness stirs grieving father

by Art Tolston
Baptist Press

LUBBOCK, Texas (BP)—A father in Lubbock, Texas, is praying he can do the same thing George Senter did.

Senter is the Southern Baptist missionary who forgave the man charged with murdering his wife and daughter Nov. 26 in Liberia.

Lynn Huckabee lost his 26-year-old daughter, Carol, in a double murder Dec. 17 in Lubbock.

Huckabee and his wife, Sharon, were in morning worship at Lubbock's Calvary Church Dec. 14 when the pastor, Dale Cain, made note of Senter's visit with the man jailed for murdering his wife, Libby, and 10-year-old daughter, Rachel. Senter said if God could forgive, he could, too.

"I felt I could never do it," Huckabee recalled, having no idea his daughter would be murdered three days later. "Now I'm praying I can (forgive). I think Dale and the Lord were preparing me for what was about to happen."

Huckabee said, however, "I haven't made an attempt to go and see him," the accused, Orien Joiner Jr., a 37-year-old North Carolina native who lived in the same apartment building as Huckabee's daughter and her roommate, Eva Marie DeForest, 29, who also was murdered. "I just can't (make a visit)... right now," because of the mix of anger and hurt he feels.

But in a men's discipleship group Dec. 21, Huckabee prayed that Joiner would become a Christian, and he prayed for Joiner's parents. If they're still alive and have heard of the crime, Huckabee said, "They're hurting, too. I'm certain they are."

Huckabee also gave his daughter's last paycheck from her job as a waitress to the Lottie Moon Christmas Offering, which supports the work of 3,700-plus missionaries under the SBC Foreign Mission Board.

He felt his daughter would be pleased with the gesture.

"I just hope," Huckabee said, "that it helps somebody to come to know Jesus."

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Ingathering, member training top Church Training priorities

by Terri Lackey
Baptist Sunday School Board

NASHVILLE, Tenn. (BP)—Reclaiming inactive church members, gaining new members and keeping them once they join are all tasks that will receive top priority in the Southern Baptist Sunday School Board's Church Training department during the next few years.

"Studies indicate people drop out of church either because of lack of theological foundation or because they have been hurt emotionally by their fellow church members," said Roy Edgemon, Church Training department director, following a three-day annual planning meeting for state Church Training directors in Nashville, Tenn.

Edgemon said he hopes two new programs, Ingathering: Reclaiming Inactive Church Members and New Church Member Training, will serve to reinstate non-participating church members and give them a stronger theological base, as well as teach

faithful attenders how to be more compassionate toward fellow members.

"We lose people because of neglect," Edgemon said. "Ingathering teaches people to be sensitive to others' needs. To my knowledge it is the first course developed that will teach people how to just listen and try to find out why that person left the church in the first place.

"I think ingathering will prevent active members from becoming inactive," he added.

He said when half of the Southern Baptist Convention's 14.6 million members are inactive and have not shown up at their churches for at least 12 months, "the problem is beyond serious."

Edgemon said he believes New Church Member Training also will combat much of the problem churches are having with loss of membership. New member training basically is designed to teach new Christians

or new members Baptist beliefs and heritage, he explained. It also is designed to equip new members with knowledge about their new church, about what they might expect from that church and what it can expect from them.

Henry Webb, planning coordinator in the board's Church Training department, said about 350,000 people became Christians last year and an additional 500,000 joined Southern Baptist churches.

"These are our prospects for new member training," Webb said. "If only half of those 850,000 received new member training, we would have a 17 percent (340,000) increase in Church Training enrollment in one year."

Webb said only 11,000, or 30 percent, of Southern Baptist churches reported new member training last year. "Over 25,000 churches in the SBC need to start new member training," he noted. "If people aren't taught early on, it's a good chance they'll drop out of church."

State Church Training leaders also discussed ways to help churches start new church training programs, ways to promote associational work in their states, dated and undated curriculum uses and the 1987 Baptist doctrine study, "The Doctrine of Prayer."

Edgemon and the Church Training department also honored Joe Davis Heacock, retired Southwestern Baptist Theological Seminary professor, with the 1986 Friend of Church Training Award, an honor bestowed on leaders who have spent a large portion of their lives working with Church Training.



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Carson-Newman wins NAIA

JEFFERSON CITY, Tenn. (BP)—Carson-Newman College won the National Association of Intercollegiate Athletics football championship Dec. 20, with a 17-0 victory over Cameron University of Lawton, Okla.

The Tennessee Baptist Convention school has been NAIA football champions or co-champions three times in the past four years. The Eagles finished the season with 12 wins and one loss.

Associate Pastor of Administration

Casas Adobes Baptist Church, a community-oriented church with more than 3,000 members in a rapidly-growing suburb of Tucson, Ariz., is praying and searching for an Associate Pastor of Church Administration. Responsibilities include overseeing the financial department and office management. Casas Adobes Baptist Church is 23 years old. Pastor Roger Barrier is 36 years old, with an 11-year tenure. The church has grown from 300 to 3,000 members during his ministry. Contact Gary Shrader at (602) 297-7238 or 2131 West Ina Road, Tucson, AZ 85741 for an application, job description, and information.

Conservative Southern Baptists start new missions organization

by **Marv Knox**
Baptist Press

NASHVILLE, Tenn. (BP)—A group of conservative Southern Baptists has created a missions organization designed to start churches.

Chartered by two pastors and a layman, the Genesis Commission will recruit and finance like-minded pastors, who will plant Baptist churches, primarily in foreign countries.

Commission leaders are Bill Darnell, formerly pastor of Kirby Woods Church in Memphis, Tenn., and now executive director of the commission; John Morgan, pastor of Sagemont Church in Houston; and Randy Best, lay member of Second Church in Houston.

Also on the board of the new organization, which had its first board meeting in November, is Paige Patterson, president of Criswell Center for Biblical Studies in Dallas which includes Criswell College, a school which offers both undergraduate and graduate degrees and is sponsored by First Church of Dallas.

Both Darnell and Patterson declined to name other board members. Patterson commented it is "very premature to say very much about it since it is in such an infant stage."

Darnell, who founded the 1,500 member Kirby Woods Church in Memphis about six years ago, said, "About eight months ago I felt led to start an organization to plant churches."

When Darnell took a paid leave of absence from his church last April to begin the ministry, he originally planned to help start churches in "pioneer" areas of the United States, where Southern Baptists are scarce, he told Baptist Press.

But since that time, the concept has grown. "Now we're targeting Mexico for church planting work, using national pastors indigenous to their areas," he explained, noting the Genesis Commission hopes to launch between 20 and 30 new churches in 1987. "We'd like to start thousands of churches (in a variety of countries). But we want 30 next year," he said in late December.

Patterson told Baptist Press: "I think the general disposition of the guys on the board is that while we will have certain specific in-body areas, we wouldn't say no to funding anybody who wants to start a church anywhere. I don't really see any limitations as far as where we will work."

Darnell spoke of the source of the Genesis Commission's name as he described its reason for existence: "Genesis' is an Old Testament term that means beginning, and our goal is to begin churches. 'Commission' refers to the fulfillment of the Great Commission, and we believe the local church is the fulfillment of that. That's why we're committed only to starting local churches; we want to begin works that will last and re-

main. . . . It's the Great Commission; that's our only motive."

The organization will be headquartered in Houston when Darnell moves his family there after the school year ends next summer, he said. But with the charter and bylaws complete, he said, the group expects to begin initial work during the early months of the year.

"We have targeted all the theological schools in Mexico," he said. "We will fly in and visit with the administrative staffs and get some of their best graduates, and we hope to use those guys. We'll help them financially, and we'll have a weaning process so they'll be on their own in four or five years."

All preachers will be Baptists, Darnell said. He noted the "weaning process"—similar to the Southern Baptist Home Mission Board's church pastoral aid program, in which a church gets a decreased pastoral supplement each year as its ability to support a minister increases—as well as small staff will enable the commission to support a maximum number of mission pastors.

The commission is expected to hire an assistant to Darnell, who will participate in on-field recruitment and arrangements, and necessary secretarial staff. "We want to try to keep the American staff down so we don't have to spend so many dollars to operate," he explained.

To ensure its stability, the commission has received "a pledge of a certain amount of money to run our organization for 10 years," he said, declining to cite the specific source or sources of the money and its exact amount. He said it is "around" \$2 million, "maybe a little more."

"That amount will run the organization for 10 years, so any other money we raise can go directly to starting churches," he noted. "That money (for starting other churches) will be secured in other ways."

Of the commission's fund-raising and development efforts, he said: "We're going to basically let laymen do that. They know how to raise money. We preachers are going to be the spiritual force behind it. The laymen will raise money, and we'll tap into the nationals and plant churches."

Some observers have warned the new mission effort might conflict with the Southern Baptist Foreign Mission Board, as well as the board's Lottie Moon Christmas Offering for Foreign Missions and the Southern Baptist Convention's Cooperative Program, a unified budgeting process which, among other things, helps finance the board's work in 108 countries.

Darnell denied such an interpretation of the commission's activity: "We're not in competition with the Foreign Mission Board. That's false. We just want to win people to Jesus. We're all Southern Baptists, and we're all excited."

He said "in no way" does he believe there

will be competition between the commission and the board: "I think there's so much money in this world we're petty and little when we think this way. If we're winning people to Jesus, that's the bottom line, and I'll stand by that."

"We would love to be in a very cooperative agreement" with Southern Baptist missionaries on foreign fields, he said. "We're not wanting to run ahead of anyone or do something that is counterproductive. If there's a lack of cooperation, it will not be from our end."

"We're thrilled about whatever the Foreign Mission Board does as it relates to sharing the gospel," Darnell added, noting board ministries such as agricultural expertise, medical aid and education will not be taken up by the Genesis Commission. "We feel like God has called us to narrow our charter to starting the churches. That's not a reflection on these other ministries; it does not mean we feel they are wrong."

Patterson said the primary concern of the Genesis Commission "is to win people and establish churches and to do as many as we can. We are committed to establishing Baptist churches. . . and urging them to work with existing Baptist groups in the United States and in Mexico. We do not see we are working in an opposite direction at all. We do not see ourselves as competitive (to the Foreign Mission Board) but as having an augmenting role."

The Dallas educator, who has been at the forefront of the effort to turn the SBC into a more conservative direction, said the focus will be to use nationals—"folks coming out of their own culture"—to start the churches. He added he "does not envision the Genesis Commission" as a vehicle to send Criswell College graduates to the mission field.

Patterson, however, expressed concern about the FMB's "restrictive regulations" about the appointment of persons who have graduated from schools other than the six Southern Baptist seminaries. Currently, the FMB requires persons desiring appointment who have not graduated from one of the SBC schools but who have graduate degrees to spend a year at one of the SBC institutions prior to appointment.

"If they (the FMB) persists in the present policy they had better get ready for a proliferation of organizations for appointing and sustaining missionaries because if a man is called to foreign missions and the Foreign Mission Board says no, folks are going to find a way to go. We do not, however, see Genesis as doing that (appointing and supporting missionaries)," Patterson added.

Foreign Mission Board President R. Keith Parks has said he would like to visit with Genesis Commission leaders, and Darnell said he would welcome such a meeting. "We're very open," Darnell said, acknowledging they have had difficulty finding a suitable date for both sides to meet.

Leaders respond to new missions organization

by Marv Knox
Baptist Press

NASHVILLE, Tenn. (BP)—The Genesis Commission, an organization founded by conservative Southern Baptists to help start new churches, deals "with the very heart of who we are as Southern Baptists," the denomination's foreign missions leader responded.

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, said he would welcome an opportunity to meet with Genesis Commission leaders and share with them the nature and scope of the board's work.

The commission has been chartered by three Southern Baptists: Randy Best, a layman and member of Second Church in Houston; Bill Darnell, former pastor of Kirby Woods Church in Memphis, Tenn., and executive director of the new organization; and John Morgan, pastor of Sagemont Church in Houston. The other known commission board member is Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas.

Some observers have seen the Genesis Commission as potentially in opposition to the Foreign Mission Board in two areas.

First is competition for funds from supporting Southern Baptists. The board receives support from the convention's Cooperative Program unified budget and from the Lottie Moon Christmas Offering, taken in Southern Baptist churches. Because the Genesis Commission is avowedly Southern Baptist, observers and some board supporters have said they fear support for the commission will come from potential support for the board.

Darnell told Baptist Press his group is not in competition with the board and he believes Southern Baptists have enough money to support both ministries. "Although no gift would be refused, there is no plan to go to the churches to seek their gifts," Patterson added.

Second is a perceived disparagement of the board's broader ministries—such as agricultural expertise, medical aid and education—by Genesis Commission leaders, who have designed their organization strictly to start churches.

"We're thrilled about whatever the Foreign Mission Board does as it relates to sharing the gospel," Darnell said. He noted the commission's emphasis on church starting is "not a reflection on these other ministries; it does not mean we feel they are wrong."

"I was amazed... that this would have to be viewed competitively," Patterson said. "We didn't see it that way at all. Randy Best is a new Baptist, and he was totally innocent of wanting to do anything competitive. The genesis of the Genesis Commission actually

has nothing to do with being competitive with either (foreign or home mission) board or with the present political conflict within the convention, other than I suppose it is inevitable that anybody involved would have some position on what is going on in the convention."

Both Genesis Commission and Foreign Mission Board leaders said they are attempting to set a date for a meeting between the two groups.

Parks said he particularly feels a conference between commission leaders and board officials is in order. He explained he wants "them to get a little clearer understanding about what we do. I don't think they fully appreciate the focus we're making on evangelism and the starting of churches."

Southern Baptists' foreign force of more than 3,700 missionaries includes a variety of specialists, such as doctors, business managers and musicians, but the missionary preacher is considered the backbone of the effort, he stressed. All missionaries, regardless of specialty, are expected to practice personal evangelism and to encourage church growth, he added, also noting the board has not started hospitals or schools—about which some observers had seen the Genesis Commission as being critical—for a long time.

Parks pointed out the ratio of baptisms to church members in overseas churches related to the board runs 12 to 1, far better than the 42 to 1 ratio in the Southern Baptist Convention.

In 1985, overseas churches baptized 158,626 people, an average of 435 per day. Membership in those churches surpassed 2 million, and the number of churches increased to 15,635, a gain of almost 6 percent over 1984. Counting chapels and preaching points, which are the churches of the future, the total was almost 33,000.

However, other ministries are vital to such evangelism, Parks insisted. "We feel that training leadership through seminaries and training membership through the production of literature is really supportive of the evangelistic church-starting thrust."

Noting the potential for competition between the board and the commission, he said: "The only support we have comes from Southern Baptists. If they (the Genesis Commission) go to the same Southern Baptists for support, I can't see it as being anything else than direct competition.

"I also feel that since our convention, according to our constitution and our history, has organized around missions, that when someone sets out to form a new mission board, I think they're dealing with the very heart of who we are as Southern Baptists, and I think it is a development we should be very concerned about.

I think it comes down to a question of whether we are committed to cooperative efforts inclusive of the wide range of Southern Baptist interests, or whether we want to trim back from that stream of Southern Baptist life and focus on restrictive viewpoints."

News of the formation of the Genesis Commission also drew response from Carolyn Weatherford, national executive director of the Southern Baptist Woman's Missionary Union.

"The foundational commitment of Woman's Missionary Union is to undergird Southern Baptist home and foreign mission endeavors," Weatherford said. "Our whole organization of 1.2 million women and girls is dedicated to supporting mission causes that Southern Baptists undertake cooperatively.

"We always are pleased to see other denominations and other organizations who are eager to win the world for Christ," she added. "However, we will remain unwaveringly committed to supporting only those missions enterprises that have been undertaken in the cooperative manner for which Southern Baptists are so well respected."

Southern Baptist Convention President Adrian Rogers said he had not been aware of the Genesis Commission until news reports of the organization began to circulate just before Christmas. Rogers, pastor of Bellevue Church in Memphis, said he had never spoken to Darnell, formerly a fellow pastor in Memphis, about the commission.

"I'm in favor of anybody trying to impact the world for Jesus Christ," Rogers said, noting that "must be the motive of Bill Darnell" and his colleagues.

"At the same time, I am grateful for Southern Baptists' cooperative effort" at conducting mission work across the United States and around the world, he said. He called the Cooperative Program a "remarkable plan for spreading the gospel of Christ."

The Genesis Commission is "not part of a concerted conservative effort in the Southern Baptist Convention that I know of," Rogers told Baptist Press. "I would not want this to be perceived as an anti-denominational effort."

He added: "We always have had ancillary (missions) efforts within the Southern Baptist Convention. We have a history of this." He pointed to previous lay missions efforts by former SBC President Owen Cooper and former foreign missionary "Dub" Jackson.

On a positive note, Rogers said he sees more cohesion by Southern Baptist conservatives around convention causes, "because of our cohesion theologically." He predicted Southern Baptists may be moving into their greatest age of missions endeavors.

New Orleans pastor sees worldwide need for deaf ministries

by Breena Kent

NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY

NEW ORLEANS (BP)—Donnie Wiltshire is a pastor, but the majority of his congregation will never hear him preach.

Pastor of Baptist Deaf Mission in New Orleans, Wiltshire preaches in sign language.

"Most persons who lead our worship are deaf people," he says. "They will sign, and someone will read their sign and interpret into English. There is no piano or organ, because most of our people are deaf; deaf people lead the music, and hearing people sing along.

"Being a deaf mission, we have some rather unique needs," he notes. "We're not only an ethnic group, we're a multi-ethnic group. The church is comprised of deaf persons, hearing persons, deaf-blind people, white folks, black folks, yellow folks. We've got them all."

To accommodate such a diverse congregation, Wiltshire speaks audibly as he signs his sermons.

"We are a growing congregation," notes Wiltshire, who has been working through the Southern Baptist Home Mission Board as pastor of the mission for nine years. During that time, he says, the attendance has increased from five to 44.

Baptist Deaf Mission began in the late 1970's, when Southern Baptists started "congregationalizing" deaf people, Wiltshire reports. A mission of Lakeview Church, it was

one of the first Baptist deaf congregations in the United States.

As a mission, the budget is supplemented by the Louisiana Baptist Convention, the Southern Baptist Home Mission Board, New Orleans Association, the sponsoring church and a co-sponsoring church.

When the mission was begun, it was responsible for 20 percent of its budget needs. "Now we're responsible for 65 percent," says Wiltshire.

The mission is situated adjacent to Lakeview Church. "Having this relationship to the sponsor church, we are able to minister better to the hearing and the deaf in the church," Wiltshire says. For example, "hearing children go to the sponsor church's Sunday school. They are also able to meet together (with their deaf parents) for worship."

Wiltshire's interest in deaf people began as a teen-ager in Corpus Christi, Texas. "When I was a junior in high school," he says, "I met a deaf girl. I decided to learn sign language to talk to her." And he did.

It was not long before he was interpreting for the deaf in a church in that city. "And I've been in (deaf ministry) ever since," he reports.

In addition to his position as pastor of Baptist Deaf Mission in New Orleans, Wiltshire also is a doctor of theology student at New Orleans Baptist Theological Seminary, where he also has worked with deaf students. He has taught "Introduction to Deaf Ministry,"

"Baptist History," and "History of Christianity" at the seminary.

"None of our seminaries have programmatic commitments for theological education for deaf people," says Wiltshire, chairman of the board of trustees for the Southern Baptist Conference of the Deaf. "I hope to help us move past that so that not only will they accept deaf students when they come but actually seek deaf (students)."

His work with the deaf is not limited to the United States, however. Wiltshire also is seeking opportunities of ministering to the deaf abroad. "There is an estimated 200 million world deaf population," he says. "So Southern Baptists have not even begun to speak to that need."

Having returned from a trip to Dominican Republic, Wiltshire notes that whereas most foreigners may take years to learn a language, "I could be talking with a deaf person in two days quite fluently because of the visual of (sign) language. We had no communication problems at all. I couldn't read or write what they said, but I could understand sign language."

Wiltshire's wife, Irma, is also fluent in sign language, as are his two children, Kyle, 8, and Wendy, 5.

Although he is involved in ministry to the deaf throughout the United States and abroad, Wiltshire says, "I plan to continue pastoring the mission as long as the Lord keeps me here."

'Christian Identity' movement denounced at conference

NEW YORK (BP)—Representatives of Protestant and Roman Catholic organizations—including Southern Baptists—have joined a Jewish human relations agency in denouncing the "Christian Identity" movement.

Participating in a mid-December meeting and news conference sponsored by the American Jewish Committee was Lynn P. Clayton, of Alexandria, La., chairman of the Southern Baptist Convention's Christian Life Commission and editor of the *Baptist Message*, newsjournal of the Louisiana Baptist Convention.

"Christian Identity" was described by an expert in racist and extremist groups as "not a single organization, but the name given to a theological and political movement undergirding the entire white supremacist movement, from the Aryan Nations and the Ku Klux Klan to the Posse Comitatus."

Leonard Zeskind, research director of the Center for Democratic Renewal in Atlanta, said the movement, also known as "Identity," "Kingdom Identity," and "Kingdom Message," contends "that the people of Northern Europe—white Anglo-Saxons—are the Lost Tribes of Israel, that Jews are the children of Satan, and that black people and people of color are 'pre-Adamic,' a lower form of species than white people."

One of the movement's "theological con-

structions," said Zeskind, is that Armageddon—the final battle between good and evil foretold in the biblical book of Revelation—will be "a military battle in America's heartland between themselves and the forces of Satan."

The movement uses this belief, he added, to promote and justify paramilitary training and the stockpiling of weapons.

The expert warned the movement poses "a special danger to Christians of good will because it claims to base its racist beliefs on the Bible and makes sham connections between its bigoted, often violent, ideas and the sincere... concerns of many Christians."

Zeskind, who has just completed the first full-scale study of "Christian Identity"—*The 'Christian Identity' Movement*—said the movement maintains "that the problems besetting the American people are the result of 'race mixing' and interreligious cooperation between Christians and Jews, which they call sins; that the U.S. Constitution defines this country as a 'Christian Republic' opposed to both democracy and communism; and that the covenant between God and his people was between God and certain white peoples only."

"They also attack the Christian Right Fundamentalists for their support of the State of Israel and mainstream Christian clergy for

being 'agents of Satan,'" Zeskind said.

"Identity" is composed of hundreds of small groupings dotted across the map, not confined to any single region of the country," he said. "It includes self-defined ministries that consist of little more than tape and booklet sales, as well as ministers who have regular programs on AM radio stations all over the U.S., and still other leaders who have small, stable congregations in metropolitan areas like Los Angeles or Spokane.

"It has emerged as the primary religious and spiritual phenomenon of the far right and must not be dismissed as a marginal phenomenon. The U.S. has been undergoing a resurgence of bigotry under the guise of Christianity; this resurgence is a deep, ugly stain on our society which people of good will must obliterate."

At the news conference, Clayton said: "Placing prejudice in a thin cellophane wrapper of pseudo-Christianity cannot make a Christian. Rather, it intensifies prejudice's repulsiveness. Prejudice grows from the darkest regions of mankind's sinfulness and is never justified by lacing it with words and phrases stolen from the Bible. People grasping guns in one hand, homemade bombs in the other, and spitting words of hatred can never fulfill Christ's ultimate command, 'Love one another as I love you.'"

Convention Uniform

Man of compassion

by Kenneth W. Overton, Arkansas City Church

Basic passage: Luke 7:11-17; 14:1-6

Focal passage: Luke 7:11-17; 14:1-6

Central truth: Jesus cared about the difficulties that men suffered

The loss of a son could be the most difficult time for any mother but it was especially so during Jesus' time. The loss of a son to a widow was a desperate situation. Since her husband was dead, the son was her support, her protection, her companion, and her future.

When Jesus encountered this funeral procession he had compassion on the widow. When there is a death Jesus cares, God cares.

God dared to do the unthinkable. A corpse was not to be touched. In fact, a corpse was more defiling than touching a leper. Any Jew that touched a corpse had to go through a ritual of cleansing. But Jesus touched the coffin. He showed indifference to his own security because of his heavy burden for the widow.

Jesus always gave before he demanded. He gave more than he demanded. Because he cared in this situation Jesus added his power. He gave back to the widow her son, alive.

At another time Jesus was confronted with a man who needed healing on the Sabbath. Again, he showed indifference to his own security.

Jesus accepted an invitation to the home of a Pharisee. There was also a man with dropsy sitting nearby. Would Jesus heal on the Sabbath? If he did, the Pharisees would consider him dangerous and irreligious; a lawbreaker. Jesus was under scrutiny.

Jesus asked the Pharisees a straight forward question. Is it against the law to heal on the Sabbath? But they would not answer. After Jesus healed the man, He again turned to the Pharisee and asked, "If an animal falls into the pit on the Sabbath, will you not pull him out?" It shows that the Pharisees considered the welfare of the animal more important than the health of the man.

Why is it that a suffering animal receives more consideration than a suffering man? Which is worth more, a beast or man? Which is worth more, man or Sabbath rules?

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Life and Work

Priority of persons

by Don Hook, Woodson Church, Little Rock

Basic passage: Luke 5:11-6:11

Focal passage: Luke 5:30-35; 6:1-5

Central truth: Jesus gives priority to persons over religious practices and traditions.

Jesus never deliberately disregards religious customs and traditions just to irritate and arouse the opposition of religious people. He personally observed some customs and traditions but meeting the immediate spiritual, physical, and social needs of people was much more important to him.

Jesus' caring compassion is not confined to certain designated days (Lu. 6:1-7). People are hungry and need food on the Sabbath. People who are sick need healing when they are sick regardless of what particular day it is.

Jesus' healing power is not always demonstrated in traditionally prescribed ways such as anointing with oil, laying on of hands, or making certain offerings (Lu. 5:17-25). Sometimes he literally touched persons, sometimes people touched him. One time he anointed blind eyes with clay. Often times he just spoke and disease and demons took flight.

Jesus' ministering powers were never confined to certain places. In private homes, by the seaside, end on the mountain side, and in synagogue and temple he healed, fed the hungry, forgave sins, raised the dead, and comforted the lonely and sorrowing.

He is anxious to meet human need wherever and whenever it exists (Lu. 5:29-32). Jesus is Lord! He is "Master of ocean, and earth, and skies." In all of these areas people, saints, and sinners, are paramount in his compassionate concern.

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Bible Book

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by Tim Reddin, Barcelona Road Church, Hot Springs Village

Basic passage: John 12:1-16

Focal passage: John 12:1-8,12-16

Central truth: Jesus demands and deserves our loyal devotion.

Our passage for today reminds us of the tragedy of a shallow commitment. The story of the Triumphal Entry is one of the Bible's most familiar, but was it really "Triumphal"? Even as the masses proclaim Jesus their Messiah-King, a cloud of rejection hangs heavily over the scene. Already the elders of their faith were plotting to put him to death. By week's end the tide of public opinion will have dramatically changed. Perhaps some of the same voices crying "Hosanna!" on Sunday would be shouting "Crucify him!" by Friday morning.

Shallow indeed was their commitment. They wanted to use Jesus to accomplish their own desired end—to drive out the occupying Romans and to reestablish the throne of David. But Jesus did not come as the kind of king. He came to bring spiritual freedom from the bondage of sin. His kingdom was not of this world.

So when it appears that the masses are on God's side, they have truly rejected his Messiah. It's the same old story—man's rejection of God's provision for him, trying instead to take care of things by and for himself.

But then there is the account of Mary of Bethany—and what a different story it is! She shows us the beauty of full commitment.

Unlike the masses, Mary understood our Lord's mission. She perceived that he had come to die (v. 7). Christ was her Savior and Lord, not just an escape hatch from an unpleasant situation.

Unlike the masses, Mary demonstrated her commitment by her actions. Talk is cheap. Professions of faith apart from deeds of faithfulness are meaningless (James 2:14-26). Mary proved her faith by serving personally, by giving extravagantly, and by loving devotedly.

Some furniture appears to be solid wood, but a closer examination reveals that it simply has a veneer that gives it the look of wood. Its surface appearance belies the real truth.

Is your commitment genuine? Or have you merely applied a religious veneer to your secularity? The difference is a matter of the heart.

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U. S. giving to charity may experience decline

by David Wilkinson
SBC Christian Life Commission

NASHVILLE, Tenn. (BP)—American generosity, measured in terms of charitable giving, has increased steadily during the last five years. But as a new year approaches, signs indicate the upward trend may be stalling.

One major channel of charitable giving—hunger relief for the world's starving—already is facing the painful dilemma of expanding needs and dwindling resources as Americans show a new reluctance to reach for their pocketbooks.

In 1985 Americans gave \$79.8 billion to charities, a 28 percent increase over the 1980 total of \$6.3 billion. Four out of every five of those charitable dollars came from individuals.

About \$38 billion—or 47 percent—of the 1985 total went to religious organizations. Other major recipients were education and health, \$11 billion each, and social services, \$9 billion.

While many charitable organizations worry about the future impact of tax reform on giving, hunger relief organizations already are feeling the pinch.

Some examples:

—At the end of November, Southern Baptist contributions to overseas hunger relief ministries through the convention's Foreign Mission Board lagged 31 percent behind the 11-month total for 1985.

Worker sees black church development progress

by Frank Wm. White
Baptist Sunday School Board

NASHVILLE, Tenn. (BP)—Black people and churches are seeing progress and increased openness in the Southern Baptist Convention, a black Southern Baptist pastor from Alabama reported.

Milton Boyd was among black church relations workers from state conventions who for the first time this year attended Sunday school and church training annual planning sessions at the Southern Baptist Sunday School Board.

As a state special worker, Boyd trains Sunday school leaders in both black and white Southern Baptist churches. He noted that situation reflects a change in attitudes from 12 years ago, when Boyd and his family were the first blacks accepted for membership in a Southern Baptist church in Montgomery.

In 1976 Boyd started Westside Church in Montgomery as the first black Southern Baptist church in Alabama. Now he is pastor of Westside and another black Southern Baptist church in Montgomery and is director of black church relations for the Montgomery Baptist Association in addition to his role as special worker for the state convention.

Boyd was enlisted as a special worker to train Sunday school leaders in black church-

—UNICEF's emergency appeal for Africa last year raised \$102 million. This year's appeal has raised only \$13 million.

—Africa income for Lutheran World Relief has dropped 25 percent since last year.

—Save the Children has received only \$368,000 for Africa this year, compared to \$6.7 million in 1985.

—World Vision has cut its African relief budget from \$42.7 million in fiscal year 1986 to \$17.2 million. World Vision's donor base went from 892,000 in 1984 to 1.2 million in 1985 and then fell to 878,000 this year.

Despite stepped-up international aid, the United Nations estimates 17 million Africans are still dependent on food aid.

Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission, said reasons for the sharp drop in hunger gifts are numerous: economic hardships in some areas of the United States, a decline in news media coverage of ongoing hunger needs and reports of the return of rain to parts of Africa which "have caused many people to assume mistakenly that Africa is now well down the road to recovery."

"Also," he said, "the quick-fix mentality of many Americans has led people to misunderstand the long-term nature of hunger relief and development work. Many people do not understand that reducing hunger in Africa and elsewhere around the world is going to take years of hard work."

ches but with only seven black Southern Baptist churches in the state, "there wasn't much call for training," he said.

He considers his acceptance as a trainer for Sunday school workers in white churches a breakthrough. But he continues to focus primarily on developing new black Southern Baptist churches. He hopes there will be twice as many black Southern Baptist churches in the state in the next few years.

Boyd's optimism for black church development relates to goals of the black church development section of the Sunday School Board's special ministries department to increase the number of black Southern Baptist Sunday schools from the current estimated 850 to 5,000 by the year 2000.

Much of the work in black church development across the convention involves establishing and strengthening Sunday schools in existing black Southern Baptist churches, said Bill Banks, director of the special ministries department.

In Alabama and other states with few black Southern Baptist churches, starting new churches is a primary focus, Boyd said.

He is encouraging black Southern Baptist churches to start new missions and is working with white Southern Baptist churches to involve them in starting missions and new churches in black communities.

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