

(BP)**BAPTIST PRESS**

News Service of the Southern Baptist Convention

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March 26, 1984

84-48

Southwestern Approves \$16.3 Million Budget

FORT WORTH, Texas (BP)--Southwestern Baptist Theological Seminary's board of trustees has approved a record budget of \$16.3 million for the 1984-85 academic year, a 2.2 percent increase over the current year.

Included in the budget is an anticipated \$6.8 million from the Cooperative Program, the Southern Baptist Convention's support program for its various agencies and institutions. The budget reflects an across-the-board one percent salary increase for faculty and full-time staff.

Four additions were made to the faculty: Wynona Tipton Elder was named as assistant professor of psychology and counseling; Daryl R. Eldridge, instructor in foundations; Gary W. Waller, assistant professor of administration; and Elem H. Eley, assistant professor of voice.

Elder is a licensed psychologist who has been in private practice in Carrollton, Texas, since 1977. She earned a doctor of education degree in 1976 from North Texas State University.

Eldridge has been minister of education at the Tate Springs Baptist Church, Arlington, Texas, since 1980. He earned the master of religious education degree from Southwestern in 1977 and is a candidate for the seminary's doctor of education degree.

Waller has been minister of education/evangelism at First Baptist Church, Waco, Texas, since 1982. He earned the master of religious education degree in 1972 and the doctor of education degree in 1979, both from Southwestern.

Eley has been assistant professor of voice at Howard Payne University, Brownwood, Texas, the past year. He earned the master of music degree in 1977 from Southwestern and is pursuing the doctor of music degree at Indiana University.

Carl R. Wrotenbery was named as director of libraries, to succeed Keith C. Wills, who has held the position since 1966 and will retire July 31, 1984. Wrotenbery is the current director of libraries at Houston Baptist University.

Atop the list of promotions were J.W. MacGorman to distinguished professor of New Testament and Robert S. Douglass, distinguished professor of musicology.

Other promotions included: Harold Freeman, professor of preaching; Ebbie Smith, professor of Christian ethics and missions; Harry Hunt, associate professor of Old Testament; William G. Caldwell, professor of administration; Pat Clendinning, professor of psychology and counseling; Alva G. Parks, professor of administration; Bob Brackney, associate professor of social work; Rick Yount, assistant professor of foundations; and A. Joseph King, professor of conducting.

Given tenure were Earl Martin, professor of missions; Tommy Bridges, associate professor of administration; Sue Biggs King, associate professor of voice; Elizabeth R. McKinney, associate professor of piano; and Albert L. Travis, associate professor of organ.

Southeastern Adopts Record Budget,
Honors Lay Couple

WAKE FOREST, N.C. (BP)--Trustees of Southeastern Baptist Theological Seminary, Wake Forest, N.C., have adopted a \$5.4 million budget for the 1984-85 year.

In their semi-annual meeting, the trustees adopted a record budget of \$5,418,623, 4.2 percent over the current year's budget. Income for the new budget will come from the Cooperative Program (70.3 percent); student fees (11 percent); gifts and earnings from endowment and current fund investments (seven percent); and auxiliary enterprises and miscellaneous sources (11.7 percent).

The Cooperative Program figure represents gifts from churches working together through the Southern Baptist Convention and is expected to total more than \$3.8 million. This strong support from the churches enables students to attend the seminary tuition-free, paying only modest fees.

The trustees also joined in presenting the seminary's fourth Citation for Excellence in Christian Ministry to Mr. and Mrs. C.E. Price of Pittsburgh, Pa. The Prices were recognized for their work in establishing a strong Baptist witness in Pennsylvania, which resulted in the creation of numerous churches and the Baptist Convention of Pennsylvania-South Jersey.

Ed Price presently is second vice president of the Southern Baptist Convention and president of the National Fellowship of Baptist Men.

In other action, the trustees:

Granted tenure to Thomas H. Graves, professor of philosophy of religion;

Established student awards for graduate studies in Christian ethics and for the practice of Christian social concern;

Conferred emeriti status upon B. Elmo Scoggin, professor of Hebrew and Old Testament, and James H. Blackmore, professor of A.Div. studies, upon their retirement July 31, 1984.

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Baptist College Staffer
To Attend Olympic Meet

Baptist Press
3/26/84

WEST PALM BEACH, Fla. (BP)--The United States Olympic Committee has selected Rene E. Garrett, instructor of physical education at Palm Beach Atlantic College, to be one of five U.S. delegates at this summer's International Olympic Academy in Olympia, Greece.

Now in its 15th year, the International Olympic Academy meets annually to discuss and act on ethical and political questions affecting amateur athletics in general and Olympic movement in particular. The controversy over the definition of amateurism versus professionalism, currently a divisive issue in international sports, will be one of the major topics dealt with at this Academy.

Under the auspices of the International Olympic Committee (IOC), the Academy will run this year from July 4 to July 19. It is open to delegates from all nations participating in the Olympic games. Delegates from more than 90 nations are expected to attend this summer's meetings.

Last year Mrs. Garrett attended the National Olympic Academy in Lubbock, Texas.

She is a 1976 graduate of Stetson University, earned her master's degree at the University of Central Florida, and the Ph.D. from the University of Florida in 1982.

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Four Students
WMU Interns

BIRMINGHAM, Ala. (BP)--Four seminary students will join Woman's Missionary Union, auxiliary to Southern Baptist Convention, in May as summer interns.

Interns are Gina Brown Howard of Huntsville, Ala., Karen Massey of Snellville, Ga., Karen Campbell of Greenfield, Tenn., and Sandra Clark of Tulsa, Okla.

Howard and Massey attend Southern Baptist Theological Seminary, Louisville, Ky. Campbell is a student at Southwestern Baptist Theological Seminary, Fort Worth, Texas, and Clark, New Orleans Baptist Theological Seminary.

Howard and Campbell will work in the communications group. Responsibilities will include covering four national meetings being held this summer, developing materials for use in the promotion of Annie Armstrong Easter Offering and Lottie Moon Christmas Offering and designing brochures and promotional materials.

Massey and Clark will work in the interpretation section handling assignments that will include limited writing for WMU leader magazines, leading one Acteens summer conference and assisting with others, working with program and arrangements for the National Acteens Conference, participating in at least one WMU field engagement and helping field service ministries.

The training period for the interns will begin the last of May and end in August.

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Weaver Retires
At Mobile College

Baptist Press
3/26/84

MOBILE, Ala. (BP)--William K. Weaver Jr., president of Mobile College since its founding in 1961, has announced his retirement from the Alabama Baptist-related institution effective July 31.

Weaver, 65, was chairman of the committee established by the Alabama Baptist Convention in 1957 to study the feasibility of establishing a college in Mobile. The committee later was responsible for developing plans for the college's charter in 1961 when Weaver was then elected president.

The college opened for students in 1963. Weaver led in the school's growth from 181 students and one building that first year to its present 1,002 students and assets of over \$8.5 million. In 1983 the college completed a \$3.2 million fine arts center.

Weaver, a native of Oxford, Ala., holds degrees from Howard College (now Samford University) and Southern Baptist Theological Seminary in Louisville, Ky. Prior to becoming president of Mobile College he was pastor of First Baptist Church, Sylacauga, Ala.

Weaver has served on the executive board of the Alabama Baptist Convention, the Southern Baptist Convention Education Commission and the board of trustees at Southern Seminary.

In retirement Weaver plans to work on the history of Mobile College and remain active with the school.

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Hong Kong's 1997 Deadline:
Countdown For Christians

By Erich Bridges

Baptist Press
3/26/84

HONG KONG (BP)--Susanne sits in her family's small furniture shop, hands clenched tightly in her lap, and weeps.

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The young, unmarried, middle-class Baptist woman must make an agonizing decision about the future: to leave Hong Kong or to stay? Her aging parents don't want to leave home for a strange land, but already a sister lives in France and a brother has left to study in the United States. She fears the disintegration of her family.

A larger fear hovers in the background. Susanne thinks Hong Kong may "melt like ice cream" before long. But it is home, and if Christians leave, Susanne asks, who will remain to preach Christ and train believers? "I'm asking God what I should do," she said. "I'm asking myself now. It will be too late then."

"Then" is 1997. Hong Kong is living on borrowed time, and 1997 is the year the debt comes due. That's when England's century-and-a-half rule over this tiny piece of south China comes to an end. The 99-year British lease on the "New Territories"--a 367-square-mile chunk of Chinese real estate--expires July 1 of that year. But China also intends to reclaim nearby Hong Kong Island and the Kowloon Peninsula.

England claims two 19th century treaties with China made Hong Kong and Kowloon permanent British possessions. China says the treaties were signed at gunpoint and are null and void.

The dispute goes back to the first Opium War, a two-year conflict over the then-booming opium trade which pitted British warships against weak Chinese Imperial forces. The 1842 Treaty of Nanking ended the fighting, opened five Chinese ports to British trade and gave Hong Kong Island to England as a Crown colony. Kowloon and nearby Stonecutters Island followed in an 1860 treaty.

Communist China has tolerated the existence of this frantically capitalist corner on its southern shore in return for the major economic benefits Hong Kong brings to the mainland. But the Chinese insist they will "recover sovereignty" of the area in 1997, perhaps sooner.

Christians in Hong Kong, including more than 30,000 Baptists, have an especially urgent reason for wanting to know what will happen and when: their religious freedom is at stake. They wonder to what extent Chinese control of Hong Kong will mean control of the church.

"I think our people should be aware that changes are bound to come," commented one Baptist leader. "There is no point in wishful thinking, thinking that all things are going to be just as things are now, in the next 50 years."

In China, Protestants worshipping in recently reopened churches belong to the Three Self Patriotic Movement, a government-recognized organization committed to self support, self-government and self-propagation. (Chinese Catholics belong to a similar organization which doesn't recognize Vatican authority.) Churches, clergy, seminaries and religious literature are approved and overseen by the government Religious Affairs Bureau.

Christians in China have the constitutional right to believe and worship, but no explicit right to evangelize. Missionaries and material support from abroad are prohibited.

One high-ranking Chinese official based in Hong Kong told an Italian delegation in January the "three self" rules will not apply to Hong Kong Christians after 1997, implying local churches might enjoy autonomy and foreign missionaries might be allowed to stay.

Time will tell whether that prediction comes to pass, but Christian observer David Y.P. Yang lists several reasons why 1997 could be "good for Hong Kong" and the church whatever the final outcome:

--A materialistic, selfish society is being threatened. Hong Kong may be more open to the gospel now than ever before.

--The Hong Kong Christian community, "notorious for its lack of mission concern," is being shaken into awareness of its responsibility for evangelism.

--A move is on to "restructure" churches by organizing small groups, training lay leaders and decreasing dependence on church buildings, professional ministers and missionaries.

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--Theological institutions are rethinking their emphasis on academic excellence for its own sake, a traditional Chinese passion, and re-emphasizing practical training for ministry.

The 72 Southern Baptist missionaries in Hong Kong have to prepare for the possibility of leaving, however. They remember what happened after the Communists came to power in China in 1949. Official opposition to missionaries increased step by step, making ministry and relations with Christians more and more difficult. By the end of 1951 all Southern Baptists were gone.

Will the same thing happen in Hong Kong? Possibly, but several missionaries see no reason to assume the worst. "I think there are certain situations that would perhaps permit a toleration of us," especially those offering professional or educational skills, said Jerry Barrett of Hong Kong Baptist College.

Barton Starr, who also teaches at the college, is philosophical. "I hope I can stay. My plans are to stay unless the Lord leads me somewhere else or shows me my work is counterproductive," he said. "That's something we all have to face, individual by individual."

Hong Kong Baptists can face 1997 and beyond without missionaries if need be, but many are worried about the current exodus of Chinese pastors. "The churches are already suffering because we have seen quite a few pastors leaving the city going to the United States," said one Baptist spokesman. "There is a surplus of Chinese ministers in San Francisco and New York, whereas in Hong Kong we don't have enough."

Other pastors are opting for ministry in Canada, Europe, or elsewhere in Asia.

Rather than actively retreating, however, many church leaders are struggling to decide how to cope with the crisis, or whether to acknowledge there is a crisis at all. Some see no point in worrying about what will happen 13 years from now. But an encouraging determination to face 1997 and even take advantage of it may be emerging among young church members.

"We should prepare for the change," said a member of a young-adult Sunday school class. "We should discipline ourselves. We are a mirror of the social environment in Hong Kong. We love to buy luxury goods and things like that. But if we want to adjust to the new atmosphere we have to discipline ourselves and spread the gospel news to people as quickly as we can."

Private British-Chinese negotiations about the colony's future began last summer, alternating between Hong Kong and Beijing (Peking). Despite extreme secrecy, speculation about the goings-on at the talks has become the daily topic of conversation in nervous Hong Kong. "This is a rumor-mongering town," observed one missionary. "A rumor can spread among five million people overnight."

The talks appeared to be deadlocked in the early rounds, but the outline of a settlement now seems to be emerging. The British have been pressing for continued administrative control of the colony in return for an acknowledgement of China's sovereignty, a deal Beijing rejects. But the Chinese are reportedly offering a 50-year grace period after 1997 with no major changes, a "mini-constitution" guaranteeing local self-rule, plus special economic status allowing capitalism to continue.

Hong Kong's 5.5 million people watch anxiously as the two powers decide their future. Baptists and missionaries, meanwhile, are beginning to act. The 1997 deadline, whether it brings drastic change or not, has put one priority in sharp focus for them: evangelism and discipleship must come first.

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

Sociologist Receives Recognition,
Ovation At Southern Seminary

By Darrell Monroe

Baptist Press
3/26/84

LOUISVILLE, Ky. (BP)--Sociologist Anthony Campolo has received the first Seminarians United Against Hunger Servant's Award at Southern Baptist Theological Seminary, Louisville, Ky.

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The presentation was made to support Campolo's "tireless service" in ministry for Christ and "justice for the world's hungry people."

Campolo, called a "model activist and vigorous evangelist," also lectured at Southern Seminary, admonishing persons not to "reduce the gospel to a series of theological statements" and reminding them "one of the marks of conversion is a lifestyle that is very much concerned for the poor."

Servanthood was the thrust of Campolo's four messages. "I have a very simplistic theology," he said in a chapel address. "To be a Christian is to will the will of God. To be a follower of Jesus is to play a different game, to empty one's self."

"Christ never asked who will be a master, he asked who will be a servant," he said.

Calling into question the concept of power in today's church, Campolo said, "Love and power are diametrically opposed. The overriding question is: Are you going to have a power relationship or a love relationship."

"You cannot exhibit love and power simultaneously," he continued. "The more we demand men to be powerful, the more we command them to lose their capacity to love. Emptying yourself of power is a prerequisite to expressing love. To express love, empty yourself."

Viewing the church as having limited its capacity to love by its political entanglements, Campolo remarked, "To me it's simple. We can build bombs or we can feed the hungry with our money. Which would Jesus do? To be a Christian is to be whatever Jesus would be."

Campolo pointed out, "The world does not exist to serve the church. The church exists to serve the world."

The church needs to be showing the world "Christianity is having your heart broken by the things that broke Jesus' heart," he added.

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(Monroe is newswriter in the SBTS Office of Communications.)

Religious Phrases Key
To LOGOS Translations

By Cari Hyden

Baptist Press
3/26/84

BELTON, Texas (BP)--Religious concepts, such as the Holy Spirit, are not found in standard foreign language phrase books.

So Michael Thomas, Spanish professor at the University of Mary Hardin-Baylor in Belton, Texas, founded the LOGOS Language Institute Inc., the only organization in the world dedicated to educating lay people in foreign languages with emphasis on a spiritual vocabulary.

"We are trying to teach people how to speak the language for the purpose of witnessing or preaching or whatever other spiritual purpose they may have," Thomas said.

Mary Hardin-Baylor has donated office space for his efforts, and thus far Thomas has developed study packets, cassette tapes and class curricula for 18 foreign languages, including Spanish, Portuguese, French, German, Swahili, Arabic, Vietnamese and Mandarin Chinese.

Work is underway on close to a dozen additional languages and dialects and he won't stop there. "If someone could identify all the languages in the world, we would keep going until we get them all," Thomas said. "However, there are 100 languages that are spoken by about 95 percent of the world's population. We are targeting those languages first and will work on the minor languages later."

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His program has been enthusiastically received. Queries range from the Japanese-American bus driver in California who wished to converse with his fellow Japanese in their native tongue to the group from a Waco church that wanted to arrive in Haiti equipped to speak in the country's native Creole.

He receives calls from area residents who want to converse with Spanish speaking neighbors and members of the Houston Ballet about to embark on European tours.

Thomas said he discovered the need for a program like LOGOS while in San Antonio in 1979. A church group was headed to Brazil and asked for his help. "I needed some texts with a spiritual emphasis and ended up having to write my own," Thomas said. "There is nothing to teach you to say Christian biblical words in Spanish."

The result was a text in Spanish illustrated with Bible verses.

In 1982 Thomas formally organized LOGOS as a non-profit organization. Basic-level study packets, which include cassette tapes, phrase books and scriptures, are available for \$7; in-depth packets are \$14.

Since LOGOS was organized, Thomas has developed four goals:

- Distribution of self-study materials in many languages on multiple levels.
- Production of bilingual tracts, one of which now is being distributed in Spanish-English.
- Teaching English as a second language, both in classrooms and churches, using the Bible as an integral part of the curriculum.
- Sponsoring a summer institute language school in Spanish concurrent with UMHB's next summer session.

It's the last project about which Thomas is most excited. An optional eight hours college credit will be available for the five-hour-per-day sessions. Classes, he said, will be conducted in the "total immersion" technique. Room and board will be available.

Thomas was a professor of Spanish and Portuguese at the University of Houston before he came to UMHB last year. He earned bachelor's and master's degrees in Spanish and French from the University of Northern Iowa and a doctorate degree in Spanish and Portuguese from the University of Kansas.

He has located UMHB international students and other native speakers who help with translations, and he says people often approach him offering their services.

"A woman from Belton who is a native of Finland called me," Thomas said. "We developed a packet in Finnish with her help."

Education in spiritual vocabulary is invaluable when traveling, especially when visiting countries like the People's Republic of China that don't allow missionaries.

"People can study before they travel," Thomas said. "If a tourist opened up a suitcase full of Bibles, he would not get in. But if he studies before he goes--with information hidden under his hat--he can carry the gospel without anybody knowing he is doing it."

"Anybody who is a Christian and desires to share the gospel should be able to do so."

Those who are interested in more information may contact the LOGOS Language Institute Inc., Box 374 UMBH Station, Belton, Texas, 76513, or call 817-939-5811, ext. 247.

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(Cari Hyden is director of information at the University of Mary-Hardin Baylor.)

Texas Baptists Help Bring
Physical And Spiritual Water

By Orville Scott

DAKAR, Senegal (BP)--The Sahara with its blazing heat and endless sand is marching southward at the rate of a mile a year.

At the southwestern tip of the great desert, fighting to escape its voracious appetite, is Senegambia, where Texas Baptists have begun an evangelistic partnership with the Southern Baptist Foreign Mission Board. Soon Texas volunteers will bring "the water of life" to nine million people of Senegambia.

Senegambia is a newly-formed confederation of Senegal and the small nation of The Gambia which is surrounded by Senegal except on the Atlantic coast. Senegal is a French speaking country. The Gambia is English speaking. But most of the people also speak a tribal language such as Wolof and Diola.

Volunteers who learn the basic greetings in Wolof or Diola immediately have a greater influence on the people, missionaries said.

Senegambia has long been a Moslem land. The Foreign Mission Board estimates there are only a few hundred born-again evangelical Christians in the country. More than 90 percent of the people follow the religion begun by Mohammed about 400 A.D. Five times a day in the cities, one can hear the loudspeakers calling the men to pray to Allah.

Unfortunately, many of the people associate Christianity with drinking alcohol and other practices forbidden by the Moslem religion, but practiced by Catholics, the only long-established non-Moslem group.

There have been few Christian converts in Senegal since Southern Baptists began mission work there in 1969. But in recent years, Southern Baptist missionaries have found a way to share the Christian faith--a ministry that has been warmly received by the government and the people, said Frank and Sally Cawthon of California who lead a Baptist Center in Senegal's capital city, Dakar.

Through the Baptist centers, which teaches English and other skills while providing recreation, Southern Baptist missionaries have been able to realize a spiritual breakthrough.

Initially Texas volunteers are needed to build several ministry centers on land given to the Baptists by the government.

Housing will be provided for volunteers, but they will need to pay for their travel and food, said Texas Partnership Missions Coordinator Bill Gray.

Other volunteers will have opportunity to share their faith as they teach skills ranging from mechanics and electricity to typing.

"Texas Baptists may not be permitted to witness in church revivals and door to door as they could in Brazil," said Gray. "However, they will have a tremendous spiritual impact when people ask them why they would come so far to help."

The effectiveness of the ministry centers is borne out, said the Cawthons, in that 12 of the 16 young men who have participated in Bible study said they would like to become Christians. But announcing publicly that one has become a Christian may mean loss of family, friends and job. The best solution is more Christians, said the missionaries.

"We look forward to the day we have enough Christians here to provide support for converts."

Most of the programs at the ministry centers are for children and young people, but Prosper Makalebo of Zaire leads weekly tea debates for men at the center of Dakar. Makalebo is assistant director of the center and president of Gideons in Senegal.

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While tea brews over a charcoal fire, the men gather in a circle and discuss major concerns of their community. The tea debates provide the setting for Makalebo and missionaries to have a position witness for Christ.

A center opened recently in the city of Bignona in southern Senegal under the direction of missionaries Ken and Margaret Robertson of Arkansas.

Along with the ministry centers, agricultural missions has proven effective in sharing Jesus in Senegambia.

One of the newer missionaries, Ken Sanderfer, is an agricultural specialist from Lufkin, Texas. Sanderfer and his wife, Patti, and their two children have been warmly received since coming to Senegambia last year.

Besides digging wells, Sanderfer has worked with missionary Ken Robertson and others in distributing rice and maize in drought stricken areas. The grain was purchased with world hunger gifts of Southern Baptists through the Foreign Mission Board.

In three years, Southern Baptists put in 200 wells, and repaired 50 others, Cawthon said. In one area, missionaries were able to provide 20 wells and five garden projects at a cost of only \$5,000.

Such ministries afford an opportunity to share Christ's love and redemption in a meaningful way. The Cawthons said they will never forget watching the people of one village dance and sing for joy as water began pouring into a newly-dug well.

"Tell us who the Baptists are," they told the Cawthons.

One of Sanderfer's goals is to help the people learn to till the soil deeper so plants can utilize available nutrients and moisture. Most farmers cultivate with hoes and spades. There are few horse drawn plows; so this would hail a revolution in agriculture.

Another Texas agricultural missionary, Jim Vaughn and his wife, Beverly, will arrive on the field April 1 and operate from the city of Kaolack.

Also another missionary couple, Keith and Jan Willis of Missouri, will begin working in Dakar about May 1. They will teach nutrition and other classes at the ministry center and begin a house church similar to the one the Cawthons lead.

One of the most thrilling milestones in the history of Christian missions in Senegambia came late last year when the first Baptist church was constituted in Dakar.

"God is preparing to do marvelous things in Senegambia, said the church's pastor, Warren Rush, a native of Alabama and pastor of the Parkway Baptist Church, Tallahassee, Fla., for 20 years.

Two years ago, Rush and his wife, Joana, came to lead the International Church of Dakar. One of the first three Senegalese converts to be baptized by Rush was a student at the University of Dakar, Joseph Nzeh.

"There have been many changes in my life," said Nzeh. "I'm convinced Jesus is alive in the world today because he's always with me. I'm willing to face whatever I must for his sake."

Rush baptized Nzeh and two other young Senegalese men in the Atlantic Ocean. Last November they and several other members of the International Church joined in forming the First Baptist Church of Dakar.

Soon with the help of Texas Baptist volunteers, the missionaries hope to establish more churches. And Senegambia, which has long been a desert to Christian missions, may "blossom as the rose."

Church Members Learn To Give
And Take In Montpelier

By Phyllis Thompson

MONTPELIER, Vt. (BP)--Resurrection Baptist Church sits among shabby apartment buildings on a back street. It, too, is an apartment building. Rent from two small units helps meet church finances.

Jim Markham is pastor of this congregation of less than 50, including some with impaired vision, muscular dystrophy, mental illness and mental retardation. Many depend on welfare for their living; others earn good salaries as chemists, business administrators and nurses.

"I don't think many congregations could handle the mix," he observed. "Sometimes I'm not sure we can. But our philosophy is that while everybody has needs, everybody also has gifts. Each church member must be a giver as well as a taker."

Markham explained, "A large part of what I do is saying no, telling people, 'I won't do that for you anymore, but I'll teach you to do it.'"

Others in the congregation were accustomed to giving, but never taking. "We had to explain that it was important for someone else, who might not do as well, to hold church offices or teaching positions," said Markham.

From their front yard, Markham and his wife, Connie, can see most of the town--narrow streets lined with turn-of-the-century wooden homes, stately government buildings and quaint shops. "We have a good life," said Markham. "Nobody passes through Vermont on their way someplace else. They come to Vermont because they want to be in Vermont. People with doctorates work as waiters or clerks just so they can live here."

The Markhams are determined to create a sense of permanence in Montpelier. "The church has a history of two-year pastors," explained Markham. "The community needs to see that we intend to plant some roots."

When they came here in 1980, the Markhams bought eight acres. With help from relatives, they built a two-story energy-efficient home. During the eight-month winter, two wood-burning stoves and three cords of wood give warmth.

"I started making bread when we moved here," Connie explained, "just to have an excuse to heat up the kitchen. If you've ever lived through a Vermont winter, you can understand that."

She has also become an accomplished gardener. "I was so lonely. I couldn't find any way to meet people. I'd go to the grocery store, to the library, anywhere--nothing was working." She discovered plant-talk to be an icebreaker. "Now I probably have 30 different kinds of flowers in my yard."

Markham, a furniture builder and carpenter, has used these skills as his way of getting to know people. He is responsible for many facelifts in their church building, setting it apart from rundown neighboring apartment buildings. The church is freshly painted; inside, pale blue carpet and draperies, matched pews and chairs provide a pleasant sanctuary.

He often builds cabinets and bookshelves for the church or members. But he doesn't limit services. "My role is helping people," he said. "It's saying I care, and proving it by rolling up my sleeves and helping to change a lock on a door, helping to split wood, or building a piece of furniture. You can't give that just to members."

"It doesn't matter where you are; people are people, whether they're in the mountains, in the inner city, wherever...they all have hurts and needs. The real secret of effective ministry is loving them."

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