



- - BAPTIST PRESS

News Service of the Southern Baptist Convention

NATIONAL OFFICE
SBC Executive Committee
901 Commerce #75
Nashville, Tennessee 37203
(615) 244-235
Alvin C. Shackelford, Director
Dan Martin, News Editor
Marv Knox, Feature Editor

BUREAUS

ATLANTA Jim Newton, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 873-4041
DALLAS Thomas J. Brannon, Chief, 511 N. Akard, Dallas, Texas 75201, Telephone (214) 720-0550
NASHVILLE (Baptist Sunday School Board) Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300
RICHMOND (Foreign) Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151
WASHINGTON Stan L. Hasty, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

August 16, 1988

88-131

July Cooperative Program
doubles inflation rate

N-CO

NASHVILLE (BP)--Receipts for the Southern Baptist Convention's national ministry budget more than doubled the U.S. inflation rate in July. But its year-to-date total still lags behind the pace of inflation.

The Cooperative Program received \$11,650,278 in July, an 8.09 percent gain over July of 1987, reported Harold C. Bennett, president and treasurer of the SBC Executive Committee. The program supports 19 SBC organizations, including a worldwide network of missionary, educational and evangelistic endeavors.

July receipts brought the budget's year-to-date total to slightly more than \$111.9 million at the end of 10 months of the 1987-88 fiscal year, Bennett said. That amount is 2.78 percent ahead of the previous fiscal year's 10-month total. The current inflation rate is about 4 percent.

The 1987-88 Cooperative Program allocation budget requires \$11.7 million per month to reach its \$140 million overall goal and \$11 million per month to reach the first phase of its \$132 million basic operating budget. After 10 months, the program has averaged almost \$11.2 million in monthly receipts. Those receipts put it on track to reach the basic operating goal but to fall \$5.7 million below the overall goal.

If Southern Baptists are to reach their \$140 million goal, they must contribute more than \$14 million during each of the final two months of the fiscal year, October and September.

Cooperative Program funds disbursed to the 19 participating SBC entities follow a four-step process to reach their destinations:

-- Individual church members contribute money to their churches, which keep an average of 91.6 percent for local ministries.

-- Churches pass the balance -- an average of 8.4 percent of undesignated church receipts -- on to state Baptist conventions, which spend an average of about 62 percent of their receipts on their own state mission ministries.

-- State conventions send the balance -- an average of about 38 percent of their receipts -- on to the SBC Executive Committee.

-- The Executive Committee disburses the funds to the organizations according to an allocation budget approved by messengers attending the SBC annual meeting each summer.

--30--

Baptists react to screening
of 'Last Temptation' film

By Kathy Palen

N-BJC

Baptist Press
8/16/88

WASHINGTON (BP)--Three Southern Baptists were among a group of religious leaders who previewed Universal Studios' controversial new film "The Last Temptation of Christ" during a private screening in Washington Aug. 11.

--more--

The movie, which opened Aug. 12 in eight cities, has drawn sharp criticism and threats of protests from individuals within the religious community. A Universal spokesman said the film's release date was pushed up by more than a month in an effort to counter the controversy that has arisen.

Based on Nikos Kazantzakis' novel, director Martin Scorsese's two-hour and 40 minute-film portrays Jesus as being torn by doubt over his messianic role. The movie ends with a 30-minute fantasy sequence during which Jesus faces his final temptation -- to abandon death on the cross and instead live out his life as a husband and father.

Universal agreed to allow religious leaders to screen the film the day prior to its release and invited a Southern Baptist Christian Life Commission staff member and two Washington-area Southern Baptists.

Larry Braidfoot, CLC general counsel, said he is glad he previewed the movie because it differs in a number of places from the script that has been widely circulated. He said several of the most objectionable parts of that script have been removed.

"The most objectionable thing about the movie is the manner in which Jesus is portrayed as indecisive," Braidfoot said. "It is not just a presentation of the humanity of Jesus.

"For the vast majority of the movie, he is an indecisive human being who is in varying ways influenced and directed by Judas, then John the Baptist, then Mary Magdalene, then a guardian angel who turns out to be Satan, then Judas again. In the fantasy sequence, Jesus is unable even to detect the true identity of the angel who was in reality Satan. The movie is dominated not by the theme of Jesus' desiring a normal life, but of the temptation constantly urged by Judas until the very end to be a zealot."

James A. Langley, executive director of the District of Columbia Baptist Convention, agreed, noting that Jesus was characterized as "confused, indecisive, racked by doubt and constantly changing his mind concerning the will of God for his life."

"The burden of the film is to portray Jesus as human, constantly engaged in a battle between the spirit and the flesh," Langley said. "Indeed his struggles, surely including sexual temptation, were real. Only in this way could he fully know our human condition.

"But contrary to the film, Jesus overcame the world and its lures and thus is our hope and our savior. Christians through the centuries have often neglected the humanity of Christ and thereby done a disservice to Christ and to the world. But to portray Jesus as a moral failure, as 'The Last Temptation' does, is heresy pure and simple."

Charles Worthy, pastor of Washington's Pennsylvania Avenue Baptist Church, said he questions whether something as sacred as the life of Christ should ever be fictionalized, adding there are numerous scenes in the movie that would be extremely offensive to Bible-believing Christians. He pointed specifically to an early scene in which Jesus is portrayed as building crosses to sell to the Romans.

The film also contains a great deal of blood and sexually offensive material, including nudity and scenes of sexual intercourse, Worthy said.

Braidfoot said the movie's treatment of sexual themes portrays women in a role that borders on being contemptible.

"Jesus went to the house of Mary Magdalene, the prostitute, apparently to join the dozen or more men gathered there in having sex with her," Braidfoot said. "He watches through a veil as she has intercourse with a number of men. The one who cleansed the temple is presented as passively watching while man after man dehumanizes Mary.

--more--

"When Mary Magdalene is killed in the fantasy, the supposed guardian angel urges Jesus to forget her because there will be another, since all women are the same. Jesus apparently accepts this interpretation and moves on. He settles into a bigamous relationship with Mary and Martha. The movie departs from the book by making the guardian angel not a black male but a white female, thus further linking women and sexual temptation and evil."

All three Southern Baptists objected to a scene in which Jesus hallucinates about meeting the Apostle Paul and denouncing his preaching about the resurrected Christ. In the movie, Paul insists that people's belief in the resurrection is more important than whether it actually took place.

"Paul is portrayed as a fanatic who was the true founder of Christianity, regardless of the ministry and crucifixion of Jesus of Nazareth," Braidfoot said. "He sounds like a first century freudian who shapes religion to meet human needs."

--30--

Southern Baptists honored for
home missions contributions

N-HMB

Baptist Press
8/16/88

GLORIETA, N.M. (BP)--Twelve people from across the nation were honored by the Southern Baptist Home Mission Board during Home Mission Week at Glorieta (N.M.) Baptist Conference Center.

Four Mission Service Corps volunteers were recognized for their contributions to home missions.

Wayne and Donnie Henderson of Waitsburg, Wash., were named volunteers of the year for their work with motorcyclists. The Hendersons travel 60,000 miles annually to hold worship services and conduct one-on-one evangelism at motorcycle rallies.

Volunteers Frank and Betty Stark of Strafford, Mo., received the Ken Prickett Award for their work with the raceway industry. The couple supervise 25 volunteers who offer coffee, provide gospel concerts and host weekend worship services at 15 races annually. The Prickett Award is presented annually to Southern Baptists who demonstrate creative approaches to ministry.

The board's evangelism section presented five awards.

Norm Lewis, director of missions for the Lahontan Baptist Association in Nevada, was named outstanding evangelistic associational director of missions. The Fallon resident was formerly an associate pastor and minister of education, youth and music in Oklahoma, Texas, New Mexico and Arkansas churches.

Jim Dennis, pastor of Hillcrest Baptist Church in Davenport, Iowa, was named outstanding evangelistic pastor of a single-staff church. Dennis has been pastor of Hillcrest since 1984. Church membership is more than 700 members, and average Sunday School attendance is more than 200. Last year Dennis baptized 40 people.

Three Texans received recognition for their contributions to evangelism.

Don Cass, director of evangelism for the Lubbock Baptist Association, was named outstanding evangelistic associational director of evangelism. He has been pastor of churches in Lubbock, Tahoka, Abilene, Aledo, Josphine, Plainview and Dimmitt, Texas.

Efraim Diaz, pastor of Theo Avenue Baptist Church in San Antonio, was chosen as the outstanding evangelistic bivocational pastor. With more than 1,500 members, Theo Avenue is the largest Hispanic church in San Antonio.

James Semple was named outstanding evangelistic pastor of a multi-staff church. Semple has been pastor of First Baptist Church of Paris for 25 years, during which Sunday school enrollment has doubled to 3,500. Since 1980, he has baptized an average of 100 people each year.

--more--

Another Texan was noted for his contributions to associational missions. B.C. McCoy was named this year's western United States' director of missions for a rural-urban area. McCoy is director of missions for Emmanuel, Sabine and New Bethel Baptist associations.

Nolan Johnston, director of missions for the Greater New Orleans Baptist Association for the past decade, was named director of missions of the year for a metropolitan city west of the Mississippi River. Before becoming director of missions, Johnston was on the association's staff for 15 years. The association is the first to hire a person to work with the hotel industry.

Two other associational missions awards were presented. Gerald Palmer, Southern Baptist Home Mission Board vice president for missions, was named PACT consultant of the year. Palmer is responsible for the PACT program which assists churches in transitional communities.

Rosedale Baptist Church in Little Rock, Ark., was named PACT church of the year. Rosedale, located in a changing community, was in decline for several years, according to Pastor Aaron Carter. With the help of PACT program, Sunday School attendance increased from 65 to 98. The church now has 12 visitation teams, a food closet and a recommitment to the community, said Carter.

James Underwood, pastor of Emmanuel Baptist Church in Las Cruces, N.M., was named language worker of the year for his contributions to Hispanic Baptist work.

Although he is an Anglo, Underwood has been pastor of the Hispanic church for 10 years. Under his leadership, Emmanuel has grown from a Bible study to a full-capacity church offering bilingual worship services to meet the needs of the community's Hispanic and English residents.

--30--

Controversy resurfaces
over 'In God We Trust'

By Rod Taylor

N-BJC

Baptist Press
8/16/88

WASHINGTON (BP)--An ad placed in the July 22 edition of USA Today has awakened a decade-old controversy over the motto "In God We Trust" on U.S. currency.

The ad, placed by the National Legal Foundation, claimed Madalyn Murray O'Hair is preparing to renew her attempts to have the slogan taken off currency in the United States. It asks concerned citizens to send in ballots that in turn will be sent to Congress.

Robert Skolrood, the Foundation's executive director and general counsel, told Baptist Press that although no suit has been filed yet, O'Hair's organization, American Atheists, is planning to renew its attacks.

"We called, and she said she was going after it again," Skolrood said. "She said she was devoting the rest of her life to getting 'In God We Trust' off U.S. currency.

O'Hair brought suit against the federal government in 1978 to have the phrase removed from the nation's currency. After losing the case in a federal district court, O'Hair's appeal was turned down by the 5th Circuit Court of Appeals and the U.S. Supreme Court.

Skolrood said the purpose of the ad was to unite Christians behind the motto so they will not be caught unaware, as he claimed they were with the school prayer issue.

"Maybe all this publicity will make her sit back and think," he said. "Maybe we can scare her out of (filing a suit)."

John Murray, president of American Atheists, said one of the organization's chapter presidents does plan to file suit against the government again, and the organization is pledged to help with the suit.

"We do want to refile again," Murray said. "We have an all new Supreme Court. They are more conservative, but you never know. If we can't get certiorari, then we can wait another 10 years and try again."

--more--

Murray said his organization has three main targets in its effort to secularize the government: to remove "under God" from the pledge of allegiance, to remove "In God We Trust" from U.S. currency and to change the national motto from "In God We Trust" to "E Pluribus Unum."

"We're going to keep at it until (the laws) are changed, until those public arenas are secular," he said. "We want a nation with a government that is completely neutral about religion."

The National Legal Foundation, founded by Skolrood and religious broadcaster Pat Robertson as a "Christian American Civil Liberties Union," concentrates on issues of free speech and the free exercise of religion, Skolrood said. The foundation presently is involved in cases concerning the right of Bible clubs to meet in public schools and of religious groups to meet in public parks for sectarian purposes, he added.

The foundation dissolved its ties with Robertson and his Christian Broadcasting Network when Robertson entered presidential politics, Skolrood said.

But Murray said the foundation and Robertson still are tied together and called the foundation's ad a vicious attack on O'Hair.

"It's obvious what's going on," Murray said. "Religion needs a Satan. It is part of their theological structure, so of course people like Skolrood and Robertson need a devil figure to whip up their money. To the fundamentalist and right-wing types, she signifies secularism and communism."

"It's obvious that the intent of the ad is to use Madalyn O'Hair as the boogeyman to scare fundamentalists into giving their foundations money. I hate to see O'Hair used as a devil to raise money."

--30--

Baptist scholar urges handling
of past inaction on Holocaust

By Barbara White

N- CO
(FID.)

Baptist Press
8/16/88

DELAND, Fla. (BP)--Close identification of the Christian faith with nationalism could lead to another Holocaust, according to a Stetson University professor.

"A kind of German Christian nationalism was one of the seeds of the Holocaust," said Earl Joiner, religion professor at the Florida Baptist school. "And some of the mindset that contributed to the growth of Naziism and led to the death of 6 million Jews is present in our country today, and in our denomination."

Joiner was among a group of scholars who prepared papers for an international conference on the Holocaust, "Remembering for the Future: The Impact of the Holocaust on the Contemporary World," at Oxford and London, England, earlier this summer.

In his paper, Joiner examined the reactions of Baptists before, during and after the Holocaust. Such critical self-analysis is necessary for future health, Joiner said, noting, "Every (denomination) ought to do it."

His interest in discovering what Baptists did during the Holocaust started 10 years ago at a Jewish-Christian conference sponsored by the Anti-Defamation League and the Southern Baptist Home Mission Board.

"A Catholic scholar scored the Catholic church for their actions," Joiner said. "He really laid the responsibility at their feet and revealed their anti-Semitic statements. It was good self-criticism, I thought."

When he received an invitation to submit a proposal for a paper to be included in this summer's international conference, he decided to make a similar examination of the Baptist contribution, both positive and negative, to the issue.

--more--

Joiner's proposal was among 400 accepted. Catholic, Protestant and Jewish scholars from 25 countries submitted papers.

The conference was set for this year because it is the 50th anniversary of Kristallnacht, the beginning of the gradual elimination of Jews from civil, social and cultural life in Germany. Holocaust survivor Ellie Weisel was one of the speakers.

Sponsors for the conference were publisher Robert Maxwell of Pergamum Press, whose family died in the Holocaust in Germany and who later married a Christian woman. The couple devote time and energy to the betterment of Christian-Jewish relations.

Joiner said he was not surprised, when he started his research, to find anti-Semitism among Southern Baptists. He already had read about this in a publication from the Anti-Defamation League.

"The most surprising thing I learned was the approval some Baptist leaders gave to Hitler when he first came to power," he said. "The seriousness of Hitler's purposes toward the Jews was not taken seriously at that time."

Baptists should have identified with the plight of the Jews for three reasons, Joiner said: Both groups had a history of persecution, though a much shorter one for Baptists; both took the Hebrew Scriptures with great seriousness; and both had a commitment to religious freedom and the separation of church and state.

"One would expect that these shared experiences and convictions, along with Baptists' growing sense of social responsibility, should have produced many expressions of sympathy for the sufferings of the Jews during the rise of Naziism and during the Holocaust itself," he wrote in his paper.

What he found from an examination of Baptist writings of the day was evidence of ambivalence, fear, some protest, some praise and support for Hitler -- and silence.

The ambivalence came from contradictory opinions held by many Baptists, Joiner said. A majority of Baptists believed Jews were the chosen people of God. But a significant minority, between 38 and 46 percent, believed Jews were responsible for Jesus' death.

This rise of Hitler struck fear in the hearts of many informed Baptists in Germany, Europe and America, Joiner said. But most accepted assurances given by the Nazis.

Some did protest, he said. In the 1930s, Northern Baptists adopted mild resolutions deploring racial hatred and discrimination in both the United States and Germany and requested President Franklin Roosevelt to call a conference on the refugee problem. Some Southern Baptist individuals and agencies also condemned Germany's anti-Jewish measures.

"But most showed little understanding of what was going on," Joiner wrote.

Praise and support for Hitler and open hostility toward Jews were the most surprising responses he found. Sometimes they went together, and sometimes they did not, he said.

He cited the writings of a Baptist pastor from Boston who attended the Baptist World Congress in Germany in 1934 and spoke enthusiastically of the burning of Jewish and communistic libraries there. M.E. Dodd, Southern Baptist Convention president who also attended the congress, voiced support for Hitler as well.

"The most common Baptist response to Hitler's Germany and his repressive measure against the Jews, especially between the years 1933 and the early 1940s, was somewhere between the extremes of praise and protest," he wrote. "The most accurate word to describe this median seems to be silence."

The results of this silence are significant, he said. "Because of their silence in Germany, there were no Baptist martyrs. Because of their silence also, the Baptists of Germany were never really tested."

And the issue of anti-Semitism, which Joiner considers central to the tragedy of the Holocaust, was not addressed by Southern Baptists until after the Eichmann trial in 1961. Still, he found no articles in any Southern Baptist journals and news periodicals between 1961 and 1983 with the term "Holocaust" in the title.

Joiner said a confession of failure is a necessary step toward the healing of the past and the preservation of the future: "We have a good tradition on freedom and we don't need to lose it. If enough people keep silent, there is no telling what the result would be."

To keep the issue alive, he plans to teach a course on the Holocaust at Stetson, using the material he gathered for this paper and other papers published at the conference -- more than 2,500 pages worth.

Joiner said he did find one group of Baptists who did a pretty good job of trying to alert people to the dangers during the early days of Hitler. "I don't want to forget them," he said. "They were journalists. Their newspapers published the facts, and nobody believed them.

"The greatest ally the moralist has is the newspaper with the integrity and the guts to get the facts and tell the public."

--30--

Barbara White is a staff writer for the Florida Times-Union of Jacksonville.

Church's 4th Dimension
makes mark in Dallas

By Orville Scott

F - Texas

Baptist Press
8/16/88

DALLAS (BP)--Highland Park Baptist Church of Dallas has taken the gospel into the marketplace to share it with many people who might never enter a church, just as Jesus did 2,000 years ago.

"A creative way of reaching out to the business community in a non-threatening way" is how Highland Park Pastor Knox Talbert describes the church's Fourth Dimension business luncheon.

Held in an ultra-modern, space-age setting at the Infomart near Dallas' World Trade Center, Fourth Dimension involves people in some ageless truths that will make the difference in their lives and their eternity.

It features addresses by interesting, usually well-known Christians from a variety of fields.

Gordon Banks of the Dallas Cowboys football team, who was one of the speakers when the ministry in the marketplace began more than a year ago, comes back at every opportunity.

"I think it's a tremendous thing," said Banks. "It brings the business community together with a Christian emphasis, something that's needed in Dallas."

Another who has attended nearly all of the monthly luncheons is Jewish businessman Roy Stein, president of Allied Printing Company of Dallas.

"It's an inspiring thing which people really appreciate," said Stein. "In every instance, I've walked out with ideas that I wouldn't have come up with on my own."

Dallas Certified Public Accountant Greg Hext, one of the founders of Fourth Dimension, reported: "When Knox and I met, we got to talking about what kind of ministries the church should be providing. We decided the well-to-do needed to be ministered to also."

The business community in Dallas is hurting, said Hext. People's material possessions became their toys. "Many have lost their toys and are asking, 'Now, what do I live for?'" he explained.

"Fourth Dimension, provides an opportunity for them to hear there is a solution, that 'there is something out there that's more than me.'"--more--

At the beginning of the program, Talbert tells participants Fourth Dimension deals with how to overcome the past.

"One of the reasons for having it is to help people find a way to get up and to get going again," he said. "Then you may be able to find a way to help somebody else who's down find a way to get up."

Talbert urges his listeners to eliminate negative thinking and adds, "Positive thinking begins when we serve the risen, eternal Savior."

One of the greatest benefits of Fourth Dimension is that it provides opportunity to sit down and share Christ with unchurched people, many of whom have drug and alcohol problems, Talbert said.

Although Fourth Dimension does not intentionally focus on Highland Park Church directly, the church benefits. For example, some people who haven't been to church in five years have become active again as a result of attending the luncheon.

Another reward for the church is that the ministry designed to reach into the marketplace has given birth to a Fourth Dimension business class at the church at 9:30 a.m. Sunday.

Fourth Dimension is special to many people, including Ted and Bette Lyon, who met there, started dating and were married last November.

She joined Highland Park Church, where he already was a member. He is president of Fourth Dimension, and she is director of the children's division at the church.

A key evangelistic aspect of the ministry in the marketplace is that it provides opportunities for Christians to bring unchurched guests to the luncheon, said Talbert.

"People who may feel threatened when you invite them to church seldom feel threatened when they're invited to lunch to hear a motivational speaker," he said. "It leads naturally into a witnessing opportunity. When someone invites a business partner or friend to the luncheon, it's natural to ask them afterward, 'What did you think about what the speaker said?'"

Fourth Dimension quickly made an impact on Dallas. Soon after it began, one of the volunteers, Nicki Price, telephoned a young man who had attended.

Another man answered the phone and told her the man she was calling had been crushed to death in an accident in a gravel pit. But before his death, the man had told his co-workers, "I have really found something that's going to meet a need in my life."

"We don't know what he found, but we're planning to be there," the co-worker told Price.

Talbert said Fourth Dimension has given him a new understanding of why Jesus did most of his ministry in the marketplace.

"We can't stay behind the walls of the church," he explained. "The people are out there, hurting and dying without Christ. Christ has commanded us to take his church where they are."

--30--

N-FMB

Tallest missionary
dies unexpectedly

By Art Coalston

Baptist Press
8/16/88

HUNTSVILLE, Texas (BP)--Herbert "Herb" Billings, 58, a Southern Baptist missionary once named Guatemala's tallest man, died unexpectedly Aug. 11.

Billings' wife, the former Judy Rosier of Edge, Texas, found him dead in mid-afternoon in the missionary residence of First Baptist Church of Huntsville, Texas, where they had been staying during a vacation.

--more--

The family is uncertain of the cause of death. Billings had been sick for about a week with what doctors called bronchitis, said a son-in-law, Tim Frazier of Corpus Christi, Texas.

The Billingses were appointed Southern Baptist missionaries to Guatemala in 1963.

During many of his years in Guatemala, Billings played several key roles simultaneously: treasurer and business manager for missionaries there, general evangelist and a teacher at Guatemalan Baptist Theological Seminary.

He was regularly involved in church planting despite job descriptions filled with other responsibilities, said Clark Scanlon, a former missionary to Guatemala, now director of research and planning at the Southern Baptist Foreign Mission Board in Richmond, Va.

Billings teamed up with a seminary student to launch Damasco Baptist Church in Guatemala City. He later was instrumental in starting a church in the Indian town of Santo Domingo Xenacoc. After a massive earthquake in 1976, he spearheaded the formation of Gosen Baptist Church in Guatemala City.

Billings enjoyed family life, Scanlon said, and he and his wife "worked as a team in many of their assignments."

He was nearly 7 feet tall and during the 1970s missionary colleagues persuaded him to enter a TV station's contest to find the tallest man in Guatemala. He won easily.

"He had a beautiful acceptance of his height," Scanlon said, "and he used it to make friendships," stopping to strike up a conversation with anyone who asked, "How's it feel to be so tall?"

Billings' initial challenge in the mid-1960s was a Baptist bookstore in a small rented space in Guatemala City. He arranged for the construction of a new building in a choice downtown location. Sales soared. The bookstore remains there today.

A native of McAllen, Texas, he was a 1955 business graduate of Southwest Texas State College in San Marcos. He earned a bachelor of divinity degree from Southwestern Baptist Theological Seminary in Fort Worth, Texas, partly supporting his family by doing income tax returns.

While at seminary, the Billingses lived downstairs in an apartment house where Scanlon and his wife, Sarah, were furloughing.

Scanlon remembers having trouble figuring out his income tax and seeking Billings' help. In just five minutes, the problem was solved, to the tune of \$200 more than Scanlon had expected to receive in a refund.

"We need a guy like you as a mission treasurer," Scanlon declared.

"Do you really think I could be useful?" Billings responded.

Scanlon, even with his poor math abilities, had been mission treasurer, responsible for a budget of more than \$100,000. "Think what a guy like you could do," he remembers saying.

"Could I also preach?" Billings inquired.

Everyone in a small mission has plenty of opportunities to preach, Scanlon explained. Within five years, the Billingses were in Guatemala.

Besides his wife, he is survived by five children: Kellye Kidd of Harlingen, Texas; Leigh Anne Frazier of Corpus Christi; Lisa, a student at Baylor University in Waco, Texas; Michelle, who attends San Marcos Academy in San Marcos, Texas; and Marshall, who attends school in Guatemala.

Other survivors include his mother, three brothers and two sisters. Funeral arrangements are incomplete.

Court delays legal action
in India hospital dispute

N- FMB

BANGALORE, India (BP)--The highest court in the Indian state of Karnataka has ordered a lower court to delay action indefinitely in a criminal case against Southern Baptist missionary Rebekah Naylor.

The high court's order came in response to a petition by Naylor, a hospital administrator, and her legal counsel. The petition asked the court to drop charges accusing her of breaking a law governing the operation of factories by leading Bangalore Baptist Hospital to reduce its work force.

The order for an indefinite stay prohibits criminal action until the high court can hear the petition, which could take up to three years. "Our lawyers are quite pleased with this stay order," said Naylor.

A labor reduction by 39 employees more than a year ago triggered a dispute between union workers and hospital officials. Angry workers hung an effigy of Naylor at the hospital's front gates last June and burned it in December, the same month a warrant was served for her arrest.

Naylor, a surgeon from Fort Worth, Texas, who came to Bangalore after being appointed in 1973, said of the charges: "We're not a factory. The very issue of any hospital being a factory is ridiculous."

--30--

Former missionary to Brazil
will recruit volunteers

N- FMB

Baptist Press
8/16/88

RICHMOND, Va. (BP)--After working nearly 39 years as a Southern Baptist missionary to Brazil, Boyd O'Neal of Texas has joined the staff of the Southern Baptist Foreign Mission Board to help enlist volunteers to work overseas.

O'Neal, 62, has been named associate director in the board's Volunteers in Missions department, overseeing volunteer projects in Brazil and the Caribbean. With his wife, the former Irma Schneider of Texas, O'Neal worked as a general evangelist in the Brazilian state of Alagoas during his entire missionary career.

The youngest of 13 children, O'Neal lived on a farm near Novice, Texas, while growing up. He graduated from Howard Payne College in Brownwood, Texas, with the bachelor of arts degree, and from Southwestern Baptist Theological Seminary in Fort Worth, Texas, with a bachelor of divinity degree.

The O'Neals retired in June so he could work at the board. They have four adult children.

--30--

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