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FMB's Rankin says vote to refuse
CBF funds shouldn't hurt missions

Baptist Press
6/21/94

By Erich Bridges

RICHMOND, Va. (BP)--Foreign Mission Board President Jerry Rankin expressed gratitude June 21 "for the faithful support of many churches" that gave money to the Southern Baptist missions agency "for whatever reason" through the moderate Cooperative Baptist Fellowship.

But he said the vote by Southern Baptist Convention messengers meeting June 14-16 in Orlando, Fla., directing convention agencies to refuse funds channeled through the CBF is "appropriate in defining and clarifying procedures" for supporting SBC causes.

"We support the autonomy of each local church and its freedom under the Lordship of Christ to follow God's leadership in missions support," Rankin stressed in a statement released to Baptist Press.

"We are confident each church will continue to be obedient to God in the matter of supporting the Home and Foreign Mission Boards through the Cooperative Program or designated gifts. I trust that no individual or church will withdraw support from more than 4,000 foreign missionaries representing Southern Baptists and serving our Lord Jesus Christ around the world because they may disagree with me or other SBC leadership."

Convention messengers in Orlando passed a motion directing SBC agencies to refuse funds from the Cooperative Baptist Fellowship, a 3-year-old organization of Southern Baptist moderates who oppose the current leadership of the convention.

The Foreign Mission Board receives far more money channeled through the CBF than any other SBC agency. Fellowship-channeled gifts to the board totaled more than \$1.6 million last year. More than \$500,000 has come to the board so far this year, with FMB-designated gifts sent to the CBF in May and early June still to be counted.

In a June 20 letter to missionaries overseas, Rankin said he believed the convention action would "counter fragmented and divisive funding channels and strengthen the established, unified procedures for cooperating Southern Baptist churches to support the FMB and other agencies."

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He urged the missionaries not to "react prematurely to this action nor to presume there will be negative ramifications financially. Your continued expression of appreciation for the missions support we are receiving will reflect confidence that Southern Baptists will be faithful in providing support for the FMB and for all that you are doing throughout the world."

Evidence that Southern Baptists won't withdraw that support, Rankin cited in his press statement, includes the record \$82.9 million given in 1993 to the Lottie Moon Christmas Offering for foreign missions and continuing support for the convention's Cooperative Program.

"We rejoice that God is continuing to bless our unified efforts through record numbers of missionaries being appointed," he said. "Unprecedented opportunities for evangelism and church growth are being reflected in record baptisms and new churches being started. Southern Baptists could not get a better eternal investment from their mission dollars than through their own mission agencies."

In an interview after issuing the statement, Rankin repeatedly stated his support for the autonomy of local churches and individuals in giving to missions.

"It's their choice whether they want to give to the Foreign Mission Board or not," he said. "I would assume churches that have been designating to the Foreign Mission Board do so because they feel led to do so. I would hope they would continue to be obedient to God in doing so."

He also appealed to Southern Baptists to keep the real priorities in perspective.

"What it's all about is the work of the missionaries," he said, indicating personal or organizational squabbles shouldn't "sabotage" their crucial ministries.

Other SBC agencies may implement the convention motion -- which imposed no specific cutoff date for receiving CBF funds -- at different times. FMB officials have decided not to accept funds received by the fellowship after June 16, the last day of the SBC meeting in Orlando.

"As far as we're concerned, the convention has spoken," said Carl Johnson, FMB vice president for finance. "It would be redundant for our trustees to take action on this. The convention has taken action for us. We have asked CBF not to send us any money they receive after June 16."

It will be impossible to track how much money formerly channeled through the fellowship will continue coming to the Foreign Mission Board through other avenues, Johnson added. "It will lose its identity," he explained.

The three ways to give to Southern Baptist missions through the Foreign Mission Board now are: through the convention's Cooperative Program and the Lottie Moon offering, through Baptist state conventions, or directly to the mission board.

"We get a lot of special gifts," Johnson said. Of the nearly \$185 million Foreign Mission Board budget adopted last fall, about \$11.8 million was anticipated to come from designations and from special gifts to hunger and relief ministries.

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Following is Rankin's complete press statement:

The 1994 Southern Baptist Convention has taken action directing SBC agencies and institutions to no longer receive funds channeled through the Cooperative Baptist Fellowship. We are grateful for the faithful support of many churches who chose this channel of designated giving to the FMB for whatever reason they felt to be advisable. The Convention action is appropriate in defining and clarifying procedures for cooperation and the support of its agencies.

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We support the autonomy of each local church and its freedom under the Lordship of Christ to follow God's leadership in missions support. We are confident each church will continue to be obedient to God in the matter of supporting the Home and Foreign Mission Boards through the Cooperative Program or designated gifts. I trust that no individual or church will withdraw support from more than 4,000 foreign missionaries representing Southern Baptists and serving our Lord Jesus Christ around the world because they may disagree with me or other SBC leadership.

We rejoice that God is continuing to bless our unified efforts through record numbers of missionaries being appointed. Unprecedented opportunities for evangelism and church growth are being reflected in record baptisms and new churches being started. Southern Baptists could not get a better eternal investment from their mission dollars than through their own mission agencies.

Thank you for generously giving a record amount to the Lottie Moon Christmas Offering this past year and for your continuing faithfulness to the Cooperative Program as the lifeline of mission support.

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Missionary counsels calm
over North Korean crisis

By Erich Bridges

Baptist Press
6/21/94

SEOUL, South Korea (BP)--"Anxiety about the North Korean nuclear crisis rises the farther you get from Korea itself."

Until mid-June, that observation by a news magazine rang true. Japan was concerned, the United Nations was worried and Washington issued increasingly grim warnings.

But South Koreans -- the certain first targets of North Korean fire if hostilities break out -- seemed to be taking it all in stride. They almost ignored the North's threats of war if the United Nations or the United States pursue economic sanctions. The sanctions would punish the north for its refusal to halt its nuclear program or allow full international inspections.

That attitude began to change, however, even as former U.S. President Jimmy Carter visited North Korea and later declared "the crisis is over." As Carter held talks June 16-17 with North Korean dictator Kim Il Sung, South Koreans were lining up to buy emergency food, gas masks and other supplies as the international standoff intensifies. Their government, which has long worked to prepare the public for the worst, now counsels calm.

So does Southern Baptist missionary J.G. Goodwin.

"This has been going on for 40 years," said Goodwin, who has served in South Korea almost that long. "I don't look for war myself. We've been here 38 years and this is the kind of tension that's been present, off and on, the whole time."

Tension on the divided Korean peninsula ebbs and flows, Goodwin explained. "Sometimes it's real acute, sometimes not. There's been a state of war here for the last 40 years, but there's been no fighting. They never signed a peace treaty; they just signed an armistice which in effect stopped the (Korean War). That's all they did."

Goodwin, 65, of Hillsborough, N.C., and his wife, June, of Traveler's Rest, S.C., have performed a variety of ministries since arriving in South Korea in 1956. Based in Seoul, he currently is administrator of the Southern Baptist mission organization, overseeing the work of 47 missionaries now in South Korea.

The latest crisis is getting a lot more attention worldwide, Goodwin acknowledged. Some of the younger missionaries he works with are anxious, he added -- both because they haven't experienced earlier tensions and because they're getting frantic calls from family members back in the United States.

Goodwin has written several letters to the missionaries urging them to stay calm.

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"This nuclear thing has taken a long time to develop. It's going to take a long time to solve," he said. "But they're still talking, and as long as they're talking and negotiating, that's all right. It might take several years to solve the matter. But talking and negotiating for years is a lot better than war of any length."

Korean Christians also are praying in their churches for a resolution to the crisis.

"They're concerned, but they're not overly concerned to the extent that a lot of Americans are," said the missionary. "When people call from the United States all upset and ask what they can do, I say 'Pray for Korea.'"

Southern Baptist missionaries don't have a specific evacuation plan, Goodwin reported, partly because if war comes no detailed plan could be enacted. North Korean attack planes or missiles can reach Seoul in minutes.

"Any plan you draw up would go out the window as soon as the balloon goes up," he said. "In the very unlikely event that you have to evacuate, you'll go anywhere the first plane you can get on takes you. That's the most viable plan."

But the mission organization stays in almost daily contact with the U.S. Embassy. "If anything happens, we'll be one of the first ones called," Goodwin said.

A Christian expert on North Korea contacted about the crisis also believes it will eventually pass. But the expert, who asked not to be identified because of his efforts to foster evangelism in the militantly communist nation, asserted North Korea has no intention of ceasing its nuclear development program -- or of opening it to outside regulation.

Openness to nuclear inspectors or anyone else isn't on Kim Il Sung's agenda, according to the expert. Nor does Kim care to join the so-called "community of nations" democracies like to talk about.

"Openness endangers his regime," said the observer. "All he's looking for is outlets for trade. That's all. He wants to keep a very tight society but reap financial benefits if he can do it. And one of the key financial exports that he could develop is nuclear weapons" or the raw materials to make them.

Potential customers: Iran, Iraq, other "outlaw" states, terrorist groups.

"They have a developing relationship with Iran," explained the observer. "North Korea needs oil badly. Iran has all the oil they need. What does North Korea have to sell to Iran? Nothing. But Iran is questing for nuclear arms. I think there's a deal in the making with Iran either to provide plutonium or manufactured nuclear arms. That is the big card North Korea holds. They're not going to give up their only big, international, high-dollar export."

The economically strapped communist state has become even more isolated since losing its primary partner and supplier -- the old Soviet Union. Its other major ally, China, still supplies economic essentials. But China is striving to build a world-class economy relating to all of North Korea's old enemies, including South Korea.

Getting "caught" with its hand in the nuclear cookie jar catapults North Korea back onto the world political stage -- whether or not it actually has weapons at this moment. The mystery enhances the north's international leverage and keeps the major world powers off-balance.

Proof that North Korea has no weapon would "make them a fifth-rate power again," said the expert. "They want that suspicion there. If you review history, Kim Il Sung is the master when it comes to brinkmanship. And he is playing it now to the hilt."

**More missionaries leave Haiti
as conditions deteriorate**

By Mary E. Speidel

PORT-AU-PRINCE, Haiti (BP)--Southern Baptist missionaries Mark and Peggy Rutledge planned to leave Haiti June 20 as economic and political conditions continued to deteriorate there.

"It's one of those times when our being here may jeopardize our Haitian Baptist colleagues," said Rutledge in a phone interview from Port-au-Prince. "If the intensity with which people start to dislike Americans or foreigners as a group builds, then actually we can become a noose around our brothers' and sisters' necks."

That possibility -- plus the inability to get funds into Haiti because of a U.S. freeze on bank transactions there -- were major factors in the couple's decision to leave. The Rutledges, from Murfreesboro, Tenn., and Glendale, Calif., respectively, were to fly from Port-au-Prince, Haiti's capital, to Miami. They operate an agricultural project in rural Haiti.

An overall shortage of money appears to be hitting Haiti, Rutledge said. Banks are limiting the amounts of withdrawals and exchanging money is difficult.

"American checks for a lot of people have no value anymore. Credit cards have no value anymore," said Rutledge. "It's kind of difficult to function."

While in Miami, the Rutledges will contact the U.S. Treasury Department to find out how the bank freeze will affect their work in Haiti. The U.S. government has said humanitarian projects will be exempt from the stoppage of financial transactions with the island nation.

But such an exemption, if granted to the missionaries, would apply only to their agricultural project.

"You can't bring in money for evangelism or church development. Any of what we would consider our primary purpose, we can't bring in money for that," said Rutledge.

Since the U.S. government announced June 10 a ban on commercial flights to and from Haiti, the Rutledges have agonized over whether to go or stay. The couple, who have worked in Haiti nearly 10 years, left the island nation for seven months after the September 1991 coup that ousted President Jean-Bertrand Aristide from power.

That brief exile destroyed a livestock breeding program Mrs. Rutledge had spent three years developing. She's just gotten the program back on track, and leaving again may mean she'll have to start all over again.

Leaving means "we're hurting people who count on us, people whose livelihood depends upon us being here to a certain extent," she said. "We feel God has called us to Haiti to do a certain work here. When you're forced to leave that -- and you're not forced by God to leave it, you're being forced by man to leave it -- that's tough to deal with."

Two other Southern Baptist workers left Haiti June 15, following the U.S. State Department's call for American citizens to evacuate. They are International Service Corps volunteer Ed Brentham, from Belton, Texas, and journeyman Todd Lowe, from Central, S.C. Lowe is staying temporarily in Miami. Brentham flew on to Texas to see his wife, Mary, who left Haiti earlier to undergo medical tests.

As the June 25 deadline approaches for the U.S. flight ban, most American Baptist missionaries also have left Haiti, reported Grace Chapman, American Baptist missionary in Cap Haitien. She and her husband, Charles, and missionaries Wayne and Katherine Niles also expected to depart June 20.

"There's a feeling because we are Americans that we could be a hazard to people around us," said Mrs. Chapman. "It's our country that possibly could invade and is causing most of the pressure of the embargo. The stakes are getting higher and higher as far as hitting the people. The food costs are just astronomical. Many people are very hungry. We don't want to take up any of the resources that are left."

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Two other American Baptist families were to remain in Limbe to operate the Good Samaritan Hospital there. They are medical missionaries William and Joanna Hodges and their daughter, Barbara (also a missionary), and Stephen and Nancy James.

American Baptist missionaries met with Haitian Baptist officials June 15 to discuss the situation.

"They have said right from the start they understand the pressures that are on us, and they also have pressures on them if we stay because they feel in no way would they be capable of protecting us," Mrs. Chapman said.

But the Haitian Baptists also "understand that the hospital probably wouldn't function at all if the (medical missionaries) weren't staying. They are encouraged that they will stay," she said.

Missionaries don't want to "abandon" Haitian Baptists, she stressed, but "that seems to be the only option, because our government is telling us to and things are forcing us that way."

Meanwhile, the missionaries hope to return as soon as they can.

"If we can work out the difficulties we're facing, we'll be back in here," said Rutledge.

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North Korean workers in Russia
flee abuse, find Christian shelter

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6/21/94

By Erich Bridges

SOMEWHERE IN THE FORMER SOVIET UNION (BP)--Kim Cho Yung is on the run.

If North Korean security agents catch up with him, he is a dead man.

But for the last nine months, he has found sanctuary -- and the love of Christ -- in the home of an American Christian couple in one of the former Soviet republics of Central Asia.

The two Christians know the risk of sheltering the North Korean, but they're willing to take it.

Kim (not his real name), escaped from a North Korean lumber camp in far eastern Russia, near the China border. The former soldier, who has a wife and son living in North Korea, was serving his third stint in the camps. Up to 20,000 North Koreans reportedly work there in virtual slave-labor conditions -- 18-hour days for three years at a time without a visit home.

The logging operations have long provided economic benefits to Russia and North Korea. But the harsh treatment of the workers by their North Korean overseers has resulted in numerous attempted escapes.

Like Kim, successful escapees try to blend into the general Korean ethnic population in the region or flee to Moscow or Central Asia in hopes of defecting to South Korea or some other nation. Those who fail seldom live to try again. A prison housing some of them was described by one source as a "dungeon." Unruly camp workers also are said to suffer torture or execution.

"Many employees at the enterprise have vanished without trace," reported the Moscow News recently. "We know of several instances of mutilated corpses of North Koreans being found in the river which flows through Chegdomyn" in the Khabarovsk region.

The abuses have created an uncomfortable dilemma for several countries. The Russian government has warned North Korea to respect the human rights of its workers in the Russian far east or face the shutdown of logging operations. South Korea has accepted a number of the escapees as defectors, but is accused of "kidnapping" them by North Korea.

Even workers who escape the camps alive are relentlessly hunted by roving North Korean security agents.

"I traveled to (a city in th region) last week," wrote one Christian worker. "The situation was somewhat scary. The agents were all ver the town, especially near the railway station... I am b ing very careful."

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Kim fled first to the home of a Korean ethnic until he could get out of the area. He spent about six months in Sakhalin, where about 30,000 ethnic Koreans live, then went to Central Asia, home to several hundred thousand Koreans. He remains in hiding there with the Christian family.

"It is very dangerous for him to venture out of hiding, because he has no legal status to be there," said another Christian worker on condition of anonymity. "If he's picked up by one of the North Korean security teams roaming the area, his fate will be sealed. The security teams usually beat the escapee, breaking one or both legs so that he can't run away. He then is conveyed by train to North Korea, where he is summarily killed."

Local police who pick up escapees without legal papers also sometimes turn them over to the North Koreans, the worker reported.

Although South Korea has accepted some of the workers, other escapees applying to the U.S. Embassy in Moscow for political asylum reportedly have been refused.

"I tried to get political asylum for (Kim) in the United States, but the State Department isn't interested," the Christian worker reported. "They say, 'If he can get to the U.S., we'll accept his application.' But he can't get there; he doesn't have a passport. I've been trying to find a way for an exception to be granted. I've worked with one senator's office, but I haven't made any progress at all."

Meanwhile, the worker added, at least four other Christians are either providing shelter to escapees or engaging in ministry to other North Koreans working in Russia.

"Two or three of the (North Koreans) work in locations close to where our people live," he said. "The North Koreans come to see them, initially to get some Korean food. But Bible studies have been going on for about six months, and there have been professions of faith" in Christ by some North Koreans.

One North Korean worker was baptized after meeting in secret -- and at great risk -- for Bible study over a period of months at a Russian Christian home. His work contract expired, and he returned home to North Korea.

But before he left, he came to the home one more time.

"I met with him at that last meeting," the Christian source related. "He returned his Bible to our worker saying he could not take it back. He had been memorizing Scripture and hymns. He knew that was the only way he could take those back in. He said, 'As soon as I cross into North Korea, we will all be strip-searched. If they found a Bible or hymn book on me they would probably kill us within 50 miles.'"

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**Pastors considering missions
few in number in informal survey** By Keith Hinson

Baptist Press
6/21/94

ORLANDO, Fla. (BP)--The Southern Baptist Foreign Mission Board regards pastors as a key source of new missionaries.

But in an informal survey at the June 14-16 meeting of the Southern Baptist Convention, most pastors polled said they feel no call to foreign missions and are now serving where God wants them.

The survey included 51 church staff ministers and spouses -- mostly pastors and their wives. Forty said they feel no call to foreign missions, although 11 indicated they have recently considered the possibility.

Avery Willis, senior vice president for overseas at the FMB, said people must work through several issues before being fully yielded to the possibility of becoming a foreign missionary.

"When I was struggling with the call as a suburban pastor in Grand Prairie, Texas," Willis recalled, "people would talk to me about the needs here in America. The area where I was pastor was in a fast-growing area."

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But Willis encourages an honest comparison of the tremendous needs abroad versus the needs at home. "I realized that there would be a hundred applicants waiting for my pulpit when I resigned, but there were 100 million people in Indonesia who were waiting for the gospel," he said.

"People struggle with danger," Willis said. "They worry about whether their kids will be in danger. I believe their children will be much safer overseas in the will of God than in the U.S.A. out of his will."

A few people surveyed were willing to talk with a reporter about some of the issues related to possible missions service.

Leaving family behind was a difficult issue for some. "We've been close to our parents geographically all of our lives," said Neil Davis, pastor of Jericho Baptist Church in Baldwyn, Miss., who attended the SBC with his wife, Shirlene. "It's a joy in one way to pastor churches in our hometown."

But still the Davises described themselves as open to the possibility of foreign missions service. "We're becoming more open from a spiritual perspective," Neil Davis said. "From a human perspective, there's no need for us to leave, but from a spiritual perspective we're becoming more open."

Shirlene Davis said she grew up in a Christian home but that it would be difficult to leave her parents who live only 40 miles away. "Family is my biggest concern," she said. "I think it would hurt my parents even though they're Christians. They would have a hard time with us moving out of state."

Another pastor was concerned about the health of his mother and mother-in-law. "They've both had health complications in the past few years," said Dennis Sartain of Sandy Run Baptist Church in Hampton, S.C.

Sartain also expressed concern about the age of his children -- two 11-year-olds and a 10-year-old. "They need a lot more stability than the mission field would give them," as the children approach their teen years, he said.

One pastor's wife was asked if moving her children to a foreign mission field might be an obstacle. "That would not concern me," said Janet Bethel of Otter Creek Baptist Church in Little Rock, Ark. "My father was with the railroad, and we moved every five years. I also have a brother who works in the military."

At one time, Janet and Reed Bethel were talking with the FMB about the possibility of becoming missionaries. "We considered it about four years ago," she said, "but the doors didn't open."

"We were changing churches and needed to be in our present church for two years," said Reed Bethel of an FMB policy, "and that put a delay on it."

The process of application can be lengthy -- sometimes as much as several years -- before prospective missionaries are appointed, declined by the FMB, or choose themselves to decline appointment.

Some surveyees said they had been through the interview process and were declined by the FMB.

"I was told by the board that I had to be absolutely sure this was God's calling on my life," one pastor said. "Though I wanted to go and I was fairly certain, I couldn't say I was absolutely sure."

One couple interviewed is already far along in the FMB's interview process. Asking to be identified only as Charles and Marie from South Carolina, both said they wanted to be sure.

"We want to be sure the doors are open," Marie said, "and that we're not forcing them open."

"We want to make sure this is God's call," Charles said, "and not an experiment."

The couple asked for anonymity, because he is a pastor and their church and their families do not know they are considering the call.

Unlike many moves between pastorates -- where a pastor's present church finds out about his move after he has accepted another position -- the FMB requires several references from members of one's local church before a missionary is hired. Checking these references is one of the last steps in the long process of missionary appointment.

"I got to asking myself whether I wanted to spend the rest of my life in South Carolina," Charles recalled, "striving to move to larger churches and trying to get appointments in the state convention. But as Oswald Chambers said, you know something is of the Lord because of its quiet persistence."

Carlos Colon, minister of music at Primera Iglesia Bautista in Orlando, said, "At this point, I think the only hindrance is just that it's going to take some time to get there. I know beyond a shadow of a doubt that it's going to happen. I know this in my heart."

Colon, 28, was born in El Salvador, moved to the United States eight years ago and is classified as a permanent resident of this country. He acknowledged his need to become a citizen, which is a requirement of FMB appointment.

One pastor surveyed wanted to go but was declined for health reasons after he developed diabetes.

Willis acknowledged health is an important consideration. "Candidates go through very thorough physical testing," he said. "For one thing, missionaries may not have immediate access to the same kind of care as in the U.S."

"We're hoping to appoint people for a lifetime. If they have to resign due to health reasons that could have been detected, it would not be a good stewardship of missions funds," Willis noted.

Some prospective missionaries are concerned about their ability to learn a foreign language. "The greatest barrier for me would be the language," said Neil Davis, with a chuckle. "I'm still trying to learn English."

Sartain agreed. "At my age (42), my mind doesn't work as quickly as it used to," he said, smiling. "It would be very difficult learning another language. I would possibly look at an English-speaking situation."

According to Willis, that's a good solution for some prospective missionaries. "Obviously, some people have better language skills than others," he said, "but a 4- or 5-year old child can absorb languages. Language can be learned."

Most new missionaries spend their first year in language school. They're encouraged to spend a few hours each day "submerged in culture," Willis said.

"Don't count yourself out on being able to learn a language," Willis said. "We tell first-year missionaries to become like a little child and go out and learn it."

Yet Willis is optimistic about future recruiting of missionary candidates toward the Bold Mission Thrust goal of 5,000 foreign missionaries by the year 2000. "Our personnel department is talking with more than 3,500 people about possible missions service, which is more than we've ever had," Willis noted.

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FMB connects missionaries
with old friends at SBC

By Keith Hinson

Baptist Press
6/21/94

ORLANDO, Fla. (BP)--Charles G. Jones hadn't talked to his sister, Martha Schmidt, for a while. She and her husband, Bruce, work as missionaries in Africa for the Southern Baptist Foreign Mission Board.

They live so far out "in the bush" in Kenya, working with the Masai people, that they don't have a phone, said Jones, who is pastor of Flat Creek Baptist Church in Gainesville, Ga.

But Jones recently was treated to a free international phone call and was able to speak with one of his sister's missionary colleagues in Kenya.

He was one of many messengers who visited the FMB display at the Southern Baptist Convention's June 14-16 meeting in Orlando, Fla. The exhibit featured an orange, British-style phone booth with a touch-tone phone inside.

Each messenger who stopped by was allowed to make a free five-minute phone call to an FMB missionary.

Jones learned that ministry is going well for the Schmidts who live eight miles off the main road on a dirt road in a missionary compound that is sometimes used as a base for jungle training by Wycliffe Bible Translators.

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The lines at the FMB phone booth were long, and numerous messengers were able to talk with missionary friends around the world. Here are a few of their stories:

-- Carl Kuhl, a dentist and messenger from Ninth and O Baptist Church in Louisville, Ky., spoke with a missionary in Japan, Evelyn Owen. "She was so happy that she almost came through the phone," Kuhl said with a smile. "She found out that I'm on her newsletter mailing list and that I pray for her every day."

Kuhl had met Owen on his first overseas mission trip more than 30 years ago when he learned to sing in Japanese, not knowing the language but tutored by MK's.

-- Delsie Stansberry of Mount Carmel Baptist Church in Knoxville, Tenn., spoke with Alan Duncan, a missionary in South Africa who spoke in her church about 10 years ago. At the time, he was a kicker for the University of Tennessee football team, Stansberry said. "He remembered our youth choir singing," she said, smiling.

-- Nancy A. Gratton, a pastor's wife from First Baptist Church of Suitland, Md., talked with Bill Stennett of El Salvador. "He was the first full-time pastor of the church my husband (Tom) now pastors," she said. The Grattons had met Stennett when he returned to preach at an anniversary celebration of the church.

"They've just celebrated their 40th wedding anniversary," Gratton learned from the Stennetts. "They're looking forward to retirement, and are preparing a couple from Honduras to take their place in the bookstore ministry in El Salvador."

-- Dan Dockery and his wife, Donna, spoke with Rick and Cindy Jenkins of Guadalajara, Mexico. The men had first met each other while they were both on staff at First Baptist Church of Cleveland, Tenn. -- Dockery as minister to adults and Jenkins as minister to youth.

It was 9 a.m. in Orlando but 7 a.m. in Guadalajara, and the Jenkinsons were getting their children ready for school. "They're able to speak Spanish more and more," said Donna Dockery, whose husband is pastor of Georgetown Baptist Church in Georgetown, Tenn. "Cindy says she learns a new Spanish word just about every day."

-- Mark A. Stapp, pastor of Calvary Baptist Church in Independence, Mo., called Indonesia to talk with Charlie Townsend, only to learn from his wife, Jenny, that he was out of town. Stapp and Townsend had been classmates at Oklahoma Baptist University and Southwestern Baptist Theological Seminary.

"Jenny said things were going well," Stapp said. He said one of the Townsends' children had had health problems but said the child is doing fine now.

The FMB inaugurated the international phone calls at the 1993 Southern Baptist Convention and spent \$2,500 in long-distance charges. This year's figure, FMB staffers said, is anticipated to be higher.

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Kentucky college and Boyce
Bible School join forces

Baptist Press
6/21/94

CAMPBELLSVILLE, Ky. (BP)--Campbellsville College will begin offering courses this fall at Boyce Bible School that will lead to a baccalaureate degree from Campbellsville, a Kentucky Baptist Convention-owned school.

The arrangement between Campbellsville and Boyce, a division of Southern Baptist Theological Seminary, Louisville, Ky., will allow students to earn credits toward a B.A. or B.S. degree in Christian ministry.

Boyce provides ministerial training for non-college graduates who are over 21 and recently conferred its first associate of arts degree. For its first 20 years, Boyce only awarded certificates and diplomas to its graduates.

Students who earn the associate's degree from Boyce will be able to complete a bachelor's degree from Campbellsville with two years of additional study. Campbellsville courses at Boyce will be taught by Campbellsville faculty along with adjunct professors from the Louisville area, said Campbellsville President Kenneth W. Winters.

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Winters called the new venture a "defining moment" for Campbellsville, with 1,163 students. "The potential for this venture is terrific. We wish to continue in Louisville the type of academic excellence students on our campus in Campbellsville have experienced since 1906."

Albert Mohler, Jr., president of Southern Seminary, said the arrangement works well for both schools.

"At the same time, this will allow a Boyce graduate the opportunity to earn a quality baccalaureate degree and continue on to graduate work. We deeply appreciate Campbellsville College's provision of quality baccalaureate study for our students here in Louisville."

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Marc C. Whitt, director of public relations at Campbellsville, and Pat Cole, news and information service at Southern Seminary, contributed to this story.

Sunday school launch week,
quarterly changes set

Baptist Press
6/21/94

NASHVILLE (BP)--A recommendation to move Sunday school launch week on the Southern Baptist Convention calendar from the last week in September to the first week in September, effective in 1995, has been approved by SBC messengers.

The change was part of the denominational calendar committee report which messengers to the Southern Baptist Convention approved during the June 14-16 annual meeting in Orlando.

A Baptist Sunday School Board request also has been approved by the SBC's inter-agency coordinating council to change BSSB quarterly release dates for Sunday school, discipleship training and church music curriculum to September-November, December-February, March-May and June-August. Periodicals will carry seasonal designations -- fall, winter, spring and summer.

"From research and general input, we are finding a growing number of churches are changing their organizational promotion dates from the first Sunday in October to the beginning of school in September or the end of school in May or June," said Gene Mims, vice president of the board's church growth group. "Changing the quarterly release dates will accommodate either schedule."

To make quarterly release adjustment, literature for what would normally be the July-September 1995 quarter will be published for a two-month period, July-August, and called the summer issue.

"This change in periodical release dates for our three programs will allow churches to launch fall programs for Sunday school, discipleship training and music at the same time," Mims said.

Mike Day, associate to the president at the Brotherhood Commission, said missions education curriculum for men and boys will change quarterly release dates in September 1996.

The 1995 change in release dates for Sunday school, discipleship training and church music curriculum will require churches to order BSSB literature on a slightly different schedule in 1995. The summer (July-August) 1995 literature ordering package will be mailed from the BSSB by March 15, 1995, with orders due back by April 18. The literature ordering package for the fall (September-November) quarter will be mailed from the board by May 15, 1995, one month earlier than for previous October-December quarters. Literature orders for fall will be due back to the board by June 18, 1995.

For the July-August 1995 period, the size and prices of dated Sunday school and discipleship training curriculum will be reduced, though actual prices have not yet been set, Mims said. Church music age-group curriculum periodicals will remain the same size and price and will include supplementary activities and music. Some quarterly periodicals that contain leadership helps, feature articles or leisure reading materials will have regular quarterly issues for summer 1995 without reducing content or price.

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"We wanted to alert churches now about this change for planning purposes. We will be providing more detailed information just as soon as it is available through quarterly literature ordering material, Facts and Trends, other publications and through state convention and associational leaders," Mims said.

"We want to do all we can to make this transition as smooth as possible," he said.

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CORRECTION: In (BP) story titled "Jeanette Henry embarks on new adventure with Jim," dated 6/16/94, please replace the 18th paragraph with the following paragraph:

The Henry family includes two daughters and a son: Kitty of Nashville, who sings and writes folk songs and is married to Stanley Campbell, a hospital chaplain; Betsy of Orlando, married to Danny De Armas of the David Ring Evangelistic Association and mother of three boys, Caleb, Seth and Asa; and Jim Henry II, a manager at Opryland Hotel in Nashville, his wife, Tammy, and two boys, James "Trey" III, and Will.

Thanks,
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