



BAPTIST PRESS

News Service of the Southern Baptist Convention

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October 19, 1983

83-158

Kansas City SBC
Housing Assigned

KANSAS CITY (BP)--Some 6,000 requests for 4,000 rooms were processed as housing assignments were made for the 1984 Southern Baptist Convention in Kansas City.

Tim A. Hedquist, convention manager for the SBC Executive Committee, said approximately 6,000 letters postmarked Oct. 1--about three large boxes full--were received by the Kansas City Housing Bureau, requesting rooms at the June annual meeting.

Under guidelines adopted at the 1983 annual meeting in Pittsburgh, 4,000 rooms are reserved for the convention through the housing bureau in the city in which the convention will meet. The rules specify 3,000 of the rooms must be within two miles of the convention center. Block room reservations were eliminated this year.

Hedquist said the assignment of individual rooms in mid-October is the same procedure which has been followed in the past, with the exception that more rooms are available for individual messengers.

"The housing bureau hired some ladies who opened all of the letters postmarked Oct. 1, and stacked them by first choices of hotels. These people do not know one Southern Baptist, so the process was absolutely impartial," Hedquist said.

After opening and stacking the requests, the application forms were checked to make sure all information was included, and then available rooms were filled by hotels, he said. He added about one of five requests for space at the headquarters hotel--the Muehlbach Radisson--and one of four for the Holiday Inn City Center received a room at those facilities.

Hedquist said about 75 letters were received with postmarks earlier than Oct. 1, and were regarded as having been mailed Oct. 3. No letters postmarked later than Oct. 1 were opened.

"All of the letters are still in Kansas City," he said. "The housing bureau is doing a final check to get a correct list. When they complete that, they will ship the letters not opened back to the Executive Committee and we will send out letters telling the senders where they can get rooms."

He said there are about 13,000 hotel rooms in Kansas City, so persons who wish to attend the 1984 convention should have no difficulty in obtaining rooms.

"If a reservation form has not been sent in, please don't," he said. "There is no waiting list, and we cannot reasonably expect cancellations. If someone did not get in, they should write directly to a hotel requesting reservations, or to us for a list of hotels in the area."

Persons who received rooms should receive notification by late December or early January, he said. Persons who submitted applications but did not receive rooms will receive notification, including a list of available hotels, around the first of December, he said.

Women Deacons Issue
Disrupts Association

By Bob Mathews and Dan Martin

OKLAHOMA CITY (BP)--After more than an hour of debate, messengers to the annual meeting of the Capital Baptist Association voted not to seat messengers from Oklahoma City First Baptist Church, even though the church did not ask to be seated at the meeting.

The 209 to 101 vote to refuse seating to the non-existent messengers is part of a simmering controversy which has been going on for nearly a year. It boiled over when First Baptist Church changed its constitution to allow women to serve as deacons.

The church, of which Gene Garrison, immediate past second vice president of the Southern Baptist Convention, is pastor, subsequently elected and then ordained three women as deacons.

Prior to the annual meeting, efforts were made to keep the issue from arising at the annual meeting. Ernie Perkins, associational director of missions, told Baptist Press he thought if First Baptist Church did not send messengers, there would be no action.

Garrison said the church did not elect messengers in an effort to "avoid emotional conflict, debate and division."

Despite their efforts, however, the controversy surged onto the floor and after an hour of motions, amendments, substitute motions, moves to table, points of order, reversals of decisions of the chair and apparent confusion, the association voted to refuse seating to messengers who weren't there.

At one point, Robert Scales, a retired pastor, raised a point of order that since there were no messengers, the question was moot. "They have not sent any messengers and we're voting not to seat somebody who is not here," he said.

Moderator Gerald Lunsford, pastor of First Baptist Church of Choctaw, ruled against Scales, noting First Baptist messengers could appear the second day of the two-day meeting or "could come in 15 minutes...I feel...we must deal with the situation at hand."

The situation was kicked off when the committee on order of business moved to seat duly-elected messengers. Immediately, two members of the five-member credentials committee introduced a report protesting seating First Church messengers, based on a letter from Sunnyside Baptist Church of Del City.

The report, signed by retired pastor Frank O. Baugh, chairman, and J. Harold Thompson, pastor of Carter Park Baptist Church, said "while our sister church in her deviation from the faith and order position of Southern Baptists has caused a rift in the fellowship of the churches of CBA, we do not regard them as enemies but rather remember that they are our Christian brothers and sisters...."

The report added: "We feel just as strongly that each of our churches is an independent and autonomous body and we in no way attempt to tell our deviating sister church 'what they may or may not do.' However, we feel also just as strongly that as churches we are also interdependent and it is for this reason that we recommend honoring of the protest letter...."

In the confusion, the seating of the messengers was voted, but the matter erupted in a miscellaneous business session during which the report of the credentials committee was presented.

During the discussion, an effort was made to table the credentials committee report. Hugo Lundquist, pastor of Bethel Baptist Church, said, "We're getting the run around here. Let's get on with the business of being Baptists and do what is right. If you don't want to be a Baptist, get out!"

He characterized the vote as "deciding whether you're going to stay Southern Baptist in doctrine or you're gonna throw the gates wide open for anybody to be a member of our association doctrinally."

Don Rogers, pastor of Kelham Baptist Church, said the call for traditional doctrine is rhetoric because Southern Baptist churches have had women deacons for more than 100 years. The issue, he said, is "how we relate to each other as Southern Baptists. Our constitutional committee has studied this and reported to us that it is not the business of the association and if we want to devote ourselves to evangelism and missions, then we had better stop poking into each other's business in local church matters."

Lundquist said the debate "almost reminds me of a political convention rather than an associational meeting." He added, "We're not debating the issue of meddling in a church's affairs, we're debating what Baptists believe and where we stand."

After some confusion--during which at least two messengers rose to ask what they were voting on and its meaning--the vote was taken to exclude the church messengers from the meeting.

Garrison reacted strongly. "I was stunned and deeply disappointed.... Furthermore, I believe every Baptist in the country should be embarrassed, ashamed and outraged, not only because of what happened, but because of the way it happened."

He noted the church decided not to send messengers in an effort to "be peacemakers," and had been told if no messengers were present, the question of seating them would be "totally irrelevant" and would be ruled out of order.

Garrison, who has been pastor of the 5,000 member church 10 years, said he was disappointed in the moderator (Lunsford) and in the director of missions (Perkins) and "further disappointed in the fact that an annual session of the Capital Baptist Association could have been controlled and manipulated by a handful of angry pastors who have apparently appointed themselves to compel and enforce conformity to their personal theological views."

He also noted the association "voted to completely disregard its own constitution, to violate its own accepted rules of parliamentary procedure and to unnecessarily turn a business meeting into a battleground. When all laws and rules are flagrantly ignored and deliberately violated in order to accomplish a predetermined purpose, only one word is adequate to describe the action."

"That word is: Anarchy," Garrison said.

He called for leaders of CBA to "call a special session in the immediate future to address this serious distortion of principle, allowing the issue of local church autonomy to be the true focus point of discussion with the assurance that procedures of Christian fairness and openness will be applied."

Perkins told Baptist Press he did not agree with Garrison's assessment the meeting was "anarchy. I was there and I would not so interpret it. There were some discrepancies of parliamentary procedure, but I do not believe there were discrepancies from fair play."

He added the issue has been "generating for months. First Baptist Church had a conviction they felt they had to follow. I honor that conviction. But it should not have been a surprise to discover others in the association had convictions they had to follow, as well. For them to express surprise is a surprise to me...."

Perkins, who has been associational executive two years, said he tried "everything in my power" to keep a confrontation from occurring, and added, "I will acknowledge that I failed."

He added he believes the "annual meeting spoke this year on an issue that happened this year. I do not know what will happen next year. They (First Baptist Church) can continue to do the same thing they have been doing. If they send contributions, I will accept them. If they want to send workers to clinics, they are very welcome."

"Next year, if they want to send messengers, the messengers to that meeting can decide that issue. What happens now is up to First Baptist."

Arizona Baptists Clean Up
After Worst Flood Of Century

TUCSON, Ariz. (BP)--As water dumped by a rare flood receded from southern Arizona, Southern Baptists joined the massive clean-up effort.

Six days of torrential rain early in October dyed the desert lush green but washed out roads and filled homes with swirling mud and water. The state was declared a disaster area by President Ronald Reagan.

Churches in Cochise, Catalina, Gilla Valley and San Carlos Baptist Associations were hardest hit, according to Earl Stallings, Christian social ministries director for the Arizona Southern Baptist Convention.

First Baptist Church of Maricopa and First Baptist Church of Avra Valley in Marana suffered the most damage, Stallings reported. The Maricopa church filled with four feet of mud and water when a nearby dike broke. Damages are estimated at \$50,000.

First Baptist Church of Avra Valley and the home of pastor Richard Wills were also flooded by more than a foot of water which ruined furnishings and the church organ.

Paul Adkins, Christian social ministries director at the Southern Baptist Home Mission Board, released \$10,000 in disaster relief funds to aid the Arizona churches.

In the flood's wake, 373-member North Tucson Southern Baptist Church mobilized Project LOVE, its on-going ministry to the needy. As requests for help came from residents of Tucson and outlying areas, the church organized teams to collect, package and distribute supplies and clean up mud and debris.

In Tucson, volunteer Betty Perkins appealed by radio for needed supplies. Listeners responded by delivering clothing and food. Businesses provided buckets, cleaning fluid, sheets and towels and the church received cash to purchase shovels and mops.

Project LOVE volunteers helped clean up Tucson area mobile home parks, churches, "wherever they were needed," Jay George, pastor said. Baptist Student Union volunteers from the University of Arizona cleared mud from the Avra Valley church's fellowship hall. North Tucson deacon Delbert Elliot delivered a truckload of food and clothes to Marana. Another North Tucson member has offered a mobile home as temporary shelter for the Marana pastor's family.

Bill Parham, pastor of the Papago Southern Baptist Church in Sells, requested aid for hundreds of Papago Indians in outlying villages cut off by raging water in the "washes" or gullies. Project LOVE provided supplies which were airlifted by National Guard helicopter to the village of Chui Chui near the town of Casa Grande, 70 miles south of Phoenix.

Damage suffered by the Papago congregation included leaks in the parsonage roof and collapsed ceilings in several rooms of the church building.

A disaster relief team from Mississippi aided the Pascua Indian village in Tucson, Stallings said. A second Mississippi team is scheduled to work in Maricopa.

More than 60 North Tucson members volunteered through Project LOVE, including a core crew of 15 who "have worked day and night for the past two weeks," George said. The ministry has dispersed more than \$50,000 worth of food, clothes, furniture and cash to flood victims.

"At least 25 percent of our churches have been involved in relief efforts," Stallings estimated. "I'm very proud of what our churches are doing."

Piland Believes Churches
Are Serious About Growth

By Linda Lawson

NASHVILLE, Tenn. (BP)--With Southern Baptist Sunday school enrollment at an all-time high of 7.6 million, the architect of a plan to reach 8.5 million by Sept. 30, 1985, believes, "We're in a strong position to attain the goal, but I do not think it is assured because the larger part is still before us."

Harry Piland, who returned in September to direct the Baptist Sunday School Board's Sunday school department, initiated plans in 1979 for 8.5 by '85. He headed the denomination's Sunday school program from 1978 until his resignation last February, to become administrative pastor and minister of education at First Baptist Church, Houston, Texas.

Progress toward the 8.5 goal is ahead of schedule. Original goals called for net gains of 100,000 each in 1980-81 and 1981-82; 200,000 for 1982-83; 300,000, 1983-84; and 500,000, 1984-85. With a net increase of 150,000 last year, enrollment as of Sept. 30, 1982, was 7,678,604 or approximately 178,000 above the year's goal of 7.5 million.

"What the churches have going for them is a positive, strong attitude about reaching people, enrolling them in Bible study, winning them to Christ and leading them to mature and grow in the faith," said Piland. "I like to believe 8.5 has pointed them toward reaching the masses of people and toward a balanced emphasis on qualitative and quantitative growth."

While a net increase of 500,000 in 1984-85 would be the largest one-year gain since 1954, Piland said the goal begins to look small "when you think of the United States' population of 240 million, with 120 million persons who are unchurched.

"In contrast to the challenge, the goal is not large, but in contrast to past achievements, it is significant," he emphasized.

Piland said his recent experience on a church staff renewed his commitment and perspective about 8.5 by '85.

"Not everybody knew about it or was excited about it," he acknowledged. "But many did and I discovered there were people in the smallest classes who knew what it was and wanted to be a part of it."

Piland repeatedly emphasizes 8.5 by '85 is more than a numerical goal. It is a strategy to enable churches to carry out the Great Commission of reaching, teaching and ministering.

"It is my prayer 8.5 will focus on the purpose of a mission of a church in a practical way," said Piland. "It is my hope and desire that we provide for people in the churches the tools, the motivation and the vision. We are a part of a tremendous undertaking--Bold Mission Thrust--with 8.5 being a part of a larger mission."

Piland believes accomplishing the mission requires a person-to-person approach.

"We must express interest in people and show them the love of God," he said. "Then we must reach out, enroll them and involve them in Bible study in a way that they will come to know Jesus Christ as their personal Savior."

Finally, he noted, "We must help people to see that being a Christian is living the Christian life day by day as well as bearing a verbal witness."

However, he warned, "Personal witnessing and ministry is hard work. It takes time and planning and organization and praying. These are not done easily, but they must be done to achieve the results Jesus wants us to achieve through our churches."

The handle for achieving results in 8.5 by '85 is the nine basics of Sunday school growth, which include: make a commitment to growth, identify and enroll prospects, start new classes and departments and enlist and train workers.

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Others ar : provide spac and equipment, conduct weekly workers' meetings and weekly visitation and teach the Bibl to win the lost and develop the saved.

"With the basics we tried to identify what a church has to do through its Sunday school to help carry out the Great Commission," said Piland. "If they do these basics, then they have every reason to believe growth will happen--both in enrollment and maturity of their members."

He said if he were rewriting the nine basics now, he would add a tenth, to spell out what he believes is implied in all of them. "I would add that we must learn to depend on the Holy Spirit to achieve the results. With the Father leading and guiding and empowering, victory will come."

From the Sunday School Board, Piland emphasized he and the 165 persons in the Sunday school department will continue to verbalize, write and emphasize 8.5 by '85 in every facet of the Sunday school program.

"The easiest thing is to make a big splash, achieve the first part of the goal and say we're on our way," he noted. "The harder part is to keep on and move forward with a strong and enduring commitment."

After Sept. 30, 1985, Piland emphasized growth must not stop.

"Since 8.5 has been a focus of work, I see no change in direction after 1985. I do see a change in promotional handles," he noted, "but the basic fundamentals will continue."

The denominational goal for 1990 is 10 million enrolled in Bible study. "Thus, we'll have a new goal, one that is realistic, challenging and not out of reach. We must respond to it with the same faith commitment," said Piland.

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TV Station, Church Reunite
Dying Lady With Filipino Mom

By Bill Roberson
and Marty Croll

Baptist Press
10/19/83

BIRMINGHAM, Ala. (BP)--The frail, white-haired lady stepped off a Boeing 747 airliner clutching her only luggage--a purse. It was her first time off Philippine soil.

Mam rta Dauba had come to America to be with her dying daughter, Lucina. For Lucina, the reunion was a miracle--in which disconnected people, places and times were gathered into a single event.

"Don't tell me I don't serve a big God. I do," said Lori Andrews, an Alabama Baptist whose television coverage of the event played a large part in its happening at all. "I couldn't have been more convinced it was a miracle if 10,000 angels had flown off the plane with her."

Andrews witnessed Lucina Collins' reunion with her mom along with several of Lucina's Baptist friends who had worked to bring Mrs. Dauba to America as a response to Lucina's last request. Mrs. Dauba arrived in time to spend a month with Lucina before she died Sept. 19.

Andrews heard of Lucina's request from Ann McDaniel, a member of First Baptist Church, Riverside, about 35 miles east of Birmingham. McDaniel asked Andrews' TV station to use its troubleshooting program, "Channel 6 on Your Side," to help make arrangements for Mrs. Dauba to come to Lucina's deathbed.

"At first we thought, 'Boy, this is going to be a simple one,'" said Andrews, a member of Shades Mountain Baptist Church outside Birmingham. "But the more we delved into it and began working on it, we began to realize what was involved."

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It became clear that bringing a 73-year-old lady from her rural island home and flying her 10,000 miles was to be no easy task. But the women of First Baptist waged a campaign of prayer and diligence for nearly two months.

They opened an account in a Riverside bank and told people throughout neighboring communities money could be deposited there. They approached the First Baptist churches of Pell City and Cropwell, and Peace and Goodwill Church, Riverside. They knocked on doors of homes and businesses.

"Everybody just pitched in. We wanted to show Lucina she was in a country where we loved people, where it didn't make any difference who you are," McDaniel said.

Soon the bank account held \$2,966, nearly \$400 more than necessary for flight expenses. "A lot of people just sent in checks to the bank. We don't know where much of it came from," McDaniel said. However, she added, "My Father's rich in everything, so when we went out in his name, we pulled it off."

Meanwhile, Andrews went to work to locate Mrs. Dauba. The Southern Baptist Foreign Mission Board in Richmond, Va., put her in touch with missionaries of the Philippine Baptist Mission in Manila, who contacted a representative of the General Conference Baptist Mission on Cebu, the long narrow island where Mrs. Dauba lives.

The representative, Roy Nelson, recalled his household helper grew up in Mrs. Dauba's village. Later he learned his helper actually knew her.

As Lucina Collins battled a cancer-induced fever of 107 degrees and imminent death in Alabama, word went to Mrs. Dauba that her daughter needed her.

Since Mrs. Dauba spoke only Cebuano and had never left the island, the possibility of her coming grew slim as days went by. Word was sent to Lucina her mother was too old to make the trip and a brother would probably come instead.

But missionaries in Manila continued to make travel arrangements. When the plane from Cebu landed, Mrs. Dauba, frightened and speechless from her first flight, emerged.

Back in Alabama, Andrews had shared the story with a lawyer. It so happened he had attended school in Austria with Victor Reyes, now an international attorney in Manila. Reyes was contacted to help speed the process of securing Mrs. Dauba's travel documents.

Two months after the process began, Southern Baptist missionaries in Manila put Mrs. Dauba on a Philippines Airline flight bound for America. Airline personnel promised to oversee a flight change and to watch out for her. Missionaries told her Lucina's friends would meet her at the airport and take her to her daughter's hospital bedside.

Instead, Lucina herself was waiting at the airport, released from the hospital days before. She and several of the women from First Baptist were flanked by television cameras from Channel 6, filming the successful completion of the station's task.

"Lucina was sitting there in her wheelchair, and when her mother came walking up, she just lit up," said McDaniel. Lucina had not seen her mother since leaving home more than 10 years earlier to start a family with Timmie Collins.

"Her mother walked up to her and held her face," Andrews said. "She kissed her, and then scooted her off to the side. And then just stayed there, and held Lucina in her arms.

"I got down on my knees and thanked God for a miracle."

'Seminary Wife'
Gains New Meaning

By Norman Jameson

FORT WORTH, Texas (BP)--Kathy Carlgren, Cecelia Gray and Becky Stout are like many seminary wives. School brought them to Fort Worth, study slashes family time and finances are always strained.

But these three have problems other seminary wives never dream about--because they are the students and their husbands left jobs and relocated to support them at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"People have actually come to my home to ask about my calling and explain I'm out of step with God's will," said Gray, a master of arts in religious education student who graduates in December. "At first I was really angry. They would tell me, 'God has given women a certain place and it's not out of the home.'"

No specific record is kept, but at Southwestern about a dozen women whose husbands have no seminary connections are current students. Most, however, lived in Dallas or Tarrant counties before they started seminary, and now commute.

Applications from women who would come with non-attending spouses used to raise caution flags. Such couples interviewed with the admissions officer before their application would be accepted, a practice since discontinued.

Women students are not uncommon--they comprise about 18 percent of the Southwestern enrollment. In all but the rarest cases, however, they are single, or their husband is a current or former student.

Gray, Carlgren and Stout were dismayed at their reception on campus and in local churches by male students. Gray said she came with the mistaken impression "they would think I was called like they were."

Instead, they are asked, "How is your husband going to be head of the household when you have seminary education and he doesn't?", "What about your children?" and "Isn't your husband henpecked?"

"How does schooling make you spiritually superior?" Carlgren asked. "Greg is very much the head of our household and he is much more spiritual than I am."

"New student orientation leaders kept saying 'tell your wife this, tell your wife that,'" said Becky. "It was an answer to prayer when Dr. (Russell) Dilday (Southwestern president) asked how many men were here with their wives as students." She said three hands rose.

Student wives at church complain their husbands study all the time. This leaves Becky, Kathy and Cecelia out of the conversation; just like seminary talk leaves their husbands out on the "men's side of the room."

Jim Stout, who manages a fitness retail store in Hurst, takes special effort to meet Becky's friends and co-workers at the Aerobios Center where she works. Greg Carlgren is a barber and cuts the hair of Kathy's friends for a discount.

Don Gray, an educational film production specialist in Lewisville, 45 miles from Fort Worth, has a more difficult time meeting people Cecelia knows. He lingers in the background of conversations which leave him out.

Becky, married three months, Kathy, married two years, and Cecelia, married six years, met for the first time recently. Each previously had thought she was alone. But their pleasure at finding each other was evident as they exchanged addresses and shared pictures of husbands.

Each is convinced they have "the best husband in the whole world" and senses they are envied by women friends whose husbands would not make the same move for them.

God did not reaffirm the Grays' decision to come to seminary by paving their way with ease. Their home and business did not sell in Kentucky and Don was without work for four months after they got to Texas.

Such struggles are not uncommon for seminary students, but they generally have the strong support of friends and peers. For Cecelia, and other women without a support structure and role models to reaffirm them, the trials were especially difficult.

"It was a real struggle for me," Cecelia said. "I asked, 'God, did you really call me?' I thought everyone else must have been right."

What happens when these trail blazers trade their degrees for jobs?

"If I feel called to a position, Don already has said he will move," Cecelia said. "If they supported us coming, they'll support us going somewhere else," Kathy agreed.

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(BP) photo mailed to state Baptist newspapers by Southwestern Seminary

CORRECTION---In (BP) story "National Cooperative Program Records First \$100 Million Year" mailed 10/17/83, in seventh paragraph, please change "the basic budget will be divided among the six SBC seminaries" to read "the basic budget was divided Sept. 26" and change "2.7 million will be divided on a percentage basis" to "2.7 million was divided Sept. 30 on a percentage basis."

Thanks,
Baptist Press

She Serves Leftovers
With A Pinch Of Love

By Sharon Lee Burke

Baptist Press
10/19/83

MEDELLIN, Colombia (BP)--"Do you have any leftovers? I'm awfully hungry."

Those few words spoke to me in a surprising way. This little girl with a dirty face, dressed in too-big clothes and wearing floppy, castoff shoes, was not the first beggar to come to my door since we arrived in Medellin, Colombia, just two months ago.

What made her so special was how God used her to shake me out of the self-pity I found myself in that morning. I was tired from washing our family's laundry by hand and upset by another delay of our crate containing my "precious" washing machine.

I also had a feeling of dread since I had just bought gamma globulin for my two older children who had been exposed to hepatitis at school. They're fearful of shots that hurt and I knew these would.

With these things on my mind and the tiredness I was feeling, I allowed myself to wallow in self-pity. However, God, in his very special way, made certain I didn't stay there. He led me to focus outward and realize my circumstances were not so bad.

That small girl had very little and I had much. We had enjoyed a big meal the night before. She had to beg for leftovers because she went to bed hungry.

I worked hard to wash a pile of laundry so my family would be clean and clothed. My young visitor probably owned only what she wore and in all likelihood came from a neighborhood which didn't supply water to the house. Therefore, she could not bathe, much less launder.

We had enough money to buy the expensive medicine to prevent our children from contracting hepatitis. If our latest beggar were ever to get hepatitis, she would die for lack of medical attention.

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It made me appreciate what I have and not mourn for what I don't possess. She and I have something in common--our need for the love of Jesus Christ. I have experienced this love but I very much doubt she has.

I did give her leftovers and I was reminded of Jesus' words: "For I was a hungered, and ye gave me meat..." (Matt. 25:35, KJV) and "...Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40, KJV).

Upon receiving some of our "leftover" meat, she gratefully replied, "Que Dios le pague" (May God pay you). After she left, I realized he already had.

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(Burke and her husband, James, are Southern Baptist missionaries in Colombia.)