



BAPTIST PRESS

News Service of the Southern Baptist Convention

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October 3, 1984

84-141

High Court Takes New Church-State Actions

By Stan Haste

WASHINGTON (BP)--Returning to the bench Oct. 1 for its new term, the U.S. Supreme Court agreed to review yet another religion case, bringing to four the number of major church-state disputes it intends to resolve by next summer.

In an order list totaling some 1,000 cases, high court justices announced they will decide if a Nebraska woman is entitled to a valid driver's license in spite of her refusal on religious grounds to be photographed as required by state law.

Frances J. Quaring, who insists that having her photograph made would violate the second of the ten commandments ("Thou shalt not make unto thee any graven image, or any likeness of any thing..."), was denied a driver's license under provisions of a Nebraska law which, like those in many other states, requires a photograph.

Quaring, who holds no church membership, won her case in a federal court of appeals which ruled the requirement violated her free exercise of religion (83-1944, Jensen v. Quaring).

Besides the driver's license case, the high court had agreed earlier this year to review an Alabama law providing for silent prayer in public school classrooms, a Grand Rapids, Mich., practice of sending public school teachers into parochial school classrooms to provide specialized instruction and a Connecticut law requiring private employers to give their workers a day off each week as requested for religious observances.

Although the Nebraska driver's license case was one of 31 accepted for review on the court's first day back after the traditional summer recess, the justices rejected appeals in nearly 1,000 others. Among these were several disputes involving religion.

Clarksdale Baptist Church, of Clarksdale, Miss., lost its bid to have the high court set aside a permanent injunction prohibiting the Internal Revenue Service from granting tax-exempt status to the church's Christian school. Private and parochial schools throughout Mississippi that have been determined to be racially discriminatory have been denied tax exemption for the past several years under a federal district court order. The affected schools have been judged discriminatory in either court or administrative proceedings. But they have argued that the First Amendment free exercise of religion should supercede the government's interest in eradicating race discrimination (83-2110, Clarksdale Baptist Church v. Green).

The justices let stand an Illinois state court ruling that the First Amendment prevented secular courts from enforcing a 1929 property conveyance agreement between a local Lutheran congregation and the Lutheran Church-Missouri Synod. That agreement declared that the denominational body retained the right to repurchase the church property if the congregation departed from church teachings. A state court in Illinois ruled earlier that the congregation is entitled to keep the property (83-1771, Werling v. Grace Evangelical Lutheran Church of River Forest, Illinois).

In a similar case, the high court likewise refused to disturb an Ohio court's finding that a local A.M.E. congregation may retain its property in a dispute with its denomination. Although the Ohio tribunal agreed with the denomination's contention that the A.M.E. Church is a hierarchical body, it found no evidence showing a relationship between the local congregation and the mother church at the time the property in question was deeded (84-14, Board of Trustees of the Allen Chapel A.M.E. Church v. Grogans).

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The justices will not review a Miami Beach ordinance prohibiting the establishment of churches and synagogues in single family dwellings. Refusal to deal with the matter leaves in place a ruling by a federal appeals court that the city's zoning restrictions superceded a Jewish homowner's free exercise right of establishing a synagogue in his basement (83-1940, Grosz v. City of Miami Beach).

Also left standing was a ruling of a New York panel upholding a trial court that forbade members of the Life Science Church from selling ministers' credentials, setting up an unlawful "pyramid" scheme and engaging in the unauthorized practice of law (83-1846, Life Science Church v. New York).

The high court declined an appeal by Massachusetts to review its highest court's decision invalidating a law forbidding charitable organizations from soliciting funds by telephone. The Massachusetts Supreme Court ruled earlier that the law infringed on the First Amendment's free speech guarantee and did virtually nothing to promote the state's claimed interest in residential privacy (84-206, Bellotti, v. Planned Parenthood League of Massachusetts, Inc.).

Also rejected was an appeal by Don H. Sly, a self-appointed minister of his own church, the Universal Church of Jesus Christ, Inc. After the state of Tennessee revoked his debt collector's license in 1974, Sly founded his church, along with an unincorporated "Bureau of Collections" purportedly to "mediate" debts between consumers and creditors. But the Federal Trade Commission, reacting to charges of abuse against Sly for his collection methods, obtained a court order forbidding the practices (83-2079, Sly v. Federal Trade Commission).

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Baptist Peace Fellowship
Appoints First Director

Baptist Press
10/3/84

GRANVILLE, Ohio (BP)--Ken Sehested, director of education for SEEDS, a hunger ministry of Oakhurst Baptist Church in Decatur, Ga., has been named the first executive director for Baptist Peace Fellowship of North America.

Sehested, 33, has worked with SEEDS, a world hunger magazine and educational ministry of the Decatur church, for the past six years. He was named to the fledgling Fellowship's post during a September meeting of the organization's executive committee.

The Baptist Peace Fellowship of North America was created at a Louisville, Ky., meeting of Southern and American Baptists in March 1984. The Fellowship's national office will be housed at Oakhurst Baptist Church, which also provides office space for SEEDS and SEC Today, a national autonomous paper of news and opinion for Southern Baptists.

The organization seeks to be a network and catalyst for peacemaking witness and ministry for Baptists of various traditions in North America, said Sehested. He added the Fellowship will help link together Baptists throughout North America who are concerned with peace and justice issues.

The Fellowship will address concerns of world militarism, said Sehested. He estimated world military expenditures at \$1 million a minute "while the 30 million Baptists worldwide spend less than \$200 a minute on world missions."

The Fellowship will encourage Baptists to support the nuclear freeze proposal as a first step toward nuclear disarmament, but its work won't be limited to that particular issue, Sehested said. He added the Fellowship will focus on a broader range of peace and justice issues in order to help churches "re-examine what it means to be a disciple of Jesus Christ and not just committed to a specific cause or a particular political ideology."

Though the organization will encourage the formation of local peacemaking groups, the Fellowship in no way intends to compete with denominational peace and justice programs, said Sehested.

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"The Baptist Peace Fellowship will encourage the support of and use of denominational peace and justice programs and materials," he explained. "Many of our denominational leaders would like to do more programming on peace and justice issues. We can help broaden and strengthen their constituencies."

Sehested held several posts with SEEDS, including co-editor of the organization's magazine, director of program and most recently director of education.

He attended Baylor University and is a graduate of New York University and Union Theological Seminary. He is the husband of Nancy Hastings Sehested, associate minister of Oakhurst Baptist Church.

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New Hong Kong Pact Promises
Religious Freedom After 1997

Baptist Press
10/3/84

HONG KONG (BP)—Baptists, missionaries and others in Hong Kong breathed a large sigh of relief over religious freedom promised in the recently initialed Chinese-British agreement outlining Hong Kong's future, according to one Southern Baptist missionary.

"I think the mood in Hong Kong is one of optimism all the way through," said Lynn Barrett, press representative for the 69 Southern Baptist missionaries in Hong Kong. "China and Britain have made this a completely binding international agreement and put it into the hands of the entire world."

More than a million copies of the 43-page document were released in Hong Kong Sept. 26 when it was initialed and the presses were "still running day and night" at month's end, she said.

The long-awaited agreement pledges continued autonomy and private ownership for churches, religious institutions and schools in Hong Kong. Believers also can maintain ties with religious groups in other countries, and missionaries can stay in the former colony along with other resident foreigners.

In addition to churches, Baptists and missionaries in Hong Kong operate a college, a seminary, several secondary schools, a publishing house and a hospital. More than 30,000 Baptists worship in some 70 churches and mission points.

The overall pact seeks to preserve Hong Kong's capitalist economy and social system without major change for 50 years after 1997, when Britain's sovereignty over Hong Kong officially reverts to China. It will be formally signed in November if approved as expected by Britain's Parliament and China's National People's Congress.

The section on religion in the pact declares in part: "Religious organizations and believers may maintain their relations with religious organizations and believers elsewhere, and schools, hospitals and welfare institutions run by religious organizations may be continued. The relationship between religious organizations and the Hong Kong Special Administrative Region and (authorities) of other parts of the People's Republic of China shall be based on the principles of non-subordination, non-interference and mutual respect."

Foreigners (including missionaries) who "have ordinarily resided in Hong Kong . . . for a continuing period of seven years or more" before or after the establishment of the new region will be qualified to obtain permanent identity cards stating their right of abode, the agreement says.

Travel in and out of the rest of China, however, will continue to be restricted. The Chinese government has proclaimed a "one country, two systems" policy concerning Hong Kong and reportedly is anxious to prevent Hong Kong social influences, including religion, from creeping into the mainland.

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Besides religious freedom, the agreement promises the rights of a free press, assembly, association, travel, movement, correspondence, strikes and choice of occupation. But there are no guarantees about what happens after 2047, when the 50-year pledge expires.

The people of the post-1997 Hong Kong Special Administrative Region—to be known as "Hong Kong, China" to the world—will elect their own local government, but China will appoint an executive administrator.

"We rejoice in the measure of freedom promised to Hong Kong believers and pray it will extend beyond 2047," said George Hays, Southern Baptist Foreign Mission Board director for East Asia.

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Civil Rights Measure
Killed By U.S. Senate

By Larry Chesser

Baptist Press
10/3/84

WASHINGTON (BP)—Unable to break a procedural logjam erected by opponents of the Civil Rights Act of 1984, the U.S. Senate killed the measure designed to clarify the scope of federal laws barring discrimination based on age, sex, handicap or minority status.

By a vote of 53-45, the Senate tabled the measure which had passed the House of Representatives by a lopsided 375-32 vote and had 63 co-sponsors in the Senate. Sponsors of the measure had sought to attach it to the pending Continuing Resolution—a stop-gap funding measure Congress had to pass before adjournment to keep federal agencies and programs running for which regular appropriations bill had not yet cleared.

But opponents of the measure, led by Sen. Orrin G. Hatch, R-Utah, successfully used Senate procedures to prevent an up-or-down vote on the amendment.

The Civil Rights Act of 1984 was designed to overturn the Supreme Court's 1984 ruling in the Grove City College case which held that only the particular program or activity of an institution receiving federal funds was subject to federal anti-discrimination statutes.

Proponents insisted they sought only to restore the law to its pre-Grove City interpretations. Their proposal would have substituted the word "recipient" for the phrase "program or activity" in the four federal civil rights statutes which prohibit discrimination based on sex, age, race, national origin or disability by any recipient of federal financial assistance.

Hatch and other opponents, however, insisted the proposal would represent a major expansion of anti-discrimination coverage.

Hatch considered the bill's definition of "recipient" too broad, a concern also expressed in a 1984 Southern Baptist Convention resolution adopted in Kansas City.

Without taking a position on the overall merits of the legislation, the Kansas City resolution asked Congress "to give immediate attention to either redefining the term 'recipients' in the Act itself or making certain that the legislative history of the Act clearly exempts exclusively religious organizations, religious schools, and institutions from being defined as recipients of Federal financial assistance under the Act."

In a statement forwarding the SBC position to the Education and Labor Committee, Baptist Joint Committee on Public Affairs executive director James M. Dunn declared: "There are constitutionally valid reasons why churches and those organizations integral to their religious mission may find it necessary, as a requirement of sincerely held religious beliefs, to discriminate against people in their hiring practices."

The statement further explained, "A denominational school must have the right to hire teachers in sympathy with the religious beliefs of the religious group which founded and supports the school. A church which for sincere theological reasons cannot ordain women to the priesthood may not be forced to do so by the state."

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The motion to table the civil rights amendment was made by Sen. Bob Packwood, R-Or., one of the measure's primary sponsors. He told colleagues he offered the tabling motion "with a heavy heart" and vowed to "co-sponsor this bill again in the next Congress and the Congress after that, if necessary, until it passes—and it will one day pass."

Packwood said Hatch used Senate procedures "wisely, used them well and used the legitimately to delay consideration of this bill."

Sen. Edward M. Kennedy, D-Mass., another primary sponsor of the civil rights language, warned colleagues, "If we table this particular amendment, it will be a shameful day for this body."

Strongly resisting the tabling motion, Kennedy charged, "we are being asked to sweep under the rug our responsibilities on the basic and fundamental issue; and, that is, whether Federal taxpayers' funds will be able to be used for discriminatory purposes against handicapped, against minorities, against women, and against the aged."

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Homosexual Teachers' Rights
To Be Tested At High Court

By Stan Hastey

Baptist Press
10/3/84

WASHINGTON (BP)—The U. S. Supreme Court announced Oct. 1 it will decide if an Oklahoma law forbidding homosexual school teachers from engaging in "public homosexual conduct" violates their free speech rights.

In a separate action, the high court also agreed to review a Washington state law that includes the term "lust" in its definition of obscenity.

In the homosexual rights case, the court must untangle a decision by the Tenth Circuit Court of Appeals that upheld a portion of the Oklahoma law regulating public behavior by homosexual schoolteachers while striking down another provision.

The appeals court ruled that a section of the law forbidding teachers from engaging in "public homosexual activity"—defined as sexual acts committed with persons of the same sex indiscreetly and not in private—does not violate the privacy of the teachers.

At the same time, however, the lower court struck down another portion of the law prohibiting teachers from engaging in "public homosexual conduct," defined as "advocating, soliciting, imposing, encouraging or promoting public or private homosexual activity." That section of the law, the panel held, violates teachers' free speech rights.

The case was appealed to the nation's high court by the Oklahoma City Board of Education, which seeks a reversal of that part of the circuit court's ruling (83-2030, Oklahoma City Board of Education v. National Gay Task Force).

Another lower court ruling that invalidated Washington state's anti-obscenity statute will also be reviewed during the just-opened Supreme Court term. In that decision, the Ninth Circuit Court held that inclusion of the word "lust" in the anti-obscenity law as part of its definition of "prurient interest" is unconstitutionally overbroad.

The term "prurient interest" was coined by the high court in a 1957 decision, Roth v. U. S., to indicate a boundary between sexually explicit material that is obscene and that which is not. In the pair of Washington cases accepted for review, the question facing the justices is whether expansion of that concept to include "lust" was legitimate.

Besides that narrow question, however, the high court may choose to expand or refine its prior views on what constitutes obscenity. The last major obscenity decision came in 1973 when, in Miller v. California, the court ruled that states and local communities may define obscenity for themselves, based primarily on prevailing community standards.

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October 4, 1984

84-142

Retired Executive
 Suggests Appointments

By Dan Martin

NASHVILLE, Tenn. (BP)—A retired Southern Baptist Convention executive has suggested current SBC President Charles Stanley name state convention presidents and Woman's Missionary Union leaders to the 1985 Committee on Committees.

Porter W. Routh, who retired in 1979 as executive secretary-treasurer of the SBC Executive Committee, made the suggestion to Stanley in an open letter, also sent to editors of the 37 state Baptist newspapers.

The power to appoint the 52 members of the Committee on Committees is one of the few real powers possessed by a president of the 14.1 million member Southern Baptist Convention. The appointive power, however, has been at the center of much of the controversy which has rocked the denomination during the past five years.

Under the SBC system, the president appoints the Committee on Committees, which in turn nominates the Committee on Boards, Commissions and Standing Committees. The Committee on Boards, which is elected by messengers to the annual meetings, nominates persons to serve as trustees of the 20 national agencies of the convention.

In 1979, a group of inerrantists emerged, announcing an effort to capture control of the denomination, which they said was becoming liberal. A key part of the effort was to elect presidents sympathetic to their cause who would appoint like-minded persons, thus making the boards increasingly right-wing.

Stanley, pastor of First Baptist Church of Atlanta, was elected on the first ballot during the 1984 annual meeting in Kansas City. He is seen as a staunch conservative, although he maintains he does not owe allegiance to the inerrancy movement.

In his open letter to Stanley, Routh pointed out Stanley had "made a plea for the 'love principle'" to become paramount in the SBC. Routh added Stanley had defined the "love principle" as "the willingness to accept others with whom you might not agree and who might not accept you."

Stanley made the plea during an address to the members of the SBC Executive Committee in their September meeting. The address ended with Stanley calling members of the committee, as well as about 250 other denominational leaders to their knees in prayer.

Routh said in the letter he had spent a sleepless night after the event: "I kept asking myself what I, as a layman with nearly a half century of experience in Southern Baptist life, could do to help a young president of the Southern Baptist Convention, with limited denominational experience, make this dream of 'the love principle' a reality...."

The open letter, he said, is a response to the concern and desire to help. Routh said appointment of the state convention presidents and WMU state leaders would be a "practical step in the application of the 'love principle'."

He cited seven reasons the state leadership should be named. Included were the rationale they represent a larger constituency than any others in SBC life, that they have been elected in an open election and "do not represent a political agenda" and that they have "demonstrated a dedication to evangelism and missions" and support of the SBC Cooperative Program.

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He added the addition of the WMU presidents "would be an opportunity to give proven women leadership a deserved place of service...without becoming involved in any discussion of ordination."

Routh said Stanley's selection of state convention and state WMU presidents to serve on the Committee on Committees "would demonstrate that you are really not the tool of a 'political machine' and that your plea...was not just a clumsy effort to manipulate a crowd but was a genuine effort to bring about peace and reconciliation."

In the letter, Routh said he had made a similar suggestion to Bailey E. Smith in 1980. Smith, pastor of First Southern Baptist Church of Del City, Okla., was SEC president 1979-80. That suggestion, however, was only to appoint state convention presidents.

Smith, Routh said, agreed to the suggestion initially. "You can imagine my shock and disappointment when his list was published and I discovered that either his political advisers had vetoed his first best impulse, or he opted to forget his promise and to follow the political practice of naming only those who had supported his election."

Smith did appoint a few state convention presidents during his two terms, but did not follow Routh's suggestion to include all of them.

Asked for a response, Smith said he thought Routh's idea "was good when I first heard it, but after I had checked it out, it didn't seem as good as it was at first."

He added he checked the people out with denominational leaders in the state, and said "some of them would not recommend the state convention presidents as potential members of the Committee on Committees."

Smith said: "I respect Dr. Routh, but I think it is awfully presumptuous of him to criticize me for not following his suggestion and to speak of 'political advisers' and 'political practices.' He seems to not want me to be influenced by any group, but to try to influence me himself."

According to Fred Powell, senior associate pastor at First Baptist Church, Atlanta, Stanley will have no response to the suggestion "at this time."

Powell said Stanley told Baptist journalists he planned to consult with state convention presidents and executive directors, "and others" prior to making his appointments to the important committee.

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Opha Bingham Uses Wheelchair
To Carry Out Missions Goals

By Jim Newton

Baptist Press
10/4/84

ATLANTA (BP)—Although she first felt imprisoned in a "rolling casket," Opha Bingham is determined to go into every nook and cranny of her world to share the good news of the gospel, even in a wheelchair if necessary.

Twenty-five years ago, a doctor uttered the two most terrifying words she had ever heard: "Mrs. Bingham, I'm sorry to tell you that you have multiple sclerosis." He predicted within two years she would become bed-ridden and confined to a wheelchair.

The diagnosis was correct, but the prognosis was wrong. Bingham is a fighter. She has refused to allow multiple sclerosis (MS) to conquer and rule her life.

Receiving strong support of her husband, family and local church in Atlanta, she has fought MS with three great weapons: faith, hope and love. She's convinced the strongest weapon of all against any long-term illness is love.

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With the help of her husband, Robert E. Bingham, services vice-president for the Southern Baptist Home Mission Board, Bingham candidly confided the struggles and pains she endured and overcome in a book entitled, "One Step More, Lord," recently published by Broadman Press.

The Bingham's wrote the book together after discovering there were only about a dozen books in the Library of Congress on how to cope with long-term illness, including multiple sclerosis, lupus, cancer, quadriplegic and other long-term illnesses or handicaps.

All such diseases have a common element—they will be with you until death, she said. Multiple sclerosis, she explained, has no known cause or cure, and affects the body by weakening and destroying control of the muscles. Although MS can attack any muscle of the body, it seldom attacks all of the muscles, she added.

Bingham said coping with emotional embarrassment was just as difficult as adjusting to physical limitations caused by the disease.

A full-time homemaker, Bingham still does the washing, cooking, and housekeeping at home, refusing to give up or take to the bed. She admitted it takes almost three times longer to achieve household tasks than formerly, "Yet my tortoise qualities generally persevere to outlast the hares of the world."

In her book, Bingham offered practical suggestions to others suffering from long-term illness or disabilities, suggesting creative ways to compensate for their handicaps.

The book is aimed not only at those suffering from long-term illness or disability and their families, but also at friends who don't know what to say or how to relate to them.

Such people often are like the biblical characters Bingham called "Job's friends," who sought to "comfort" the author of the book of Job, but who constantly said the wrong things. "By far the most traumatic challenge to my faith was the well-intentioned advice from 'Job's friends,'" Bingham said.

She told of a valet parking attendant who once said to her, "Don't worry, lady. If you just praise God and live right, you'll be cured." She cited another incident when the owner of an East Indian restaurant came to her table and asked: "Madam, would you like for me to heal you? I've had miraculous results...(Just)close your eyes and let me touch the part of your body you want to be healed."

Even more difficult to deal with, she added, was when a friend from church asked, "Will you let two or three of us come and pray with you (for healing)?"

Calling it "a spiritual wringer of the soul," Bingham said those who have told her "all you need is enough faith and God will heal you," have also inferred the corollary: "that if you are not yet healed, you do not have enough faith."

Bingham confided she had decided, rightly or wrongly, she would be available for such a miracle of healing, but would not seek it out. She said she has sought to follow the example of Jesus who prayed just before his crucifixion to "let this cup pass from me," but added, "not my will but thine be done."

Yet she has questioned why it has not been God's will that she be healed. "Doesn't he want me whole again?" she has asked. "Surely he doesn't enjoy seeing his children suffer or handicapped."

Bingham said she now believes she understands God's purpose. "There are millions of good Christian ladies in the world who do many good works and are devoted to the Lord," she explained. "But it is unusual to see such acts and deeds of mercy among persons with long term illness. I pray that I can be the best witness possible to the love of God."

Although she admitted she sometimes becomes depressed and discouraged, the thing that gives her the biggest boost is ministering to others. "One visit with Bob to a shut-in will change my tune and set my attitude in a major key," she said.

She recalled one incident when she felt that the "black shades of life were all drawn." A 26-year-old multiple sclerosis victim named Janet asked if she could visit Bingham to talk about her own problems. Bingham said the visit with her "helped me more than it did Janet."

Active in Wieuca Road Baptist Church in Atlanta where Bob was minister of education/administration before joining the Home Mission Board staff in 1972, they also have become involved in starting a new Baptist mission in northeast Atlanta—Cherokee Forest Baptist Mission.

About three times a week, they work at the mission or visit prospects. The size of the mission has doubled, "but not without blood, sweat and tears from every person," she mused.

"Isn't that what sharing the good news is all about?" she asked. "Aren't we to go into every nook and cranny of our nation, and our world, in a wheelchair if necessary? You bet your life," she said. "Christ bet his."

Whenever she has gone on her pilgrimage, Bingham said "God has walked and wept with me every step of the way. He allowed me to piggy back my weighty problems on his back.... But not once did I feel him (God) ill-equipped or unwilling to give his sovereign attention to my needs. Oh God," she added, "give me one step."

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

Students Wounded
In Random Sniping

*Ed. Commission
(C)-N*

Baptist Press
10/4/84

BRISTOL, Va. (BP)—A Virginia Intermont College coed remains hospitalized in a Bristol hospital after having been critically wounded in an apparent random sniping incident.

Tammy Key of Damascus, Va., is in fair condition after having suffered serious kidney, spleen and intestinal wounds while returning to campus around 11 p.m. Sept. 20. Her roommate, Diane Salyer of Nora, Va., received a minor scalp wound.

According to news reports, two Bristol, Tenn., men have been charged in the incident. Police said the two men, who reportedly had been drinking, apparently also wounded a man on the Tennessee side of Bristol. Police said one man allegedly fired a silencer-equipped .22 caliber pistol while the other drove the car.

Police in both Tennessee and Virginia say the shootings were randomly committed with no apparent motive.

Reba Stophel, of the president's office at Virginia Intermont, said Key has been removed from intensive care, but apparently will remain hospitalized for several more weeks. Stophel added a fund raising effort is planned to help Key. "She had no insurance," said Stophel.

Virginia Intermont is affiliated with the Baptist General Association of Virginia.

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Baptist Academy
Names President

Texas PR-N

Baptist Press
10/4/84

HARLINGEN, Texas (BP)—Thomas J. Rector, pastor of Ridgecrest Baptist Church, Dallas, has been elected president of Valley Baptist Academy in Harlingen, effective Oct. 15.

Rector, 52, succeeds H.E. Gary, who has been president of the academy 32 years. Gary, who will become president emeritus until July 1985, has been asked to write a history of the institution which provides education for Hispanic students from the United States and Latin and South American countries.

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The 150-student boarding school is affiliated with the Baptist General Convention of Texas. Purpose of the school, established in 1946, is to provide quality high school education in a Christian context, with primary emphasis on Spanish speaking young people.

Rector, prior to becoming pastor of Ridgecrest Baptist Church, was executive vice president of Dallas Baptist College. He holds degrees from Baylor University, Southern Methodist University and East Texas State University.

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Crusader Dollars Buy Goats
For Needy Families Overseas

Baptist Press
10/4/84

RICHMOND, Va. (BP)—A simple story of how a goat changed a poor family's life in Bangladesh promises to change still more lives, thanks to dozens of Southern Baptist boys.

By Oct. 3, Royal Ambassador Crusaders and counselors touched by the story, "Dilip's Goat," in the September issue of Crusader magazine had donated \$601 to buy goats for families in Bangladesh and the Philippines. At a cost of about \$13 for each goat, their gifts will buy goats for 46 families, and money is still coming in.

Crusaders, for boys in grades one through six, is part of Royal Ambassadors, a mission education program sponsored by the Southern Baptist Brotherhood Commission.

In her story, Frances Tunnell Carter told how Southern Baptist missionaries like Tom Thurman use Southern Baptist hunger relief funds to buy local nanny goats for poor Bangladeshi families. Imported Indian goats that yield more milk are mated with the local goats. Families who receive goats are expected to return their first kid to a missionary. Then the kid is raised at one of the Baptist-run goat projects and given to another family.

At the end of the story, Crusaders were told they could purchase a goat for another family by sending \$13 for world relief to the Foreign Mission Board. Although the article appeared in the September issue, money began coming in before the end of the month.

David Morgan and Warren Lester, Crusader counselors at Mt. Moriah Baptist Church in Bogue Chitto, Miss., sent their gift with a note saying Thurman, a Mississippi native, had visited their church earlier and told them about the need for goats.

The younger Crusaders—first, second and third graders—at Verde Heights Baptist Church in Tucson, Ariz., gave \$13 they earned by collecting aluminum cans. Crusaders at Trinity Baptist Church in Hammond, La., made up a game to explain how the goat project works.

One Crusader at Pleasant View Baptist Church in Clarksville, Tenn., donated money the tooth fairy left him. Others did extra work at home to earn money for the goat. And the whole chapter visited a goat farm to learn more about how their money would be used.

Although most donors gave enough for one goat, others gave more. Crusaders at Shearer Hills Baptist Church in San Antonio, Texas, stationed themselves at the church doors one Sunday and collected \$150, enough for 11 goats.

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FMB-N