



# - - BAPTIST PRESS

News Service of the Southern Baptist Convention

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September 25, 1985

85-117

## Unrest Continues In Uganda; Some Missionaries In Kenya

KAMPALA, Uganda (BP)—Continued unrest in the wake of a July 27 coup in Uganda is keeping seven Southern Baptist missionaries in neighboring Kenya, but nine others have been able to resume work in the country.

The missionaries were at a mission meeting in Kenya when the coup occurred and remained there until the situation in Uganda seemed to stabilize, within weeks after the coup.

However, Rob and Mickie Norman of Lawndale and Lincolnton, N.C., respectively, again left their home in a Kampala suburb in mid-September after the neighborhood was occupied by soldiers seeking to fend off attacks from guerrillas camped nearby. They are staying at Brackenhurst Baptist Conference Centre, Limuru, Kenya.

Missionary George Berry of Saluda, S.C., reported from Kampala Sept. 22 that the Normans' neighborhood was calm again, but five army roadblocks were set up between their home and the city.

Berry said the capital was quiet, but another military roadblock in front of the Baptist bookstore was keeping customers away. His children and those of Rick and Susan Goodgame of Clearwater, Fla., and Houston, Texas, were able to continue attending school.

Missionaries Jimmie and Peggy Hooten of Iowa Park and Dallas, Texas, and journeyman John Dina of Phoenix, Ariz., were still at their home in Jinja at last report although the road outside Jinja also had been the scene of fighting between government and guerrilla soldiers.

The National Resistance Army, one of the four groups which fought deposed President Milton Obote, has refused to join the other three in the new government and has continued fighting while demanding at least half the seats on the ruling military council.

Sept. 22 the resistance group seized a bridge near Jinja atop the dam that supplies the nation's hydroelectric power and cut off the main route from the capital to Indian Ocean ports. Guerrillas also cut off roads to farm areas in the southwest, halting food shipments and creating food shortages in Kampala.

At least two other missionary couples are staying in Kenya. Walter and Billie Allen, whose home in Lira was destroyed in the coup, are in Kitale, Kenya, and David and Darlene Sorley, who are stationed in Mbale, and their children are at Brackenhurst center.

The Allens, of Wylie and Venus, Texas, returned to their home, next door to that of Obote, and found little left to salvage except a damaged freezer and washing machine and a few books and papers.

When they checked the home of missionaries Paul and Kay Eaton in the nearby village of Agwata, they found even less. All that was left of the double-wide mobile home and its contents was the floor. The Eatons, scheduled to begin furlough a few days after the coup, returned to the United States before learning the fate of their home. The Eatons, of Farmington, N.M., and Clearwater, Fla., are on furlough in Inverness, Fla.

"Things become unimportant in these events," said Allen, "but we're still trying to find out about people, church members, friends and students who we were working with." Although they've learned of many who escaped safely, he said, several remain unaccounted for. The town of Lira and the surrounding territory was a "ghost town" when he visited and may remain that way for some time, he said.

SOUTHERN BAPTIST HISTORICAL  
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In Mbale, four hours away from Lira, the Sorleys found all their friends were safe and only one church member's home had been looted. The two men guarding the Sorleys' house were robbed of their clothes, blankets and mattresses the night of the coup, but nothing was taken from inside the house. Ugandan friends there advised them not to stay in Mbale until the situation stabilized. The Sorleys are from Minneapolis, Minn.

One couple who have been on furlough, Larry and Sharon Pumpelly of Newark and Cuyahoga Falls, Ohio, left Sept. 23 to return to their work in Kampala.

In light of continuing unrest in some parts of the country, some missionaries may be given temporary assignments in other countries until the situation stabilizes, said Davis Saunders, the Foreign Mission Board's director for eastern and southern Africa.

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Black Southern Baptists Urged  
To Go To Samaria, Not Be Samaria

By Jack Childs

Baptist Press  
9/25/85

MEMPHIS, Tenn. (BP)--"We black brothers must now be willing to go to Samaria and not be Samaria," Milton Boyd, pastor of Central Baptist Church, Montgomery, Ala., told 26 Black Southern Baptist pastors and laymen at a conference especially for black Baptist leaders at the Brotherhood Commission in Memphis, Tenn., Sept. 19-21.

"We must be missionaries and not a mission field. Sometimes we think Southern Baptist missionaries are 'theirs' but as Southern Baptists, they are ours. They are there because of my prayers and my money. They're mine and I'm bound to support them."

Sponsored jointly by the Brotherhood Commission and the Home Mission Board's black ministries department, the meeting focused on teaching leaders of the black Southern Baptist congregations how to involve men and boys in missions.

Baptist Men and Royal Ambassadors were emphasized as the organizations in the local church through which men and boys can become actively involved in local missions and supported missions causes beyond the immediate area.

Boyd said, "The main thing in our churches is to keep the main thing the main thing, and that is reaching people. Our emphasis must be on making disciples. In order to do this, laymen must reach people."

He stressed that the "omnipotence" of God is "on our side when we witness. Just as dynamite set off in this room would rearrange it," laymen should affect their neighborhoods explosively. "Opportunities are all around us," Boyd continued. "The best place to start witnessing is our families and then to our friends and neighbors. Furthermore, we must have an obligation to witness. Our Savior is meek and mild, but he is also the king of kings, and as his subjects, we must come in submission into his will."

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Study Reveals Health  
Crisis In Rural U.S.

By David Wilkinson

Baptist Press  
9/25/85

NASHVILLE, Tenn. (BP)--A national study of nutrition among the rural poor adds evidence that "rural America is on the verge of becoming an agrarian ghetto," a Southern Baptist hunger specialist warned.

Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission, said new data indicate the gap between the rural poor and the rest of the nation continues to widen.

A study by Public Voice, a consumer research and advocacy organization, found that low birth weight and infant mortality occur much more frequently in low-income rural counties.

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While these problems have been declining nationwide, they have been increasing in recent years in rural areas, the report said.

Findings from the study, supported by the Ford Foundation, were announced at a recent news conference held by Public Voice and the House Select Committee on Hunger.

The study covered rural counties in which there were no cities with populations above 50,000 and where at least a third of the population in 1979 was below the government's official poverty line. Seventy of the 85 poorest counties are located in the South, a fact that "ought to cause alarm" among Southern Baptists, Parham said.

"Poverty and consequently hunger have moved from Southern Baptists' backyard to the backporch," he noted.

States with the largest number of poor counties are Mississippi (17), Kentucky (14) and Texas (11). The other poorest counties in the South are in Alabama, Arkansas, Georgia, Louisiana and Tennessee.

Using government health statistics, the study found:

--Nationwide, 13.5 million poor people live in rural areas, compared with 12.9 million in inner cities. Seven million poor live elsewhere.

--Eleven of the 85 poorest rural counties are on or adjacent to Indian reservations.

--The proportion of low-birth-weight children, infants weighing 5.5 pounds or less at birth, in the 85 rural counties, which had fallen to 8.21 per 100 live births in 1980, rose steadily to 8.73 per 100 live births by 1983. Meanwhile, the rate in the rest of the nation fell from 6.81 per 100 in 1980 to 6.73 in 1982.

--Infant mortality, the proportion of children dying in the first year of life, rose in rural counties from 15.82 per 1,000 live births in 1981 to 16.55 in 1982 before leveling off to 16.29 in 1983. Nationally, the rate dropped from 11.9 in 1981 to 10.89 in 1983. The gap between the aggregate infant mortality rate in the poorest counties and the rest of the nation widened by 39 percent from 1981-83.

The report said infant birth weight is a "primary determinant of survival and health throughout infancy and early childhood. The lower the birthweight, the greater are the chances of death, serious congenital anomalies, or other severe impairments."

"In the midst of the hunger holocaust in Sub-Saharan Africa, we must not forget that pockets of hunger exist in America," Parham said. "These findings are a call to action in behalf of the poor and hungry in our midst."

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Quake Kills MK's Neighbors;  
Baptists Rush To Meet Needs

By Judy Garrett

Baptist Press  
9/25/85

MEXICO CITY (BP)--Students at the Mexican Baptist Theological Seminary and Southern Baptist representatives worked alongside other Mexican Baptists to comfort and aid victims of the worst earthquake ever to hit Mexico City.

The quake shook the far north and south sections of the sprawling city where the Southern Baptist representatives live but did not damage their homes. The seminary also was spared.

The pattern of destruction was random. MK Linda Sturgeon Vargas, daughter of representatives Eldon and Jo Ann Sturgeon of Milton and Sonora, Ky., respectively, lives in one of the severely affected areas. When she went out to check on her car after the quake early Thursday, she found the building to her left had caved in and the house to the right was standing but its interior had collapsed. The owner returned to find he had lost his entire family in the collapse.

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James and Jurhee Philpot, from Mena, Ark., and Childress, Texas, were enroute to a hospital where Jurhee was to have eye surgery when the quake struck at 7:19 a.m. Not realizing the seriousness of the quake, they continued to the hospital, where Jurhee had surgery on schedule. Philpot is chairman of Southern Baptist representatives in Mexico.

Representatives' children were on a bus going to the American school and passed near the hard-hit downtown area but were unaware of the earthquake until they reached the school. Classes were held as usual but dismissed the next day by the Secretary of Public Education.

In the downtown area where the worst damage occurred, Texas volunteer Minnie Serna was trapped in her room at the San Francisco Hotel for 30 minutes because the door was jammed.

Jose Missena of Asuncion, Paraguay, church growth and evangelism consultant for Latin America, was staying at the same hotel. Both were unharmed but later were evacuated to First Baptist Church until they could relocate in another hotel. Missena was in Mexico to assist in promotional plans for evangelistic efforts planned during the World Cup Soccer Tournament to be held in Mexico next summer.

Two Baptist churches, First Baptist and Estrella de Belen, are in the most severely affected areas. Mrs. Alejandro Zamora, wife of the president of the Mexican Baptist Convention and pastor of Estrella church, reported the church building was undamaged and all members unhurt. Several of their neighbors and friends in the area suffered extensive damage.

First Baptist was structurally sound but had some interior damage. A multifamily residential building in the same block was destroyed.

As the church opened its doors to refugees, pastor's wife Martha Ortiz began serving tea to the first arrivals. Later she refused to leave the area when efforts were made to evacuate because of possible explosions of gas tanks in the area.

"Because we are neighbors, these people have more confidence in me than in strangers," she explained. "They will not leave until they know what has happened to their families. As long as they are here, we will be here to minister to them."

The church set up makeshift dormitories, a dispensary and a dining room. Chuy Castellanos, a nurse and church member, administered first aid and gave out medical supplies that others brought to the church.

Southern Baptist relief funds, part of \$25,000 the Foreign Mission Board released immediately, were used to buy food which the church is distributing. Southern Baptist representatives and seminary students worked together to prepare and deliver food to the church.

Seminarians formed brigades to prepare the food and serve in the devastated downtown area. They also gave money to buy food, blankets and medicine. Working under the leadership of First Baptist Church, they will work at the church or with the Red Cross as needed.

Robert Torres, director of programs for the Mexican Baptist Convention, asked the seminary to be a food preparation center, with all food prepared there to be distributed by Baptist churches helping in the relief efforts.

Much of the downtown area is cordoned off, however, and entrance there is restricted. The last serious earthquake damage in Mexico City occurred in 1957.

(Chairman Philpot, in a HAM radio report to Richmond Sept. 23, said the top need is for pure water because water in the downtown area is feared contaminated and residents are being advised to boil all water.

(Both the Foreign Mission Board and the Baptist World Alliance are standing by with additional funds for use as needed, but Philpot said sufficient funds are on hand at present to meet emergency response. Area Director Don Kammerdiener of the Foreign Mission Board said it would be some time before a complete picture is available on funds that may be needed for repair or replacement of damaged homes or churches.

(No additional medical personnel are needed, Philpot said. Medical supplies have been sent in by a number of sources, including Baylor University Medical Center in Dallas.

(He and Mexican Baptist leaders, along with representatives of other relief organizations, met Sept. 23 at the American Embassy to coordinate relief plans. Philpot said the Mexican Baptist Convention is doing a good job in mobilizing church members to help as needed.)

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(Garrett is the Southern Baptist press representative in Mexico.)

Report Calls On Congress  
To Raise Alcohol Taxes

By David Wilkinson

Baptist Press  
9/25/85

WASHINGTON (BP)--Dramatic increases in federal taxes on alcoholic beverages could help cut the federal budget deficit by more than \$10 billion a year and also reduce the nation's alcohol problems, according to the National Alcohol Tax Coalition (NATC).

At a Washington press conference, NATC supporters urged Congress to double the liquor excise tax and then to raise taxes on beer and wine so that all alcoholic beverages are taxed at the same rate.

The report by the tax coalition criticized the disparity between tax rates on different alcoholic beverages. After a 19 percent increase in the liquor tax takes effect Oct. 1, the tax on liquor, adjusted for alcohol content, will be 17 times the tax on table wine and four times the tax on beer. Doubling the tax on liquor would restore federal liquor taxes approximately to their 1974 level, the report said.

Michael Jacobson, executive director of the Center for Science in the Public Interest which is coordinating the tax campaign, called for an end to the "34-year tax bonus enjoyed by the alcoholic beverage industry."

Jacobson noted the value of the alcohol tax dollar has shrunk by 75 percent since the last tax increase, depriving the Treasury of billions of dollars. "Beer and wine taxes are at Truman-era levels and liquor taxes are not much more current," he said.

Federal taxes now amount to less than three cents on a can of beer, less than a penny on a glass of wine and nine cents on a shot of whiskey. Increases proposed by NATC would raise the taxes to about 23 cents for such servings.

In 1984 federal alcohol taxes generated \$5.4 billion. In contrast, government-sponsored studies estimate the yearly costs related to alcohol problems are between 100,000 and 200,000 deaths and \$120 billion in economic costs for lost productivity, health care, law enforcement and property damage.

The NATC report estimated the federal government alone incurs direct and indirect costs of \$25 billion a year due to alcohol abuse and alcoholism.

CSPI, a non-profit, health-advocacy organization, also has spearheaded the nationwide Project SMART (Stop Marketing Alcohol on Radio and Television) campaign which has been supported by the Southern Baptist Christian Life Commission and other religious organizations.

Christian Life Commission staff member Larry Braidfoot, who attended the Washington press conference, emphasized the proposed tax increase would not only bring financial benefits but "more importantly, it will help save lives." Studies indicate drunk driving deaths, teenage drinking and alcohol-related health problems would all decline with a significant increase in the excise tax, he said.

"When a six-pack of soft drinks costs about as much as a six-pack of beer, we should not be surprised at the astronomical proportions of problems related to beverage alcohol consumption."

Ethiopia: New Stations Open;  
Good News Comes From Rabel

GUNDO MESKEL, Ethiopia (BP)—Southern Baptists opened the first of four feeding stations in the Merhabete District of Ethiopia and noted good results at a similar station in the Menz-Gishe District in mid-September.

Missionaries and volunteers began distributing food at Gundo Meskel in the Merhabete District Sept. 19 and expected to begin distribution at Rana, Meranya and Shil Afaf early the next week, said Davis Saunders, the Southern Baptist Foreign Mission Board's director for eastern and southern Africa.

Because roads in the mountainous district are often no more than donkey trails, all food probably will have to be delivered by air drop, Saunders said.

Meanwhile, staff at the Southern Baptist feeding shelter in Rabel noted that only a handful of the people there were from the Menz-Gishe District where the shelter is located. Most of the local people had recovered their health and returned home. "They've straightened out their malnutrition and all the kids and all the old people have walked home, which, to me is beautiful," said Saunders.

Most of the people at the Rabel center now come from Welo Province to the north, he said. The people have come from areas with no feeding programs and are worse off than those from the Menz-Gishe area were, he said.

But Southern Baptists plan to continue feeding them and hope to offer developmental ministries to the people of the Menz-Gishe District.

In recent weeks, seven volunteer nurses and a veterinarian have arrived to help with relief and developmental programs in the country. Volunteers now working in Ethiopia include nurses Linda Barnett (accompanied by her husband, Clyde) of Owensboro, Ky.; Rosalie Fenton of Cocoa Beach, Fla.; Kelly Leeper of Kansas City, Mo.; Diana McKinnis of Owensboro, Ky.; Debra Norman of Evansville, Ind.; Catherine Ann Smith of Bessemer, Ala., and Debra Welch of Green River, Wyo.

Veterinarian Vicki Funkhouser of Hobart, Okla., has just arrived, joining other veterinarians Charles Field and his wife, Mildred, of Tallahassee, Fla., and Everett Martin and his wife, Kay, of Rusk, Texas. Edwin and Vi Mason of Tallahassee are filling the post of project director and Bob and Yvonne Walls of Conroe, Texas, are assistant field directors.

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CORRECTION—In (BP) story, "Southern Deans Affirm Women In Ministry," mailed 9/20/85 in third paragraph, second sentence beginning "He recalled" please delete the phrase "exposed to any type of ministry" and replace it with "for women in ministry".

Thanks,  
Baptist Press\*

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Decisions Recorded  
At Youth Meetings

Baptist Press  
9/25/85

NASHVILLE, Tenn. (BP)—National youth-related summer conferences and camps resulted in 6,676 public decisions concerning personal relationships with Jesus Christ.

At Centrifuge youth camps, a total of 5,386 youth, or 23.78 percent of those attending, made public decisions. These included 678 professions of faith, 4,116 rededications and 592 vocational decisions.

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Centrifuge, sponsored by the Baptist Sunday School Board's recreation department, was held at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers; Mobile College, Mobile, Ala., and North Greenville College, Tigerville, S.C. Two traveling staffs conducted camps in the West and Midwest.

A total of 1,290 spiritual decisions were recorded at youth conferences sponsored by the board's church training department at Ridgecrest and Glorieta. These decisions included 227 professions of faith, 906 rededications, 73 vocational decisions and 84 others.

Also at Centrifuge, a missions offering of more than \$84,000 was contributed by youth and their sponsors for hunger relief in Africa.

In addition, weekly offerings for the Cooperative Program collected at Ridgecrest and Glorieta summer conferences totaled \$54,242.13--\$24,895.42 at Ridgecrest and \$29,346.71 at Glorieta.

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

Church-State Trends Assessed  
At AU National Conference

By Kathy Palen

Baptist Press  
9/25/85

WASHINGTON (BP)--The U.S. Supreme Court is struggling to choose between separation of church and state and accommodation of religion, a noted constitutional attorney said.

A.E. Dick Howard, professor of law at the University of Virginia, traced the historical development of church-state separation in the Supreme Court during the 38th National Conference of Americans United for Separation of Church and State. His account spanned from Thomas Jefferson's "wall of separation" to four recent decisions.

"I think it would be too simple to label the 1984 Supreme Court as separationist," Howard declared.

He said two of the four recent decisions were narrow in their significance. The Supreme Court, he said, indicated in both decisions--one of which upheld a lower court's ruling to strike down a required "moment of silence" in Alabama public schools, the other upholding a lower court's striking down a Connecticut statute requiring employers to give employees a day off for their Sabbath--that "reasonable accommodation" might have been made had the specific situations been different.

The other two decisions, Howard added, held more significance. Those rulings, both of which limited public employees from providing services to private school students, reflect the Supreme Court's apparent tendency to use a stricter interpretation of separation when deciding cases involving financial issues, said Howard, who argued one of those cases before the court.

Howard pointed to a 1947 ruling, *Everson v. Board of Education*, as the court's first landmark decision in the church-state field. That decision, which used emphatic language about the importance of church-state separation yet upheld a New Jersey law providing public funding for transportation of private school students, contained "paradoxically the seeds of both sides of the debate," Howard said.

He traced the rise of separationist doctrine from the *Everson* case through the school prayer decisions of the early 1960s, noting it culminated in the 1971 ruling in *Lemon v. Kurtzman*. That decision, written by Chief Justice Warren E. Burger, introduced a three-part test that required a challenged law to have a secular purpose, to have the effect of neither benefitting nor inhibiting religion and not to lead to undue entanglement of government with religion.

During the following years, Howard said, the problem became how to apply that test. He explained a further complication developed from the fact that the test in the eyes of some seemed to undermine the First Amendment's free exercise clause.

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The idea of "benevolent neutrality" also surfaced during the 1970s, Howard said. The term was used by both sides, whether arguing for strict separation or more liberal accommodation.

Although votes became closer in church-state separation cases during the decade, Howard characterized the Burger court of the 1970s as "surprisingly separationist."

He added, however, that in the early 1980s, the Supreme Court "began to slide in what looked like another direction." He described those years as a "period of accommodation."

In looking toward the upcoming Supreme Court term, Howard said there still should be a narrow majority to hold the court where it has been for the past few years.

In a related address, Carl H. Esbeck, University of Missouri law professor, outlined five predominant American theories of church-state relations. He categorized the theories based on views about freedom of religious expression and association, government's respect for religious-based conscience and government's appropriate relationship to religion.

Esbeck identified "strict-separationists" as those advocating a secular state in which government should receive no influence from religion. The second group, he said, contains those who are "pluralistic-separationists" and favor a neutral state that, while not religious, is not devoted to secularism.

Esbeck's third division, the "institutional-separationists," includes those who advocate a theocentric state that recognizes some unifying world view, usually an ambiguous idea of God, that limits the state.

His fourth group, the "nonpreferentialists," contains those favoring a nonsectarian state that is non-denominational rather than non-religious and advances religion on a non-discriminatory basis.

His final category, the "reconstructionists," includes those who would like a confessional state and reconstruct history emphasizing the importance of religion and America's role as a Christian nation.

In another address during the national conference, Rabbi David Sapperstein described the tension between groups differing over church-state separation issues as a "moral tightrope." He described the tightrope as an "artificial construct" placed to bridge the gap between two differing moral principles and to insure a civilized and just society.

"Good moral people may differ on where the tightrope may be stretched," Sapperstein said. "We may battle over where the tightrope is stretched, but not over the legitimacy of the two principles in tension."

During the conference, special recognition was given to the late John W. Baker, former general counsel and director of research services for the Baptist Joint Committee on Public Affairs. The posthumous award was presented to Baker's widow, Mary.

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Leavenworth Inmates Baptized  
At Kansas City Church

By John F. Hopkins

Baptist Press  
9/25/85

KANSAS CITY, Kan. (BP)--The station wagon was the only vehicle in the church parking lot which bore official U.S. government license tags. The four Latin American men who emerged from it did not seem to fit into the community surrounding this predominantly middle-class church.

As they shook hands and spoke briefly with a man standing on the church steps, it became evident this Sunday morning worship service at the First Baptist Church of Bethel also would be different.

A dream was to come true that morning for Benito Porres, a Mexican-American deacon of the church who spends his Sunday evenings in prison.

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For three years, Porres, the key man in a Christian social ministries project carried out by the church and the Kansas City, Kansas Baptist Association, has carried the gospel to Spanish-speaking inmates at the federal penitentiary at Leavenworth, Kan. Today he was baptizing two inmates who recently accepted Christ as their Savior.

Jesus Flores, a 30-year-old Mexican national, has been confined at the institution for about three years. He is to be released soon and will return to Mexico. After accepting Christ, Flores, concerned about the spiritual condition of his two daughters, sent them Bibles and hymnals and expressed pleasure they are now attending church in Mexico.

Luis Palaez, from Colombia, came to Porres' Spanish-speaking service for about six months before he accepted Christ. He, too, expresses a desire for his seven-year-old child to come to Christ. The young man, in his late 20s, recently lost his wife, but plans to return home soon, where he hopes to attend seminary to prepare himself for the gospel ministry.

Pastor Fred Hollomon said he believed those present felt a sense of victory as they watched the baptisms of Flores and Palaez. "We did things a little differently for these men. Their names, their conversions experiences and their testimonies were presented by proxy, as was their request to be baptized into the membership of the church. We presented their names in a special business meeting and the people voted not only to accept them, knowing they would not be able to be active members of the church, but also voted to ask Porres to baptize them since they had been led to Christ under his ministry at the prison."

Nino Gonzales, an Assembly of God missionary who is a chaplain at the sprawling federal prison, said it was exciting to see the church respond to the men's spiritual experience. "They talked excitedly about the church all the way back to prison," he added.

Alberto Pardo was the fourth man in the party. He was an older man from Bolivia who asked to come and witness the baptism of his "new brothers in Christ." He has been a Christian for 30 years and is a big help in the services, according to Porres.

Porres said Pardo walked past the chapel shortly after he arrived at Leavenworth, heard the singing, walked in and has been active ever since. Porres added, "Pardo not only supports the services but invites others to attend, letting the other Spanish-speaking inmates know it is okay to go to the services."

Porres praised Gonzales, adding, "We could have baptized 14 others last year but permission to go outside the institution was denied. Chaplain Gonzales has made the difference—he got permission for these two men to leave the prison in order to be baptized."

Gonzales said Porres, whom he calls "Brother Ben," is "straightforward and no-nonsense," adding, "I am thrilled to see Southern Baptists ministering to these men. We could not have been better received anywhere than we were at Bethel."

The program at the prison was initiated by James Griffin, director of the Kansas City, Kansas Baptist Association, and by Steve Aycock, Christian social ministries home missionary in the Kansas City association.

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(John Hopkins is editor of the Baptist Digest, news publication of the Kansas-Nebraska Convention of Southern Baptists.)

Baptist Home Has 'Grounds'  
To Collect \$61,746

By Helen Sheffield

Baptist Press  
9/25/85

MONROE, La. (BP)—What do you do with 1,029,108 Community Coffee coupons?

Earl Mercer can tell you.

At the end of August, Mercer, public relations director for the Louisiana Baptist Children's Home, took them—in 23 boxes—to the Community Coffee office in Baton Rouge. On Sept. 13, company officials presented a \$61,746.48 check to Children's Home Superintendent Wade B. East.

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Community Coffee decided to discontinue its more than 30-year-old coupon program at the end of 1984. But, when the company closed its premium stores, it agreed to redeem--at double value--any coupons, regardless of date, collected by non-profit organizations such as the Children's Home and turned in by Aug. 31, 1985.

The coupons have been arriving at the Baptist Home steadily since an organized effort to collect them was launched early in the year. They came in 4,188 pieces of mail--from people all across the state and several out-of-state locations. Some of them were collector's items from the early years of the coupon program. Some were so old they were crumbling and some people didn't bother to clip them--they just sent the whole package.

Not all the contributors were Baptists. One batch came with a note signed "Three Methodists, one Catholic and one Episcopalian."

The donors included children, senior citizens, civic organizations, church groups, businesses and social clubs.

"Hundreds of pieces of mail were sent by anonymous donors," East said.

It took weeks to sort, clip and bundle the coupons in stacks of 100 for delivery to the company.

Mercer said he got an unbelieving gasp from the company's secretary when he called to ask for a convenient time to make his delivery.

"She said if I was calling from Monroe, I could just mail them," Mercer said. "But I said, 'You don't understand. I have more than a million of them.' I thought she was going to faint." The Baptist Home's collection is the largest turned in by any organization for redemption, according to William B. Carter, marketing manager for Community Coffee.

Carter and R.B. Trahan, district sales manager from Alexandria, presented the check in ceremonies at the Home.

East said part of the money will be used to purchase a van needed to take children to church, school and community activities.

The rest of the money will be placed in a permanent endowment with the interest earned each year used to pay for clothing and shoes for boys and girls moving into the Home.

"This will help meet a real need at our Home," East said. "Many children come to us with very little in the way of clothing and shoes and this fund will help us to provide these items, which add up to a considerable sum in the very beginning of their stay in our care."

The mail contained not only Community Coffee coupons, but also coupons from Luzianne, Morning Treat, Seaport and Tex-Joy packages and hundreds of books of trading stamps, all of which the Home can use to meet some of the needs of children living in its ten cottages.

The Louisiana Baptist Children's Home was founded in 1899 by the Louisiana Baptist Convention.

**(BP)**

**BAPTIST PRESS**

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