



(BP)

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News Service of the Southern Baptist Convention

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August 20, 1990

90-109

World Baptists celebrate,
pledge prayer, evangelism

By Michael Chute

M. FMB

SEOUL, South Korea (BP)--Winds of newly won freedom around the world swept through Seoul, South Korea, Aug. 14-18 as Baptists attending the 16th Baptist World Congress celebrated their unity, stressing prayer and continued efforts in world evangelism.

Congress participants also elected Danish Baptist leader Knud Wumpelmann to a five-year term as president of the Baptist World Alliance, succeeding Noel Vose of Australia. Wumpelmann, 68, recently retired as secretary-treasurer of the European Baptist Federation.

A total of 10,649 Baptists from 85 nations "had their hearts warmed" by the "happy spirit" of their Korean Baptist hosts, noted Denton Lotz, BWA general secretary.

More than 50,000 Korean Baptists shouted the challenge, "Go to the world!" during the congress welcoming ceremony, punctuating the call by shining individual penlights to illuminate the darkened Olympic Stadium, site of the 1988 Seoul Olympics.

"People all over the world are waiting for someone to tell them the name of the one (God) they have been searching for," R. Keith Parks, president of the Southern Baptist Foreign Mission Board, told the crowd. "In a way never before since the days of Jesus, God is opening doors."

The opened door was seen perhaps most dramatically in the participation of 177 pastors and laity from Eastern European nations. Baptists from Bulgaria, Romania, Yugoslavia, the Soviet Union, Czechoslovakia and East Germany attended the congress, marking the first time in decades Baptists from some of these countries were free to attend an international Christian gathering.

"We in Estonia are in darkness," said Ingmar Kurg, editor of an Estonian church newspaper, following the opening ceremony. "I was crying when the lamps came on (in the stadium). Perhaps this light coming from Asia will be a light for us too."

No more than six Soviet Baptist leaders from the Soviet Union had ever before attended a BWA meeting. In Seoul, about 150 Soviet delegates were visibly moved when Korean Baptists cheered and applauded as they entered the stadium. The delegation reportedly was the largest Russian group ever to attend a religious meeting outside the Soviet Union.

Following Korean custom, many of the Asian nation's 1,600 Baptist churches gave gifts to foreign guests attending the ceremony. Russian pastor Gennadi Mukin was overcome with emotion as he opened the gift handed to him by a Korean high school girl.

As he lifted the simple golden cross out of the wrapping, Mukin said, "I will put this in the best place in my house. She presented (the gift) with such a smile. It was more than I ever expected."

Two baptism celebrations held during the congress and the observance of the Lord's Supper to close the meeting were called firsts in BWA history. About 2,000 new Korean Christians were baptized at the Olympic Rowing Site Aug. 13, and another 8,000 Christians were baptized Aug. 18.

The opening session's parade of banners, representing the BWA's 145 member conventions and unions, offered a glimpse of Baptists around the world. Each banner was carried by a Korean Baptist and a representative of the respective convention dressed in national costume.

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The five-day congress provided worship, Bible study, prayer sessions and concerts by musical groups from around the world. The congress also featured meetings of the women's, men's and youth departments of the BWA. World Baptists heard reports of BWA work ranging from evangelism and education to Baptist world relief aid and efforts to protect human rights.

The congress theme, "Together in Christ," was apparent during the congress' business session as six resolutions passed in less than three minutes with no visible dissent.

Among the resolutions, the Baptist body endorsed the Seoul Covenant, a seven-part agreement committing Baptists around the globe to make evangelism a priority. The covenant challenges them to present the gospel of Jesus Christ to every person around the world by the end of this century.

BWA officials said they hope Baptists will take the covenant back to their countries and share the message of Christ's love "in the context of where they live so it can be evangelistic, authentic and meaningful," said covenant author Tony Cupit, an Australian and the BWA's newly elected director of evangelism and education. "We are calling for people to gossip the gospel."

In other business, Baptists denounced religious persecution and intolerance -- particularly the reappearance of anti-Semitic practices and slogans -- and decried violence against any person or group. The congress also called on Baptists to foster movements for peace, justice and preservation of the natural creation.

Baptists also expressed "Christian compassion for the families of South Korea and North Korea who have been separated for 44 years" because of ideological and political differences.

BWA General Secretary Denton Lotz told participants, "The strongest commitment Baptists can show to reunification is to pray earnestly. The prayer of Christians brought down the (Berlin) Wall because God said, 'Now is the time.'"

Lotz reported that North Korean Christians were invited to attend the congress, but no response was received.

Throughout the five-day meeting, congress leaders and speakers prayed repeatedly for God to open doors into North Korea, China and parts of the Soviet Union where the gospel message is hindered.

Soviet pastor Sergei Nikolaev implored Baptists to "pray to the Lord to reveal his glory" and to believe that God is ready to do the impossible.

Nikolaev said the problem with most Christians is not political systems or economic problems, but a lack of vision that prevents people from seeing "the glory of God."

"People around the world are tired of words; they want to see Jesus," said Nikolaev, superintendent of Russia's Northwestern Association of Baptist Churches. "So let's pray together in the spirit of faith and remember what's impossible for man is possible for God. Today there's a place for the power of God. There's a place for miracles when people all over the world pray."

Outgoing BWA president Vose told Korean Baptists that the congress met in South Korea to learn about "the country's amazing growth of Christianity" and the strength of its people's prayers.

"Local churches even had rooms devoted to nothing but prayers," Vose said. "In the life of pastors, there's a greater place for prayer than in other nations. We're gleaning Korean fields for good wheat to carry elsewhere."

Throughout the congress, speakers repeatedly stressed that Baptists can more effectively reach the world with the message of Jesus Christ and Christian ministry if they work together.

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Newly elected BWA president Wumpelmann began his five-year term by pledging attention to Baptists in the east and south -- areas he said will increasingly influence the Christian church. He claimed the church's geographical center is moving away from Europe and North America toward the east and south, which he called the "two-thirds world."

"Some get scared of difference," Wumpelmann acknowledged, "but variety is a gift of God which enriches us. None of us can express the full truth, but together we understand God's love.

"In any possible way, we need to get close to one another, to know one another better, and by knowing one another better, God has given each one of us a gift of mercy. By sharing that, the Christian church is growing."

Charles Adams echoed that call by admonishing Baptists worldwide to demonstrate God's love like never before while chiding them for neglecting love in their expressions of religion.

Adams, president of the U.S.-based Progressive National Baptist Convention, noted, "We hesitate to talk about love in the church because we distrust, doubt and disbelieve that love is really what the church and the world needs most. Love seems too simple, too sentimental, too lenient for the rulers of the world and the leaders of the church."

Christians prefer the "disciplines of truth and the enforcements of power" to the "attractions of love and the persuasions of grace, he said. "To our shame, love is perhaps the most neglected phenomenon in the church today. We find it more convenient to be identified by the book we carry than by the love we demonstrate."

Baptist women, whom Vose called the "two-thirds minority of the Christian church," were heavily involved in the week's congress. Vose said the BWA wanted to see the perception and place of women enlarged. Congress delegates followed up on that desire by selecting women to four of the BWA's 12 vice presidential posts.

At a women's celebration during the congress, Catherine Allen told her peers that men should not bear the main responsibility for evangelizing the female population of the world.

"Let us not send a man to do a woman's work," said Allen, a longtime Southern Baptist women's leader and the newly elected president of the BWA Women's Department. "While the needs are great and the doors are open, we must evangelize women.

"We must also sympathize with women in this time," said Allen, now executive director of the Sesquicentennial Commission of Samford University in Birmingham, Ala. "We must cry together, not to beautify ourselves but to edify Christ. Let us have sympathy that in turn becomes action which will transform lives."

The BWA General Council, meeting during the congress, unanimously approved Buenos Aires, Argentina, as the site of the next Baptist World Congress meeting, July 11-15, 1995.

The council also approved more than \$1.7 million in funding goals for Baptist World Aid projects for 1990. Hunger relief projects received \$300,000, while the council appropriated \$300,000 for distribution of Bibles in the Soviet Union.

Another \$100,000 was allocated for earthquake recovery in the Philippines and to the Baptist seminary in the Soviet Union. Needs related to civil strife in Nicaragua and El Salvador were awarded \$50,000 each.

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(BP) photos will be mailed to state Baptist newspapers by Richmond bureau of Baptist Press

BWA elects Danish president,
two Southern Baptists as leaders

By Mike Creswell

Baptist Press
8/20/90

SEOUL, South Korea (BP)--Knud Wumpelmann of Denmark was elected to a five-year term as president of the Baptist World Alliance during the 16th Baptist World Congress Aug. 14-18.

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Harold C. Bennett, president and treasurer of the Southern Baptist Convention's Executive Committee, was elected a vice president. Catherine Allen, executive director of Samford University's Sesquicentennial Commission and a former Woman's Missionary Union executive, was elected president of the Women's Department.

Wumpelmann, 68, retired last year after serving nine years as secretary-treasurer of the European Baptist Federation, a fellowship of more than two dozen Baptist bodies throughout Europe.

He was general secretary of the Baptist Union of Denmark from 1964 to 1980 and earlier served 14 years as a pastor. He has been a member of the BWA Executive Committee and General Council since 1965.

In a press conference following his election, Wumpelmann pledged close attention to churches in the Eastern and the Southern Hemispheres, explaining that the geographical center of the Christian church is moving away from Europe and North America.

"I think that my greatest mission for the next years to come is that this part of the world -- you could call it a new part of the Christian church -- will be able to influence the Christian church as a whole to a greater extent," Wumpelmann said.

He affirmed the diversity among world Baptists. "Some get scared of differences," he said, "but variety is a gift of God which enriches us. None of us can express the full truth, but together we understand God's love."

Wumpelmann called on Baptists to lend their spiritual strength to the world in coming days. "We do not know what will happen in the next five years, but we know that there will be a great need for a new moral and spiritual strength to build a new world, which we are about to do in the world today. We need new people."

BWA General Secretary Denton Lotz praised Wumpelmann as a man "popular with Eastern European Baptists for defending their rights," a man who has displayed "prophetic concern for the faith."

Eleven other vice presidents also were elected. They are:

- Shirley Bentall, past president, Canadian Baptist Federation;
- Jachin Y. Chan, president, Baptist Convention of Hong Kong;
- Irmgard Claas (widow of the late BWA General Secretary-Treasurer Gerhard Claas), Union of Evangelical Free Churches, West Germany;
- Edna Lee de Gutierrez, past president of the BWA Women's Department and Baptist women's leader in Mexico;
- Mary Kalil, treasurer, Baptist Association of El Salvador;
- Warren R. Magnuson, former general secretary, Baptist General Conference, USA;
- Joseph S. Mans, president, Sierra Leone Baptist Convention;
- John O. Peterson, pastor, Alfred Street Baptist Church, Alexandria, Va.
- Charles Smith, former president, Caribbean Baptist Fellowship/Bahamas National Baptist Missionary and Education Convention;
- Cora Sparrowk, past president, American Baptist Churches in the USA, and chairman, BWA Commission on Christian Ethics and the Study and Research Committee;
- Janos Viczian, president, Baptist Union of Hungary.

Baptists chided
for neglecting love

By Karen Benson

N^{CO}
BWA

SEOUL, South Korea (BP)--Baptists find it "more convenient to be identified by the book we carry than by the love we demonstrate," Charles Adams told delegates to the 16th annual Baptist World Congress Aug. 16.

In an address frequently interrupted by applause, Adams, president of the Progressive National Baptist Convention in the United States, admonished world Baptists to demonstrate the love of God like never before.

"We hesitate to talk about love in the church because we distrust, doubt and disbelieve that love is really what the church and the world need most," Adams said. "Love seems too simple, too sentimental, too lenient for the rulers of the world and the leaders of the church."

Christians prefer the "disciplines of truth and the enforcements of power" to the "attractions of love and the persuasions of grace," he said.

Adams chided Baptists for neglecting love in their expressions of religion. "To our shame, love is perhaps the most neglected phenomenon in the church today," he said. "It is not mentioned in our creeds. It is not rehearsed in our rituals. It is not demonstrated in our devotions. Love is not central in our prayers. And it is not practiced in our procedures. We would rather follow the dictates of Robert's Rules of Order than to obey Jesus' new commandment to love!"

Baptists take more pride in boasting about numbers than in boosting their love, he said. "We would rather make our budgets fatter than to make our love greater. We would rather hold up our Bibles and build up our buildings than elevate, explicate, demonstrate, accentuate and perpetuate love."

Two things caused the first-century church to flourish, Adams said. First, it was open to all people. Second, the church made a specialty of "demonstrating unbounded love for the body of the church and the body of humanity," he said.

"It was love, not purity of doctrine, not rigor of logic, not perfection of morals and manners, not scriptural inerrancy. It was the power of unfeigned love that turned the Greco-Roman world upside down and transformed pagan culture into Christian culture," he said.

Unfortunately, the spirit of love did not last long as the church grew, Adams said. The stronger the church became, the more it lost the love it had at first.

"Is not that still the biggest hindrance to the spread of Christianity today?" Adams asked. "How were you and I won to Christ and the church? Were we persuaded by arguments, compelled by force, or attracted by the boasted moral perfections of the saints? Not at all! We were loved into faith, loved into hope, loved into the body of Christ."

The Bible does not permit believers to conceive of God without love, Adams said. "We cannot have God without love. God without love is a contradiction in terms."

If God is not love, Adams continued, "we need not trouble ourselves about the unloving structures and unjust systems of a world that trembles on the brink of nuclear annihilation, chemical suffocation, social degradation and materialistic devastation."

Without the love of God, "we can be more interested in not offending anybody than in helping somebody. We can be content to pass resolutions without making any charges, without sharing any power, without redistributing any wealth.

"We can tolerate the continued division between North Korea and South Korea. We can be silent in the face of blatant violations of human rights. We can meet, and greet, and eat, and plan when to meet again without bringing about any transformations in the places where we meet or the people we encounter."

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If God is not love, Adams said, "we can dance pietistically around the trouble spots in the world. We can cautiously avoid controversial issues. We can be smug and safe and satisfied to say nothing about racial apartheid and economic exploitation in South Africa, about rising anti-Semitism in the Soviet Union and Eastern Europe, about the suppressed cry for freedom in China, about the dispossession of the poor in Nicaragua ... about the denial of individual freedom in El Salvador, and about the superpowers of the earth being ready to prevent the loss of oil in Kuwait and Saudi Arabia while they stand idly by and permit the heinous loss of life in Liberia.

"If God is not love, there is no need for Christians to get involved," Adams said. "Let tyrants and bigots and warmongers take comfort in the aloofness and indifference of our religion."

Aloofness and indifference is what the Hitlers, Stalins, Mussolinis, and Ceausescus want from Christians, Adams said. "They want us to keep quiet and pretend that God is not love. Therefore, church folks can play it safe, stick to their spiritual exercises and leave politics in the hands of the demagogues, charlatans and pretenders of the world," he said.

If God is not love, Christians can keep quiet and "hide our candles under bushels of sophisticated indifference," Adams charged.

"If we do that, racism will never be challenged, militarism will never be opposed, injustice will never be confronted, sexism will never be corrected, apartheid will never be abolished, public affairs will never be improved, politics will never be transfigured.

"Anti-Semitism will never be destroyed, the world will never be saved, humanity will never be redeemed, hungry children will never be fed, sick persons will never be healed, mean tyrants will never be deposed, divided nations will never be unified, suffering races will never be relieved, and oppressed people will never be free -- if God is not love!"

He urged the participants to "go back home and demonstrate love, explicate love, accentuate love, perpetuate love, celebrate love, and appreciate love."

"God is love!" Adams said. "Together in Christ, we must love."

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S. African Baptists looking
for Christ in African context

By Ginny Whitehouse

N-CC
BWA

Baptist Press
8/20/90

SEOUL, South Korea (BP)--Leaders of the primarily black Baptist Convention of Southern Africa say they want to experience Christianity in their own cultural context and "abandon the God of apartheid."

"We want to embrace the God of the Bible," South African pastor Dee Hoffmeister told 60 Baptist World Congress delegates gathered at a Seoul hotel Aug. 16.

The group came together to discuss a document developed by the convention, which separated from the predominantly white Baptist Union of South Africa three years ago.

Peter Mhlophe, convention general secretary, formally presented the document to Baptist World Alliance General Secretary Denton Lotz during the session. The document is the convention's first attempt to study Baptist roots dating back to the Anabaptists and to establish a unique identity.

"We have rediscovered the Baptist message as evangelical with social awareness," Hoffmeister said. "We've abandoned the God we've been told about -- the one who stands on the side of the oppressor. We are looking for the one who is the liberator, the God of justice."

Settlers who brought Christianity to South Africa also brought their own cultural baggage, he said.

Diba Madolo, president of the convention's regional association, added that black Africans grew up believing, and some continue to believe, that to "disagree with whites is to disagree with God."

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Officials of the Baptist Union of South Africa have repented for "the hurt caused in the past by our attitudes and behavior," responded Trevor Swart, union general secretary.

The union was founded in 1877 by European immigrants. Today it still has the same number of black churches as the black convention, but until recently predominantly black churches in the union operated separately, or almost "parallel," Swart said.

Having more black churches and pastors become involved in the union would give greater opportunity for blacks to gain leadership roles, Swart explained.

But "we don't want to put a black in because he is black. If a man is in a position because he is black then that's racism too," he cautioned.

Living in Africa, Swart said, means the union members "may have to face up to the challenge" of identifying with a more Africanized concept of Christianity. But while the union sees social justice as a part "of the whole gospel, it appears that social justice is being equated with the gospel in too simplistic a way."

Swart said the union would be interested in a remerger with the convention, but admitted that is "not now on the convention's agenda."

David N'Kozi, general secretary of the Baptist Convention of Angola, said he is concerned about the separation.

"Whites must be aware of their wrongs, and in order to create a society reconciled, the church must come together," N'Kozi explained.

The black convention's statement recognizes the need for "a united Baptist witness in South Africa," but stresses the convention's first priority is to "continue to consolidate and build up its own identity."

Hoffmeister said black churches opting to stay in the union can work toward bringing changes, but culturally "they belong with the convention."

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Barnett presents model
to student directors

By Frank Wm. White

F-SSB

Baptist Press
8/20/90

RIDGECREST, N.C. (BP)--Southern Baptist campus ministers must develop the ministry plans that work best on their individual campuses and not be limited to one particular model, Max Barnett, director of campus ministry at the University of Oklahoma at Norman, said Aug. 15.

Barnett explained his approach to student ministry in a 40-minute presentation as he introduced A Guide for Making Disciples on College Campuses: A Team Approach to Student Ministry during the student conference at Ridgecrest Baptist Conference Center.

Barnett wrote the 48-page book which was released this month by the student ministry department of the Southern Baptist Sunday School Board. Trustees of the board directed in August 1989 that the book be published as an alternative to the student ministry model presented in the Baptist Student Ministry Guidebook published by the department.

Barnett earlier in the week introduced the book to state and campus directors attending the student conference at Glorieta (N.M.) Baptist Conference Center.

Charles Johnson, director of the student ministry department, said Barnett worked closely with the department staff to produce the book and met tight deadlines to have it available for the 1990 student conferences.

Johnson said training on the team approach to student ministry will be coordinated by Bob Hartman, a consultant in the department, and led by five campus ministers including Barnett.

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Others who will conduct training sessions are Larry Woods, Michigan State University; Dave Medders, University of Wyoming; Brett Yohn, University of Nebraska; and Bob Anderson, Kansas State University.

Barnett said he purposely did not include in his book a lot of specific details for organizing a campus ministry "so directors can do what is best on their campuses."

He said the model he presented has worked for more than 20 years on his campus and others where leaders he has trained are serving.

Barnett cited his conversion experience while a student at Texas A&M University and the nurturing that was provided to him through the Baptist Student Union there as the beginning of his commitment to student ministry.

He said he sees students on campus today "with deeper problems than we've ever had before. We need to change our approach to meet those needs. We need to see what God would have us do."

Barnett said when he realized that, throughout the Bible, God used teams to accomplish his purpose, he began to develop a team approach for his ministry.

"If you understand the principle of team ministry, you can make cultural adaptations to work on your campus," Barnett said.

He said that with the team approach, students can be recruited to be involved in a ministry and a vision rather than attracted to a personality.

The team approach requires a major commitment by students involved in the various ministry teams, he said.

For example, students involved in the ministry teams at the University of Oklahoma BSU are asked to arrive at school a week before other students and remain a week after the school year ends for planning and work sessions, Barnett explained.

He said it is important to start with a strategy for reaching and involving students and then develop an organization rather than developing an organization first.

Hartman said campus ministers or state student directors may request conferences or training sessions in the Barnett team approach through the student ministry department.

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Leningrad church invites
additional student groups

By Frank Wm. White

F-55B

Baptist Press
8/20/90

RIDGECREST, N.C. (BP)--The success of a student mission project this summer in the Soviet Union has led to an invitation for two additional student teams in December.

Four Southern Baptist student mission teams this summer worked in the historic project to restore a church building in the city of Leningrad.

The project was the first time Southern Baptists had been allowed to conduct mission projects in the Soviet Union, according to Brad Gray, consultant for world student missions in the Southern Baptist Sunday School Board's student ministry department.

"The victory of the project is that they have invited us back," he said.

Twelve-member construction teams are being requested for Dec. 8-22, 1990, and Dec. 28, 1990 - Jan. 11, 1991.

Because of the need to process passports and visas and provide names for approval by the Soviet government, the teams must be identified by Aug. 31, Gray said.

State student directors are being asked to apply for state teams to be selected for the project.

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Gray said preference will be given to states which did not participate in the summer project. The four teams this summer represented Tennessee, Mississippi, Texas and a joint team from Kentucky and Alabama.

Like the summer teams, the groups will be doing construction work to restore a building which the government has given to the Temple of the Gospel Church.

"The work is hard, monotonous and repetitious," Gray said. "The job requires construction skills with the ability to adapt to the situation."

The church has an objective of completing the restoration within a year. Money is available to the church now to fund the construction work and might not be available if work is delayed, Gray said.

Rusty Nix, a student at East Tennessee State University who was part of the first team in Leningrad in June, said, "the work was hard, but the people were so appreciative of what we did."

The project has been an excellent goodwill effort, according to Oxford Smith, associate director of student ministry for the Alabama Baptist Convention. Smith was a member of his state's team which returned on Aug. 8 as the final of the four summer teams.

Because students have been allowed to stay in the homes of church families, they have been able to develop stronger relationships than they would be able to otherwise, Gray said.

Gray predicted that additional teams will be invited after the December groups. Once an invitation is extended, it must be accepted by the Foreign Mission Board and the student ministry department of the Sunday School Board before being offered to states, Gray said.

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CLC's Land praises ABA
for neutral stand on abortion

N.C.L.C.

Baptist Press
8/20/90

NASHVILLE (BP)--Christian Life Commission Executive Director Richard Land has praised the American Bar Association's decision to rescind its previously adopted pro-abortion stand and to return to its previous position of neutrality on abortion.

"This decision will do a great deal to restore the American Bar Association's damaged credibility with many members of our constituency," Land said in a letter Aug. 16 to ABA President L. Stanley Chauvin Jr. of Chicago.

In February Land criticized the ABA for endorsing abortion rights and urged the organization to change its policy. At that time he also wrote to U.S. Attorney General Richard L. Thornburgh and asked him to end the Department of Justice's practice of submitting the names of potential federal court nominees to the ABA's Standing Committee on the Federal Judiciary if and until the ABA rescinds its pro-abortion stand. He told Thornburgh the ABA's pro-abortion stand made it "no more than that of any other organization which has a particular philosophical or moral perspective."

The ABA rescinded its pro-abortion policy during a meeting Aug. 6 in Chicago.

An article in the Aug. 7 edition of USA Today, quoted ABA member John Robling, who fought for the neutrality position, as saying, "The ABA is trying to set its own middle course. Everyone is looking for new ground on the abortion issue. Before the ABA could help find that ground, it had to get out of being an advocate for one side."

Land called on Southern Baptists to applaud the ABA's decision. "I urge Southern Baptists to write and express their appreciation to the ABA for this important action," he said. Letters should be addressed to L. Stanley Chauvin Jr., president; American Bar Association; 715 North Lake Shore Drive; Chicago, IL 60611.

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Anna Bradford, pioneer in Southern Baptist children's ministry, dies

F-10
(Texas)

FORT WORTH, Texas (BP)--Anna Bradford, a Southern Baptist pioneer in children's ministry, died Aug. 17 at her home in Fort Worth, Texas. She was 84.

Bradford taught at Southwestern Baptist Theological Seminary in Fort Worth for 25 years, leading the way in developing education and teaching techniques for children in Southern Baptist churches.

She came to Southwestern Seminary in 1945 at the request of J.M. Price, founder of the seminary's school of religious education. Price wanted Bradford "to reorganize the department of elementary education," she recalled in an interview last winter.

"Little children deserve the very best and I would like to feel we were helping others see that too," she wrote in response to Price's invitation.

A native of Glasgow, Ky., she received degrees from Georgetown College, Southwestern, National College of Education and Teachers College at Columbia University. She taught in public schools in Long Island, N.Y., and New Haven, Conn.

In addition to her teaching responsibilities at Southwestern, Bradford was involved in mission work in Seattle, where she supervised the Japanese Baptist Kindergarten, and in St. Louis, working at the Baptist Children's Home. Her overseas work included teaching in the Philippines and Hong Kong while on sabbatical.

"I felt that children were real personalities -- that by teaching them I was laying foundations in education," she said in the December interview.

"Many of her students went on to be children's ministers, seminary professors, (Southern Baptist) Sunday School Board consultants, Woman's Missionary Union workers and missionaries," said Jeroline Baker, who succeeded Bradford at Southwestern.

She is survived by a brother and a sister, both living in Kentucky. Memorials maybe made in honor of Bradford to the Children's Center at Southwestern Baptist Theological Seminary, P.O. Box 22000, Fort Worth, TX 76122-0500.

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CORRECTION: In Baptist Press story "Annuity Board assets at \$2.9 billion after second quarter earnings rise," dated 7/31/90, please replace the fourth paragraph with the follow addition.

New contributions to members' accounts totaled \$88.9 million during the first six months of 1990, up \$3.8 million, or 4.58 percent over the same period in 1989.

Benefits paid during the first six months totaled \$46.4 million or \$5.2 million more than the same period in 1989.

Thanks,
Baptist Press