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April 1, 1991

91-48

Kenyan police continue
probe of missionary murder

By Craig Bird

N-FMB

NAIROBI, Kenya (BP)--Efforts to have the body of murdered Southern Baptist missionary Lynda Bethea returned to the United States for an Easter burial failed when Kenyan authorities decided more time was needed for investigation of the crime.

She was beaten to death March 27 by robbers on a rural road in Kenya, according to her husband, Ralph Bethea, who was injured in the attack.

According to the hospital death certificate, Mrs. Bethea could have died from either of two blows to the head, one of which could have been caused by a machete. Bethea denied a widely circulated report by United Press International that said the attackers killed her by driving nails into her head.

A scheduled funeral in Tulsa, Okla., on Easter Sunday and memorial services in Jackson, Miss., and Euless, Texas, later in the week were postponed when permission for the body to be released from police authorities was withdrawn 14 hours before the planned departure.

Police also indicated they wanted Bethea to delay his own return to the United States because of the investigation. He was badly beaten in the late-night attack and was the only witness to the crime.

Local police had said four suspects were being detained, but later Kenyan national police officials refused to comment on any aspect of the case.

Officers apologized because mission officials had "incorrectly" been given permission to arrange shipment of the body to Tulsa, but they insisted it was "too soon" for the body to be released. When missionaries protested, the officers contacted their superiors but the decision stood. They said the body could not be released until "we are sure we have no additional need of it for evidence." Bethea was told he would know by 2 p.m. April 2 whether he and his family could leave that night to return to the United States.

Bethea and his four children participated in a memorial service for Mrs. Bethea March 29 before he returned to the police station. There he learned the planned departure had been halted and police guards placed beside the casket.

After more than six hours of questioning, the emotionally-spent missionary returned to a friend's house to rest and spend time with his children.

Instead, phone calls from America bore the news that a UPI story, carried over national radio by broadcaster Paul Harvey and CBS, said the gang that ambushed the couple had forced Bethea to watch as they drove nails into his wife's head. The UPI story quoted The Daily Nation, one of three English-language daily newspapers in Kenya. ABC also reportedly carried a similar account based on the UPI story.

However, no such details were included in the coverage in The Nation. The managing editor of the paper told a Baptist representative that he would protest to UPI about attributing the false account to the paper.

Bethea said he was devastated by the report. "The reality was tragic enough," he said. "But what is the sense of saying things like that? Who does that benefit?"

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Bethea also was concerned that people might think all Kenyans are cruel. "Tragedies like this happen in every nation and in every city and in most cities many more times in a week than the whole nation of Kenya has in a month," he said in a statement issued to Kenyan newspapers. "We've had many thousands of our Baptist people come to Kenya to help us in our work and not one has ever been hurt. We've found the Kenyan people to be of great generosity, graciousness and kindness and we've felt safe in this country. Lynda loved Kenya and she loved Kenyans."

The attack by masked robbers took place less than a mile from the Betheas' destination, Rift Valley Academy, about 45 miles northwest of Nairobi. They had planned to spend the night there before taking their two older sons, both students at the missionary boarding school, to their home in Mombasa for an Easter break.

The morning of March 30, Bethea returned with police to the scene of the attack. He had to be assisted into and out of the car because of hip and leg injuries; his left arm was in a sling. Doctors suspect he has several cracked ribs in addition to the bruises and abrasions over his head and face.

At the scene, although he had to stop numerous times to gather his composure, he walked officers through the events of the night.

He told of stopping his car to aid a man lying in the road. When he leaned over to help, the man brandished a gun and demanded money. Bethea gave the man about 2,500 Kenyan shillings or about \$100.

Hearing a second man slash one of the rear tires of his car, Bethea shouted that he was going to get a gun from his car, although he had no gun. The ploy seemed to scare the men and they fled.

Bethea told officers he drove his car onto a dirt road to find a level place to put on the spare tire. But as he was working, he was struck over the head from behind by three or four men. Mrs. Bethea got out of the car, asserting that she had a gun, but one of the men quickly struck her.

Bethea said he was fighting off one or two of the attackers as his wife was being beaten by at least one other. She pleaded for them to stop for the sake of their children and "for the love of Jesus," but to no avail. When she promised more money, the attackers stopped fighting. Bethea got 10,000 shillings from the car and gave it to the men. Some argument ensued but the men left.

Bethea said he cradled his wife in his lap as she uttered words that he should take care of their children and, of the attackers, said, "They just need Jesus."

The men returned, Bethea said, and again attacked him and his wife, threatening to kill her if the couple didn't hand over all their money.

Mrs. Bethea stripped the mask from one of the attackers and they tumbled and fought back onto the paved road the Betheas had been traveling. Bethea said he could hear his wife being beaten even more savagely, then her screams stopped. The men again left, and Bethea said he went to his wife and covered her with clothes that had been torn from her in the fighting.

Unable to loosen the spare tire, Bethea tried to move the vehicle to get his wife into the passenger side, he told investigators. But without the rear tire, he could not drive the car back onto the paved road, Bethea said.

One of the attackers returned yet again, Bethea recounted, and they fought. The man left, threatening to return. Bethea said he moved his wife farther down the road to hide her if the attackers returned.

Bethea said he saw a truck approaching and feared the attackers were returning. He said he hid while the truck passed, followed by a car headed in the opposite direction. Bethea said he then dashed back and forth between his wife and his car in panic before passing out.

The driver of the truck alerted police to the abandoned car. When officers arrived on the scene, they found Bethea, and the missionary took them to his wife. The Betheas were taken to a hospital, where she was pronounced dead.

Bethea and his children, Ralph III, 17, Joshua, 13; Luke, 12; and Lizette, 9, planned to return to Mombasa for a few days to meet with Kenyan Baptist pastors and pack for their return to the United States for the funeral.

"I was hurt at first that we wouldn't be able to bury Lynda on Sunday," he said. "But when I thought about it, she loved Mombasa so much and what better place to spend Easter and think about the resurrection of our Lord Jesus Christ than there? Lynda would have liked that."

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Grieving missionaries sing
Easter hymn in faith, not joy

By Craig Bird

N.F.M.B

Baptist Press
4/1/91

LIMURU, Kenya (BP)--More than 200 friends of Lynda Bethea and her family huddled on a cold, dreary mountaintop on Good Friday.

They clutched Bibles and prayed and, dressed in their best clothes, looked like most American Christians gathered for an Easter worship service.

But their eyes reflected uncertainty and fear. There was a difference in their voices as they sang the traditional hymns. The words and music of "Amazing Grace" and "How Great Thou Art" were the same. But there were no smiles and joyful "amens," no swelling volume of celebration.

Lynda Bethea -- wife and mother to the five people seated on the front row, friend to the other missionaries and Kenyan Baptists who overflowed the auditorium -- had been dead a little more than 36 hours.

Her murder during a roadside robbery had saddened the Christian community. The brutality of the killing threatened to break the spirit of the group.

"This is a service of mourning, one of the darkest days of our lives," missionary Vance Kirkpatrick told the hushed gathering at Brackenhurst Baptist International Conference Center. "It's one of the darkest days any of us has ever known. Yet we also know that 2000 years ago this same day was the darkest day man has ever known on the face of the earth. Because that Friday our Savior died. It seemed as though evil and Satan had disrupted creation and had gained the upper hand.

"Today we feel much the same. All that little group of believers had trusted, all they were sure of, had fallen apart. We recoil in horror as if, once again, everything is out of control.

"But, deep within us -- because we have known years of God's love -- we acknowledge we are called to rejoice. But we rejoice in pain and sorrow and tears. Death took one who took care of the little details, often unnoticed and unrewarded, one that ministered to us and one we loved.

"As family we all feel this tearing our soul. Yet deep down each of us here has met the Lord Christ. We know there can be peace and victory. We sing these songs and we mean them. We can say a few words but the words are meaningless until the Lord pours his peace over us."

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His prayer voiced a common feeling: "There are doubts and questions and fears. We want to ask, 'Why?'"

Missionary Janie Basham, a co-worker in Mombasa with Mrs. Bethea, spoke of the Bible study she led a week before her death. "Each of us shared our testimony and for some of the Kenyan ladies it was the first time they had publicly verbalized their faith," Basham said.

"Lynda told how she was saved at age 11 and went to church faithfully even though her parents didn't go, how in nursing school she met a fellow student who showed her how to grow in her Christian commitment, and how a young man she met about the same time named Ralph Bethea had had a huge impact on her spiritual life. But she was the first to feel the call to be a missionary.

... And Lynda told us how she knew Kenya was where God wanted them to work and raise their children. Lynda knew without a doubt this is where she should be and we know without a doubt where she is now. That doesn't lessen the pain, but because our Lord is risen, Lynda is risen with him."

Her husband requested the memorial service sermon be based on Matthew 28:19-20, the verses known as "The Great Commission" and the Scripture reference his wife had inscribed inside his wedding ring.

Missionary John Witte reminded everyone when Jesus sent his followers "to all nations" to spread Christianity, "he sent them in the full knowledge that hundreds of thousands of his disciples would die in fulfilling that command. He said these words with the complete knowledge that Lynda Bethea would die on a rural roadside in Kenya.

"Didn't he understand the pain her death would cause us?" Witte asked. "Oh yes, he understands. Just as he understood the cries of (the one) he loved the best as he hung on that cross 2,000 years ago."

Witte then led the congregation in repeating the verses from Matthew to reaffirm a commitment to continue "putting our lives on the line to fulfill this commandment of Jesus Christ" no matter what the risk.

The emotional climax of the morning came when Bethea, his arm in a sling and his face swollen and bruised, was helped to his feet and stood in front of the crowd with his three sons and daughter around him. As a pounding rain drowned some of his whispered words, Bethea thanked the people for their prayers "that went up and brought the presence of God back into my life."

"These past couple of days have been the darkest of my life. But I have learned something about how the love of God also cures pain," he said.

Then the family members took turns reading verses from Psalm 23 from Lynda Bethea's Bible.

The service closed with a unison singing of "How Great Thou Art" in English and Swahili before Arthur Kinyanjui, chairman of the Baptist Convention of Kenya, brought condolences from Kenyan President Daniel arap Moi. Moi sent word of his sorrow and regret at what had happened.

And the rain, although it didn't stop completely, changed from a downpour to a drizzle as people left the mountain to return to their tasks in Kenya.

Southern Seminary trustees
to consider 'covenant' document By David R. Wilkinson

NCOBTS

LOUISVILLE, Ky. (BP)--Southern Baptist Theological Seminary trustees are expected to vote April 8 on a "covenant" document that effectively would replace controversial new guidelines for faculty employment adopted last September.

Seminary faculty March 28 voted, 38-5, their approval of the document "as a guideline for faculty, trustee and administrative cooperation." Consideration of the document is expected to be among the first items of business during the trustees' annual meeting April 8-10.

The six-page "Covenant Renewal" was hammered out in a series of meetings over the past four months between two seven-member trustee and faculty ad hoc committees.

While declining comment on the substance of the document, seminary President Roy L. Honeycutt said it addresses trustees' concerns for adding more conservative evangelical scholars to the faculty. The document also comes in response to concerns that have prompted an investigation by one of the seminary's accrediting agencies, he said.

"I want in no way to presume upon the deliberations of the trustees," Honeycutt said, "but I do wish to affirm the process that has brought us to this crucial moment in the seminary's history. The proposed document is a roadmap to guide trustees, faculty and administration in shaping the agenda for the future of Southern Seminary. It is the product of many hours of open, candid and prayerful dialogue between trustees and faculty."

If approved by the 63-member board of trustees, the statement would amend action at a called trustee meeting last September that added the 1987 Southern Baptist Convention "Peace Committee Report" as a guideline for employment, promotion and tenure of all faculty. The action stipulated the entire report -- "both findings and recommendations" -- be used as a guideline in addition to existing academic personnel policies and the "Abstract of Principles," the confessional statement that has governed the school since its founding as the convention's first seminary in 1859.

In the findings section, the Peace Committee report declared "most Southern Baptists believe" people who say the Bible is true believe "Adam and Eve were real persons," "named authors did indeed write the biblical books attributed to them," miracles "did indeed occur as supernatural events in history" and "the historical narratives given by biblical authors were indeed accurate and reliable."

In response, seminary faculty voted unanimously to ask the board to rescind its action. They were joined in that appeal by officers of the seminary's alumni association. Faculty argued in a statement that the trustee decision created "significant problems" in the faculty's relationship with the board, misused the Peace Committee report and introduced "ambiguity and confusion" into the seminary's instructional process. It also expressed concerns about implications for accreditation and recruitment of faculty and students.

Faculty and alumni leaders noted the seminary already had agreed in 1988 to implement recommendation five of the Peace Committee report which specifically addressed the convention's six seminaries.

In January, the Commission on Accrediting of the Association of Theological Schools in the United States and Canada announced it will send an evaluation team to the campus to assess the impact of trustee actions during the past year. The decision was based on an ATS staff member's report following a November fact-finding visit to Southern. ATS officials said the "focused visit" probably will occur in May.

In response to the ATS decision, the trustee executive committee approved the appointment of a special trustee committee to study the report and to "review and restate" several trustee actions in question.

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That committee was comprised of the same group of seven trustees that already had begun conversations with faculty about concerns related to the September trustee action.

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Chapman, Land, Pinson urge
SBC effort on environment

By Scott Collins

Baptist Press
4/1/91

FORT WORTH, Texas (BP)--The president of the Southern Baptist Convention, a state executive director and an agency head all urged Southern Baptists to take up the gauntlet and run with the message that God cares for the earth and therefore Christians should, too.

SBC President Morris Chapman told participants at the 24th annual Christian Life Commission seminar in Fort Worth, Texas, Christians have an obligation to be salt and light on the environmental and ecological issues of the day.

Chapman, also pastor of First Baptist Church of Wichita Falls, Texas, said Southern Baptists need to be "obedient to our assignment from the Lord to be the salt of the earth and the light of the world."

That commitment, Chapman said, demands Baptists give "more than a passing reference" to ecology and environmental issues.

Chapman said the seminar's theme, "Christians and the Environment: Finding a Biblical Balance Between Idolatry and Irresponsibilities" captures "the dilemma faced by Christians seeking to understand their biblical responsibility. We are confronted by the duty to think and act biblically in relation to God's creation," he said.

Chapman reminded conference participants the world is faced with "major challenges" regarding the environment. Seminar registration secretary Mary Tyler said the meeting, held at the Hyatt Regency Hotel March 25-27, drew 91 registrants.

In outlining solutions for the problems, Chapman said the focus of Baptists must be on what the Bible says about the environment and God's creation. "God's word repeatedly underscores the theme of God's ownership of creation," Chapman said.

That awareness of God's ownership leads Christians to understand their role as stewards of creation, Chapman said.

"The biblical concept of stewardship is essential in understanding how we are to be salt and light on the issue of the environment," he said. Chapman defined the steward as someone "entrusted with the property of another."

"We are stewards of God's creation, and we are responsible and accountable for our stewardship of what he has entrusted to our watch care," Chapman said.

Chapman said Southern Baptists' response to environmental issues should focus on three aspects -- "how privileged we are; how pressing is the task; how personal is the responsibility."

"The obligation to be salt and light on the environmental and ecological issues of the day is clear," Chapman said. "The duty to be informed and to be involved is pressing. The great privileges God has bestowed upon us as a country and as a denomination increase our responsibilities as stewards."

In another speech at the seminar, Richard D. Land, executive director of the Christian Life Commission, said evangelicals must repent of past insensitivities and neglect toward the environment.

Land told seminar participants God will hold Christians accountable for how they use creation.

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"I am more firmly convinced than ever that we face an ecological crisis and that God holds us accountable for our stewardship of the creation and its resources that he has entrusted to our care," Land said.

Setting the tone for the three-day seminar, Land said there is "a distinctively Christian response to ecological concerns."

That response, he said, must be biblically based rather than following the strategies of the New Age movement and others who "worship the creation rather than the Creator."

"For Baptists and other evangelicals, the only question is whether we will engage the issue and aggressively join the debate, or whether we will continue to leave the field to a largely secular environmentalist movement," Land said.

Numerous secular groups involved in the issue of the environment have exhibited tendencies that "should be of grave concern to Christians," Land said.

"In their efforts to create attitudes of value and worth for nature, some modern thinkers have called for worshipping the natural order and speak of that order in terms of a unity and purpose not allowing for an external Creator," Land said.

The biblical approach to ecology begins with recognition of God as the Creator, Land said.

"If we believe that God is the Creator and that he has created everything for a purpose, then that in itself has enormous implications for the environmental issue," Land said.

Land said other aspects of the biblical view of the environment include:

1. Recognizing God's creation is "valuable to him";
2. Recognizing God's concern for his creation survives the Fall;
3. Realizing value for creation has an "eschatological dimension";
4. Accepting God has given dominion over creation to humans;
5. Accepting humans have the responsibility to care for creation.

Christians must be actively involved in educating young people about environmental issues, Land told conference participants.

"If we don't tell our young people and tell Christians what it is we believe and why we believe it on this issue and practice what we preach, many of our young people will be carried to places that we would rather they not be carried and to conclusions we would rather they not come to by exposure to false philosophies, false presuppositions," he said.

"We are stewards, not owners, of these (gifts of creation from God). God has provided us with all of the resources we need to carry out our partnership responsibility, and we are to be good stewards of the resources entrusted to us," William M. Pinson, Jr., executive director of the Baptist General Convention of Texas, told seminar participants.

He called upon Southern Baptists to focus resources and attention on environmental care.

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"This means the biblical principles of stewardship should be applied to all of the resources God has provided," he said. "It also means that all aspects of our denomination should be brought to bear on the problems and opportunities, including individuals, churches, association of churches, encampments, state convention entities such as schools, children's homes, hospitals and institutions for the aging, and national entities such as boards, commissions, seminaries and other agencies.

"Perhaps the Christian Life Commission ought to draft a master plan involving all of these entities, relating them to the biblical stewardship of all the resources God has provided," he said.

Pinson also called for Southern Baptists to draft a "fully developed, systematic theological and ethical basis for a biblical stewardship of all God's resources." He said such a plan is "lacking in our denomination.

"We need such a statement," he said. "It should be thoroughly biblical; that is the way Baptists -- or anyone for that matter -- should approach theology and ethics." He said such a document should "explore all the primary doctrines of the Christian faith relative to this issue."

The denomination should work "to develop an awareness of the issues, problems, and challenges biblical stewardship confronts us with in light of the facts related to the abuse of the created order," Pinson added. "The denomination can do much to develop this awareness."

Such an effort must be undergirded by local churches which, he said, "frankly have done little but they can do much."

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Louis Moore of the Christian Life Commission staff also contributed to this story.

Baylor regents incorporate
Truett seminary on campus

N-CO Baylor Baptist Press
4/1/91

WACO, Texas (BP)--Baylor University's board of regents has approved the incorporation of the George W. Truett Theological Seminary and elected its first trustees.

The possibility of offering degree programs and enrolling students on the Baylor campus was approved by the regents in a meeting Mar. 22. Earlier, the regents had reserved the Truett name, commemorating the ministry of the prominent Southern Baptist pastor and ardent advocate of religious liberty.

Truett, an 1897 Baylor graduate, was pastor of First Baptist Church of Dallas for 47 years until his death in 1944.

Baylor could begin seminary operations if the regents determine the six Southern Baptist seminaries were being led away from their historic mission by extremist elements, according to President Herbert H. Reynolds.

The articles of incorporation provide for a 15-member, all-Southern Baptist board of trustees for the seminary, elected by Baylor's regents.

Elected trustees with terms expiring in 1991 were: Richard Bridges, pastor of First Baptist Church, Bowling, Green, Ky.; Gracie Hatfield Hilton, public relations counselor, Arlington, Texas; David C. Maddox, developer, Fullerton, Calif.; W. Winfred Moore, Baylor visiting distinguished professor of religion; and Louis B. George, pastor, Mount Zion Baptist Church, Fort Worth, Texas.

Elected to terms expiring in 1992 were: James Flamming, pastor, First Baptist Church, Richmond, Va.; Finlay Graham, retired missionary, Dallas; Susie Grier Jaynes, church and civic leader, Waco, Texas; Daniel Rivera, vice chancellor for development, Texas State Technical Institute, Waco; and Dan Vestal, pastor, Dunwoody Baptist Church, Atlanta.

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Elected to terms expiring in 1993 were: James A. Bowden, orthopedic surgeon, Waco; Gary L. Hearson, director of missions, Dallas Baptist Association; Jerold McBride, pastor, First Baptist Church, San Angelo, Texas; Sam Medina, attorney, Lubbock, Texas; and Joe Ratliff, pastor, Brentwood Baptist Church, Houston.

Incorporators of the Truett seminary include: Robert B. Sloan, Baylor professor of religion and the George W. Truett Chair in Evangelism; Howard R. Dudgeon, Baylor treasurer; and W. Winfred Moore.

Students spend spring break
in Mexico City

By Breena Kent Paine

Baptist Press
4/1/91

F-CO
NOTES

MEXICO CITY (BP)--Students at New Orleans Baptist Theological Seminary learned about big-city evangelism, renewed their vision for missions, and saw more than 20 people make decisions for Christ during a recent urban missions workshop in Mexico City, Mexico.

Led by Joe Trull, associate professor of Christian ethics, the six-day Spring Break event sponsored by the seminary and the Southern Baptist Foreign Mission Board included visiting the Baptist seminary, a center for student work, a large church, and two mission churches. Students dialogued with area pastors, associational workers, and missionaries; led revival services in a low-income neighborhood; witnessed to people in their homes; and conducted a street revival.

"I think the most impressive thing to me was looking out the window of my hotel room at night, seeing the millions of lights, and realizing there are almost twice as many people in this city as there are in the whole country of Ecuador," said student David Sills, of Jackson, Miss., who is in the appointment process to be a missionary in Ecuador.

Carlos Amado, general director of Mexico City's Central Baptist Association, said in the city of well over 20 million people, Baptists have only 110 churches and 54 missions. Nevertheless, they are striving to reach the masses through innovative methods -- food ministries for children, medical clinics, Christian concerts in open areas, Christian movies for street gang members, breakfasts in hotels for businessmen, tutoring for children, tract distribution among strikers and protesters, and workshops on dealing with drug and alcohol addiction.

"People are not being satisfied by (organized) religion or politics, and they are hungering spiritually," Juan German Ortiz told the 19 participants. The pastor of First Baptist Church of Mexico City, baptized more than 155 people in 1990, and another 100 last month.

"I found an emphasis on relational witnessing that I can take and implement when I become a pastor," said student David Roberts, of Greensboro, N.C. Street witnessing and holding revival services in the poverty-stricken neighborhood of Chalco, he and other students found a positive response.

"Walking those dusty roads reminded me of what Jesus did," said student Carolyn Pierce, of New Orleans. "I gave out all my tracts, and some of the other students' tracts, as well. If you pass out tracts in the United States, people throw them away. But here, every person reads them."

"Listening to (foreign missionary) Dennis Johnson speak about his work and how difficult it is to break into the middle class with the gospel, I realized that poverty is an advantage to these people," student Ken Izzard, of Welake, Fla., added. "They would grab for those tracts, and they came to church just on our invitation, even though they had never met us before."

"One woman in Chalco seemed amazed that we cared," commented student Karen O'Leary, of Brookfield, Wis. "She told me, 'No one has ever come to us like this to talk about God.'"

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Later, while leading a street revival in the downtown area, students encouraged Christians and shared their faith with others, some in Spanish, some through interpreters, and some through facial expressions, hand motions, and tracts.

Frustrated at not being able to communicate, student Tammy Wilkinson, of Brandon, Miss., approached a well-dressed young man and asked, "Do you speak English?"

"No," the man answered.

Not knowing how to ask him if he was a Christian, she pointed toward heaven and asked, "Jesucristo?"

"Si," he answered. "Soy evang lico."

She pulled out a gospel tract in Spanish, and as she pointed to each page, he answered "Si," meaning he believed every word.

Using a number of hand motions and the broken Spanish, "usted habla Jesucristo," Wilkinson asked him if he had ever shared his faith with others.

He had not, feeling his Christianity was something important to him and God, but not to anyone else.

"Muy importante habla Jesucristo," Wilkinson said, grabbing his arm and pulling him over to a man she had been trying to witness to earlier.

The Christian went through the tract with the interested non-Christian, trying to answer his questions. Then he closed the tract and gave Wilkinson an expression that said, "What now?"

"Habla testimonio," she smiled, and watched him tell the man how he had come to Christ.

"It was the perfect first time for that Christian to share his faith with someone else," Wilkinson explained, "because the man was so interested in what he had to say. I hope he was encouraged to make witnessing his lifestyle."

That evening, several others showed an interest in Jesus; and one man who confessed to crimes of drug trafficking and multiple murders gave his life to Christ, amazed that God could love someone such as he.

During the week, "I came to realize even more deeply that the only reality for anyone is in Jesus," said student Darla Kling, of Picayune, Miss. "He is the one who can change someone's life and make it worthwhile. He can pull someone out of a lifestyle like alcoholism into a new life, and change the future of his entire family."

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(BP) photos available upon request from New Orleans Seminary
Individual stories and photos are being sent to state papers highlighting participants from those states.