



-- BAPTIST PRESS
News Service of the Southern Baptist Convention

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November 16, 1992

92-192

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EDITORS' NOTE: Since we are waiting on Tennessee's and Alabama's convention meetings, a wrap-up story on the state convention meetings will be available from the (BP) central office on Thursday, Nov. 19.

Arkansas Baptists take issue
with views held by Clinton

By Trennis Henderson

Baptist Press
11/16/92

PINE BLUFF, Ark. (BP)--Arkansas Baptists re-elected their president by acclamation, approved a \$15.2 million budget and adopted a resolution distancing themselves from positions held by President-elect Bill Clinton.

A total of 1,048 messengers participated in the Nov. 10-11 meeting at the Pine Bluff Convention Center, electing Little Rock attorney William H. "Buddy" Sutton, a member of Immanuel Baptist Church, to a second one-year term as Arkansas Baptist State Convention president.

Greg Kirksey, pastor of First Baptist Church in Benton, won re-election as first vice president, with a 256-196 vote over Ed Harrison Jr., pastor of Dollarway Baptist Church in Pine Bluff.

Charles Mays, pastor of Leonard Street Baptist Church in Hot Springs, was elected second vice president by acclamation.

The 1993 budget of \$15.2 million is a 4 percent increase over 1992. The new budget includes 41.75 percent, the same percentage as last year, to be channeled through the national Cooperative Program.

The resolution addressing President-elect Clinton took issue with his stands on abortion, homosexual rights and distribution of contraceptives in public schools. It said those views "contradict the moral and spiritual position of the Southern Baptist Convention and the Arkansas Baptist State Convention as expressed in previous resolutions."

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The resolution called on Arkansas Baptists to urge Clinton to "endorse the biblical principles of the sanctity of human life, the biblical plea for sexual purity and the biblical precepts of sacred morality."

Keith Brickell, pastor of Second Baptist Church in Monticello, offered an amendment noting "even though Bill Clinton is a member of a Southern Baptist church and a church that is a member of the Arkansas Baptist State Convention that he does not represent our views on these important issues."

Brickell said Arkansas Baptists "need to make a statement on this for the sake of our own integrity." He charged Clinton "has made an attack against Arkansas Baptists and Southern Baptists" through his public stands.

Clinton's pastor, Rex Horne, pastor of Immanuel Baptist Church in Little Rock, responded, "If resolutions could change the world, Southern Baptists would have changed the world long ago. We have spent the past two days talking about praying, forgiving and working together. We need to give ourselves to intercession rather than resolution."

Ronnie Rogers, pastor of Lakeside Baptist Church in Hot Springs, countered, "Even though resolutions don't change the world, they do express our beliefs to the world."

"We need to stand for life and against homosexuality and let the world know we stand for the Lord," agreed Ron Brown, pastor of First Baptist Church of Cotter.

Following additional debate, messengers approved both the amendment and the resolution on a divided voice vote.

A related resolution, which pledged prayer for Clinton and Vice President-elect Al Gore, passed without debate or opposition. It encouraged the two men "to seek standards in their administration consistent with biblical revelation."

Other resolutions adopted by messengers addressed pornography, gambling, alcohol and other drugs, sanctity of human life, homosexuality and sexual promiscuity.

In other business, messengers affirmed retired Foreign Mission Board president R. Keith Parks, who retired Oct. 31 after 38 years of missions service, including 12 years as FMB president.

Rather than calling for a formal vote on the motion, convention president Sutton suggested messengers express their views with applause. The crowd responded by giving Parks a standing ovation.

Messengers also adopted a series of priority programs, projects and goals related to church growth. Arkansas Baptists' 1993 emphasis on church growth is five-year emphasis on "Building God's Family."

Next year's meeting will be Nov. 9-10 at Park Hill Baptist Church in North Little Rock.

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Colorado Baptists thank voters
for stance against homosexuality

Baptist Press
11/16/92

COLORADO SPRINGS, Colo. (BP)--Colorado Baptists voiced thanks to the state's voters for their opposition to special homosexual rights and gambling during the Nov. 3 election.

Some 300 messengers representing the convention's 276 churches and missions attended the annual meeting of the Colorado Baptist General Convention Nov. 10-12 at First Southern Baptist Church in Colorado Springs.

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Colorado voters approved "Amendment No. 2" on the Nov. 3 ballot, amending the state constitution to prohibit laws granting civil rights status to homosexuality. The vote overturned ordinances already in effect in Denver, Boulder and Aspen.

Voters meanwhile rejected a proposed constitutional amendment to permit casino gambling in various cities across the state.

In addition to thanking the voters, messengers also commended "those who provided untiring leadership" on the two issues.

Another resolution adopted voiced opposition "to those things which tend to destroy the family, such as chemical dependency, media distortion of the family, athletics and other community activities on Sundays and an improper intrusion of the government into the family."

A 1993 budget of \$2,560,514 was approved, a 2 percent increase over 1992 which retains a 28.5 percent mark for funds forwarded to the Southern Baptist Convention for Cooperative Program-funded national and international missions and ministry.

Re-elected as convention officers were: president, John Robbins, pastor of Bookcliff Baptist Church in Grand Junction; first vice president, Joe Chambers, pastor of Lockwood Baptist Church in Lakewood; and second vice president, Ernest Gouge of Colorado Springs, a retired pastor who serves in the volunteer capacity of director of volunteers for the state convention.

The 1993 meeting will be Nov. 9-11 at First Southern Baptist Church in Pueblo.

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Utah-Idaho Baptists send Clinton
homosexuality, abortion views

Baptist Press
11/16/92

SALT LAKE CITY (BP)--Utah-Idaho Baptists voted to send President-elect Bill Clinton resolutions opposing special civil rights for homosexuals and opposing abortion.

Meeting at Salt Lake City's Millcreek Baptist Church Nov. 10-11, 135 messengers representing churches in the Utah-Idaho Southern Baptist Convention committed "whole-hearted prayer support to our newly elected president and vice president, Bill Clinton and Al Gore."

But messengers took carefully worded stands at odds with Clinton's campaign stances on homosexuality and abortion.

Messengers adopted a \$1.5 million budget, a 9 percent increase over 1992 which retains a 21 percent mark for funds to the Southern Baptist Convention's Cooperative Program for national and international missions and ministry.

On homosexuality, messengers said they do not regard homosexuals "as a persecuted minority that requires the special protection afforded to others under the law on the basis of race, creed, color or gender."

"Further, we will oppose those who wish to give a disproportionate level of funding for AIDS research and treatment -- especially over and against funding for cancer, heart disease, diabetes, neurological diseases and the like."

The convention added it will "oppose those political leaders and interest groups who insist upon active integration of a homosexual 'lifestyle' into the mainstream of society."

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In statements sympathetic to homosexuals, however, the messengers said they are "persons who are loved by God and need our love. We abhor the incidents of violence perpetrated against gays and lesbians in the United States. Our church doors are open to anyone who is seeking God and wants to come seeking the Lord and the church's ministry."

On abortion, messengers called it "the heinous and inhuman destruction of an innocent person -- a living soul that is known by God (Jer. 1:5, Ps. 139:13-14), can sense the presence of God (Luke 1:39-45) and enjoys a specific calling by God (Gal. 1:15, Jer. 1:5). Further, this innocent person is worthy of protection under the United States Constitution."

Messengers added they oppose creating "a ready market for aborted children by legitimizing experimentation with fetal tissue," reinstating federal funding for abortion and allowing agencies receiving federal funds "to serve as advocates for abortion when counseling pregnant women."

However, messengers also voiced concern to pro-life groups "who are nonchalant about the physical and emotion consequences that women might face in carrying out (the) serious responsibility ... to God and to society to bring her unborn child to term." Messengers pledged "our support, financially, politically and prayerfully, to provide pregnant women with the prenatal and post-natal care necessary to lessen the consequences of pregnancy and maximize the options of those women who choose life for their unborn children."

Paul Rodriguez, pastor of Primera Iglesia Baptist Church in Burley, Idaho, was unanimously re-elected as convention president to a second one-year term.

Others elected as officers are: first vice president, Carroll Reynolds, layman from Calvary Baptist Church in Boise, Idaho; second vice president, Ron Smith, pastor of First Baptist Church in Provo, Utah; and recording secretary, Dan Walker, pastor of University Baptist Church in Boise.

Messengers amended the state convention's constitution to include stipulations that no two members of the executive board can be from the same church, with the exception of an elected convention officer and a regular board member; board members must be members of Southern Baptist churches giving through the Cooperative Program; and no person receiving remuneration from the SBC can be elected to the board except those receiving church growth assistance or language pastoral assistance.

Opal Dillman of Salt Lake City was honored for her 50 years of service to Baptists in Utah. Also honored were convention staffers who will retire Dec. 31, Lavoid Robertson, evangelism and stewardship director, and Bruce Gardner, missions and Brotherhood director, and three Home Mission Board couples who have retired, Medford and Dorothy Hutson, John and Prisca Lee and Bruce and Bea Conrad.

The convention's 1993 meeting will be Nov. 9-10 at Calvary Baptist Church in Idaho Falls.

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Debbie Ward, associate editor of the Utah-Idaho Witness, contributed to this report.

CORRECTION: In (BP) story titled "Florida Baptists elect layman, urge Clinton to rethink stances," dated 11/12/92, please delete the two sentences referring to Steve Henderson in the next-to-last paragraph.

Thanks,
Baptist Press

**Arson fire destroys Boston's,
and church's, first building**

HANOVER, Mass. (BP)--The first Southern Baptist church building built in the 10-year history of the Greater Boston Baptist Association and completed in 1990 was destroyed in a fire Nov. 6.

The arson-suspected blaze destroyed the building of Fellowship Baptist Church in Hanover, which was built by volunteers from New England and across the Southern Baptist Convention, according to pastor Neal Davidson, who was attending the annual meeting of the Baptist Convention of New England in Warwick, R.I., when informed of the fire.

The fire was discovered at 4:15 a.m. and fire department officials confirmed a forced entry.

Church members held services in a local hotel Nov. 8 with extensive media coverage of their services. The congregation is seeking a temporary meeting site. No estimate of damages was given but church officials said the building was insured.

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(BP) photo available upon request from New England Baptist news editor Allyson Clark, (617) 899-8125.

NOTE TO EDITORS: The following stories about India by Asia correspondent Michael Chute, and accompanying photos and graphic support, relate to the Foreign Mission Study on India being conducted in many Southern Baptist churches this month and next. They also relate to the 200th anniversary of William Carey going to India and Southern Baptists' "Cross Over India" campaign. They may be used individually, together or as a series as needed.

**The Baptists of India:
building on the foundation**

By Michael Chute

**Baptist Press
11/16/92**

DEHLI, India (BP)--India -- the proverbial sponge -- has produced a cultural mosaic not witnessed anywhere else in the world.

The subcontinent's vast point, jutting into oceans on three sides with mountains on the other, has acted like a giant cul-de-sac throughout history. This geographical trap has enveloped a myriad of invading peoples -- each with its own language and culture -- and created a nation always in flux.

India lured William Carey in 1792 like hordes of immigrants before him. He formed the first "Baptist Missionary Society for Propagating the Gospel among the Heathen" to carry the gospel to this land.

The young cobbler with a world map hung over his workbench launched the modern missionary movement. It has gathered momentum ever since.

Carey devoted 41 of his 73 years to evangelizing India without ever returning to his English homeland. His theme of faith -- "Expect great things from God, attempt great things for God" -- resulted in the planting of 20 churches and mission stations, most of which continue today; the establishment of Serampore College, which continues to train Christian workers; and the translation of at least portions of the Bible into 42 languages.

Today, more Baptists live in India than anywhere in the world outside the United States. Only 21 million of India's 880 million people call themselves Christians, but more than 1 million are Baptists. Gathered in more than 1,000 churches in 28 conventions and associations, these Baptists are the direct result of years of missionary efforts. They continue to spread the gospel.

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Tracing expansion of Carey's efforts through churches in north India, history reveals one of the exciting dramas of 20th century missions -- the conversion of Nagaland headhunters that led to 80 percent of the tribal state's people becoming Baptists. Large Baptist concentrations are in surrounding states of Assam and Mizoram. American and Canadian Baptist work in south India resulted in 250,000 believers in Andhra Pradesh state alone. Now bands of Telugu Baptists from there carry their faith all over India.

Southern Baptists, although late entering India's missions picture, also have a story to tell. Long-term efforts to enter the country paid off when Foreign Mission Board medical personnel were granted permission in 1973 to open Baptist Hospital in Bangalore. More than 20 career missionaries and scores of volunteers have served through the hospital over the years, offering healing and hope so many could experience Christ's love for the first time. The 123-bed facility treats more than 33,000 patients every year.

But Christian concern doesn't stop at hospital doors. In the hospital's first seven years, 13 churches were planted in the Bangalore area. Since 1980 that has multiplied to almost 500 congregations throughout Karnataka state.

As the government closed India's doors to most foreign missionaries, a new door opened for Southern Baptist work with Indian Baptists. National Indian Ministries was formed in 1983 and focuses on equipping Indians to evangelize their own country. Southern Baptist volunteers and short-term personnel train Indian leaders through seminars and conferences. The ministry deploys teams for evangelism projects and channels support through Indian church planters.

The strategy has duplicated the phenomenal growth around Bangalore in places like Orissa, West Bengal, Chandigarh and Bombay.

The formation of the Southern Asia and Pacific Itinerant Mission several years ago also has enabled Southern Baptist missionaries to work in different areas of India for short periods. It has expanded the work of National Indian Ministries to locations in 14 states.

But the remarkable church growth reported each year can be understood only through the work of Indian Baptists who are evangelizing their country:

-- G. Samuel is one such person. In 1969 he came to Hyderabad to begin a Baptist church with 35 people. Now more than 1,500 people worship at Hyderabad Baptist Church and have started 32 churches and missions.

-- Humble, 75-year-old Sadananda Patra -- dressed in his traditional white Indian "djoti" -- seemed to visitors to be a simple village peasant. Only as he began to preach did his 35-year background as Greek and biblical studies professor at the Baptist seminary in Cuttack emerge. After the Church of North India took over the seminary, Patra led a remnant of Baptist churches in efforts to endure litigation that took their property and, later, attacks by Hindu radicals' that destroyed crops and churches. Patra died last year.

-- Nazir Masih began the first Baptist church in Chandigarh in his living room. Now that congregation, using a new church building as its base, reaches into India's Punjab to evangelize the Sikh people and start churches.

-- G. Krupananda uprooted his family's comfortable life in Bangalore to preach the gospel in Bombay. As National Indian Ministries' associate director, "Krup" has led Southern Baptist-supported church planters to start 34 congregations in India's largest city.

India is difficult to comprehend. Its 880 million people rank it only behind China as the world's most populated country. It equals the size of states in the United States east of the Mississippi River, but if America was saddled with India's population density it would have more than 2 billion people. The impact that would have on the U.S. economy, job market and food supply goes a long way toward explaining India's poverty.

Yet India is self-sufficient in agriculture and ranks ninth in the world in industrial output. It boasts a well-educated, well-employed middle class equal to the U.S. population but still has half a billion people living in poverty. That's the paradox of India.

India's diversified religious society -- Hindus, Muslims, Buddhists, Sikhs and Animists -- represents an enormous challenge for Christian missions: to reach a nation of 600 different languages and 3,000 distinct ethnic groups. Eighty percent of its people live in 650,000 villages, but India also is a nation of cities, providing a glimpse into the future of an urbanized world.

Twelve of those cities exceed 1 million inhabitants, each representing a mission field larger than many countries.

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(BP) photos (two verticals) and graphic mailed to state Baptist newspapers Nov. 13 by Richmond bureau of Baptist Press. Outline(s) available on SBCNet Newsroom.

Father of missions' tomb:
as humble as Carey's life

By Michael Chute

Baptist Press
11/16/92

SERAMPORE, India (BP)--The people of Serampore knew what I'd come to see.

At every turn, someone pointed the way. Shopkeepers. Taxi drivers. Street kids. Finally, carried along by an entourage of townspeople, I headed down a long, dusty lane a stone's throw from Serampore College. A child skipped by. A young man talked incessantly. Everyone wanted to show me the town's main attraction.

Once through the white gates, the sight before me was depressing. It wasn't so much children climbing over the ruins but the trash from countless picnics lining the walls joining this corner of Serampore's cemetery. Pillars of stone, long ago toppled, lay strewn amid tree roots encircling the place.

A plaque on the side of the tomb I sought simply read: CAREY.

I'm not sure what I'd expected, but this wasn't it. I'd envisioned something a little more grand, more befitting the "father of modern missions." I grew up a Baptist, revering the very name -- William Carey. My wife attended his namesake Baptist college in faraway Mississippi. But this was India, where half a billion poverty-stricken people can barely feed themselves, much less care for a grave -- even one as hallowed as Carey's.

The tomb is simple. No. It's stark. The small white structure holds Carey's remains and those of his family. Dorothy is buried here -- the wife who sailed with him from England in 1793, against her will, only to go insane in the wilds of Bengal. His beloved son Felix, who never overcame the death at sea of his own wife and children, also is here.

Looking at the crumbled monument, a story -- perhaps a legend -- came to mind. A missionary visited Carey shortly before the patriarch's death. As he turned to leave, the dysentery-wracked old man gathered his strength to faintly whisper: "When I am gone say nothing about Dr. Carey. Speak only of Carey's Savior." He died in faith, just as he had lived. I realized he would rebuke my distress over such earthly concerns as the disarray of a tomb.

Carey's remains lie buried the way he lived -- humbly. He "attempted great things for God" and "expected great things from God," but Carey never expected anything on earth for himself. He counted his accomplishments as insignificant compared to the immeasurable bounty of God's grace. All glory went to God. Always.

India had Carey for 41 years, but his dying words have yet to be realized. Virtually all Serampore citizens, whose great-grandfathers' great-grandfathers walked with Carey, have yet to accept Carey's Savior.

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But they benefit daily from what he gave. The "father of modern missions also was the "father of education" here. He started India's first university and gave Bengalis their written language. The "father of industry" brought the first steam engine and printing press to Bengal. Serampore College still displays the actual botany, shell and mineral collections the "father of science and agriculture" used to teach young Indians.

The "father of concern" led struggles against social ills: infanticide, abortion, slavery, racism, "sati" (ritual burning of widows on their husbands' funeral pyres), oppression, colonial exploitation, even the caste system.

He won a lot, but he didn't win the people -- not in large numbers.

Still, Carey's missionary contributions can't be measured. He wasn't the first of his missionary breed, but 200 years ago Carey provided the "spark" at a crucial time in world history that ignited the modern missionary movement.

In 1789, the moderator of Northamptonshire ministers' fellowship asked Carey, then a young pastor, to present a topic for discussion. Carey asked whether Jesus' command to teach all nations obligated all ministers to the end of time. The moderator reportedly snapped: "Sit down, young man When God wants to convert the world, he can do it without your help or mine."

The rebuke didn't deter Carey. Two years later he wrote a pamphlet called "An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens." In the brief, straightforward essay, Carey:

-- outlined the need for missionary action, offering practical suggestions for supporting the effort, principally through prayer and giving.

-- questioned the notion that Jesus' command to take the gospel to every nation was either obsolete or already fulfilled.

-- rejected the view that man didn't need to do anything, that God would convert people in his own timing.

-- maintained it was possible to learn a foreign language in a year and start translating the Bible.

-- minimized the perils of overseas travel.

-- argued for adapting to indigenous habits and customs, holding that love and humanitarian aid could overcome local hostility.

Evangelicals call him the "father of modern missions," but he certainly wasn't the first missionary in modern times. Carey wasn't even the first Protestant missionary to India. He didn't even start out as a Baptist.

The son of a weaver, Carey too became a craftsman -- a shoemaker. A descendant of schoolmasters, young William also taught primary school. Captain James Cook's exploits in the Pacific fascinated him, just like other young men of his day. An uncle further stimulated his imagination and interest in the world with stories of fighting the French in Canada.

Reared in an Anglican home in England, the 20-year-old Carey married a daughter of a Dissenter, the Protestant group which refused to accept Church of England doctrines. It had a profound influence on the young cobbler.

In the early 1780s, Northamptonshire Baptist churches began special prayer meetings calling for revival and sharing the gospel. Led by noted Bible expositors, these churches shadowed Carey's shoe shop. The shoemaker listened intently, and a desire to evangelize the world began to stir inside him. He hung a map over his workbench -- inscribed with data about the world's peoples and religions -- as a reminder of their spiritual needs.

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Carey became a Baptist in 1783. Later he felt called to preach and served as pastor of Northamptonshire Baptist congregations.

During the 10 years after his conversion, Carey prepared himself for missions while earning a living for his growing family. He progressed far beyond his grammar school education, learning Greek, Hebrew, Latin, French and Dutch. He also continued a boyhood interest in botany and nature studies.

He still had obstacles to overcome. His wife, Dorothy, at first refused to go overseas. His church, ready to support missions with money and prayer, opposed sending its pastor. And the East India Company refused ship's passage to missionaries and forbade them to settle in territory it controlled. One major company outpost was Calcutta, where Carey had decided to work.

But on June 13, 1793, the Careys set sail with their four young children for the perilous journey to India aboard a Danish ship. Five months later they landed in Bengal to begin six years of adventure and tragedy.

Carey adopted a simple, frugal lifestyle and bought land near Malda to support himself like an Indian farmer. Apart from his wife's objections, he soon discovered his health wouldn't permit such a rigorous life.

The family suffered hardship, loneliness and loss. The situation drove Carey's wife to insanity. His 5-year-old son, Peter, died from fever. Carey finally agreed to manage an East India Company indigo factory in Bengal's remote interior to support his family and avoid deportation.

Carey might have remained a solitary, albeit heroic, missionary if two Baptist Missionary Society workers, Joshua Marshman and William Ward, hadn't arrived in Serampore with their wives in 1799. They invited Carey to join their threefold strategy: translate the Bible, educate the Indians and proclaim the gospel. The "Serampore Trio," as they were called back in England, quickly rose to prominence in evangelical circles.

Before they were finished, the trio performed feats that boggle the mind. They translated the Bible or Scripture portions into 34 Indian languages, writing three dictionaries and six grammar books. They began Serampore College along the lines of American Baptists' Brown College in Rhode Island. They preached the gospel and started churches up and down the Hoogly River's 12-mile stretch between Serampore and Calcutta.

In 1801, the East India Company, which earlier tried to keep Carey out of India, strengthened his position by appointing him tutor in Bengali at Fort William College in Calcutta. Later, the college named him professor of the Bengali, Sanskrit and Marathi languages. That opened doors in the very city where Carey originally had planned to go.

Through 41 years in India, Carey never left his adopted country. He devoted himself to the demanding work of Bible translation and college tutoring.

Admirers call him apostle, prophet, patriarch and pioneer. At the very least, he became the figurehead for the cause of modern missions. But Carey himself would be uncomfortable with endearing labels. To him, the work didn't warrant parades or platitudes, and certainly not a perch atop a pedestal.

In fact, the epitaph Carey chose to sum up his life gives insight into the value Carey placed on himself. It comes from an Isaac Watts' hymn:

"A guilty weak and helpless worm,
On thy kind arms I fall.
Be thou my strength and righteousness
My Jesus -- and my all."

The epitaph either never made it onto his tomb or was worn away by time.

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(BP) portrait (vertical) mailed to state Baptist newspapers Nov. 13 by Richmond bureau of Baptist Press. Cutline available on SBCNet Newsroom.

**SBC looks to Carey
for mission roots**

SERAMPORE, India (BP)--William Carey indirectly helped form the Southern Baptist Convention in 1845.

News of Carey's work in India quickly spread throughout evangelical Christian circles. Societies to support missions sprang up in Europe and the United States. Mission fields widened to include the South Seas, southern Africa, the West Indies and China.

In 1812, the newly formed American Board of Commissioners for Foreign Missions sent five Congregationalist missionaries to help Carey's Serampore Mission. The group included Luther Rice and Adoniram and Ann Judson.

Independently, on separate voyages to India, Rice and the Judsons -- studying the Bible regarding baptism for their upcoming encounter with Carey -- became convinced of the need for believer's baptism and became Baptists on their arrival in India.

Now, three new Baptist missionaries from America joined the work in India without any support from home. Because Britain was at war with the United States, they couldn't receive funding from English Baptists. So the unmarried Rice agreed to return to America to enlist support for the Judsons, who left India to open work in Burma in 1813. Rice never returned to India, but spent a lifetime gathering support from U.S. Baptists for overseas mission efforts.

In 1814, a year after Rice returned to America, delegates from several societies, associations and churches met in Philadelphia to form a Baptist body to support worldwide missions. The group met every three years and became known as the Triennial Convention.

The convention's southern leadership called a meeting in 1845 to organize Baptist churches in the South around the missions cause. Meeting in Augusta, Ga., the southerners voted to form the Southern Baptist Convention and organized the Foreign and Domestic (Home) Mission Boards.

Southern Baptists' mission efforts, now penetrating all 50 states and at least 126 foreign countries, were born.

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**Volunteers needed to mark
Carey's 200th anniversary**

**Baptist Press
11/16/92**

RICHMOND, Va. (BP)--Southern Baptists plan to mark the 200th anniversary of the arrival of William Carey in India with their own mission pilgrimage in November 1993.

The Foreign Mission Board will help enlist up to 400 volunteers for 120 teams in eight Indian states. The partnership mission trip, Nov. 1-15, 1993, will end with celebrations in Calcutta, where Carey first preached in 1800.

The mission trip is part of the Southern Baptist Convention's "Cross Overseas" projects. In 1992 "Cross Over India" became the second in a series of projects emphasizing participation from all parts of the convention in a yearly crusade overseas. It parallels the "Cross Over America" campaign launched by the Home Mission Board. The first "Cross Overseas" project sent 140 volunteers to Japan in May 1991.

In 1992, volunteers have led pastor training conferences and worked in medical clinics and personal evangelism projects in India. In November a 15-member partnership evangelism team worked in Bombay for two weeks.

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In 1993, the main "Cross Over India" project will center around areas where Carey worked. Most partnership teams on the November 1993 trip will help spread the gospel with music, preaching and personal evangelism through local Baptist churches.

India's 1 million Baptists in some 1,000 churches represent the largest Baptist group outside the United States. But they account for barely one-tenth of one percent of India's 880 million people.

Volunteers interested in joining the project should contact Bill Peacock of the Foreign Mission Board by calling toll-free (800) 999-3113 or writing P.O. Box 6767, Richmond, VA 23230.

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Change blows across
Bangalore hospital

By Michael Chute

Baptist Press
11/16/92

BANGALORE, India (BP)--In Bangalore Baptist Hospital's main corridor, Rebekah Naylor confers with medical director Stanley Macaden.

She wags her head from side to side in distinctive Indian body language for "yes," agreeing with Macaden. The missionary doctor isn't even aware she does it.

Naylor has served the hospital 18 years. She's the senior member of the hospital's 240-member staff, having arrived just a year after it opened in 1973. And she's the only missionary left at the mission-started facility.

But Naylor is no longer in charge. She has turned that responsibility over to Macaden, an Indian Christian, and serves as his associate.

The 1980s were difficult for all missionaries in India, particularly Naylor. India's government restricted and revoked visas for many missionaries. Most had to leave the country. The action whittled Southern Baptists' one-time high of 11 missionaries in 1981 down to just Naylor. Authorities weren't granting any new work permits to foreigners either.

The drastic reduction in missionaries and Naylor's uncertain future forced the Foreign Mission Board to find Indian management for the hospital. Otherwise Baptists could have lost it. It also was an opportune time for missionaries to take secondary roles. The hospital was the only institution in India depending on foreign administration and funds.

At the same time, Naylor -- then the medical director -- was at the center of labor disputes among the staff. The labor union accused her of violating India's "factories act," charging her administration had failed to abide by Indian labor laws. One criminal case against her is still pending while courts decide whether the hospital constitutes a "factory."

"The hospital went through another crisis when the government refused to allow it to receive foreign funds," said Jerry Rankin, who directs Southern Baptist work in the region. "Decreasing financial dependence on the Foreign Mission Board, as well as finding some way to transfer responsibility to local management, was not only wise but essential. There was no other alternative."

Looking at ways to turn the medical facility over to Indian Christians, a natural place to start was Christian Medical College located in nearby Vellore. Founded by an American missionary, the college successfully went from foreign to Indian ownership. Several Protestant denominations, churches and mission agencies in India operate it.

But when Naylor proposed the idea, the college's board wasn't interested. Then Naylor searched India for national management for the hospital; other mission administrators did the same. Nobody wanted the job.

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In desperation, Naylor went back to Vellore. This time the proposal unexpectedly interested the college board. After a year of negotiations, a final agreement called for the Foreign Mission Board to retain hospital ownership, turning management of the facility over to Vellore.

The agreement also called for phasing out foreign subsidies over a five-year period ending in 1993. But the Foreign Mission Board has provided capital funding every year since the agreement. Southern Baptists also channel hunger funds to the hospital.

One example of Southern Baptists' continued support is the hospital's new medical wing, dedicated last year. If the hospital hoped to continue its emphasis on low-cost medical treatment for poor people, paying patients had to support at least one-third of it. But the facility's 100 beds constantly remained filled and the wards had no space to put more private patients.

The solution was simple: a new wing for private patients. The Foreign Mission Board granted \$200,000 to match donors' gifts. A \$150,000 gift from Naylor's home church -- First Baptist of Dallas -- followed that. Donations continue to come in. The figure now is nearly \$500,000, enough to pay off the construction loan and "wall in" a new outpatient clinic.

Under Vellore management, Naylor insists Bangalore is still a Baptist hospital. She points to Southern Baptists' continued support of her and the hospital's evangelism ministries. As associate medical superintendent, she still carries part of the hospital's administrative load. Her role now is supporter, adviser, counselor and helper to Macaden. They function as a team.

These days Naylor feels like a heavy load has been lifted. The hospital's toughest days appear to be behind her. She persevered around one theme: "Everyone has problems. As a Christian institution, the hospital must respond to its problems differently. That response in itself gives witness to what the institution is all about. God honored that effort."

When the hospital struggled day by day to survive in 1987, more people came to know Christ through its ministry than in any previous year. That encouraged the staff and affirmed their purpose. The hospital renewed its commitment to its Christian vocation, values and responsibility to evangelize.

"God is still working here," Naylor states. "There's something he still intends to do in this place. We're really beginning to see revival. The labor union is quiet now and something exciting is happening with our staff."

"We don't know where it will lead but it should strengthen our outreach and witness into the community. The hospital always has offered major opportunities for opening doors to evangelism. It still is."

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Bangalore chaplains
'hold Jesus' hand'

By Michael Chute

Baptist Press
11/16/92

BANGALORE, India (BP)--Masked Hindu men waited near the bus stop on the dusty road.

One clasped a rusty chain in callused hands. Another clutched a wooden club at his side. Still others carried large rocks in clenched fists.

The men knew a chaplain from the Baptist hospital would come. The chaplains always visit outpatients in villages dotting the countryside around Bangalore. Hindus fear the chaplains will convert villagers to Christianity. This time, the Hindu zealots followed up earlier threats.

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Chaplain G.S. Gangaiah arrived on a bus. Before he could react, the men were upon him, pushing aside his wife, Elizabeth. They knew Gangaiah. He grew up in another Hindu village not far away. When he took a security post at the Baptist hospital, his parents didn't talk to him for months. When he became a Christian, they kicked him out.

This day, the zealots meant to murder Gangaiah. The club-wielding man hammered his knees. One with chains lashed the chaplain's back and arms. Others stoned him as he withered helplessly on the ground.

The savagery went on for five minutes. Elizabeth could only scream for help. None came. Finally, she agreed to take her husband and never return. The beating stopped.

Blood gushed from Gangaiah's wounds, staining light clothes a deep red. Elizabeth half-carried, half-dragged her husband back to the bus stop. Hindu men taunted their every step. The hour-long ride back to Bangalore was nearly as tortuous as the beating. Gangaiah slipped in and out of consciousness.

When orderlies carried him into the hospital's emergency room, he was delirious, coughing up blood. Infection had already set in. His fever shot up to 107 degrees. Doctors packed his bruised body in ice to bring down the swelling and fever. Gangaiah slipped in and out of a coma.

Over the next agonizing days, Elizabeth prayed constantly -- with Gangaiah during rare moments of semi-consciousness, by herself when he slept. Not a single member of his family came to visit. They considered him already dead since he had accepted Christ as Savior. But members of his Baptist church and Christian friends on the hospital staff maintained a vigil with Elizabeth.

When he finally could speak, Gangaiah told friends how he had prayed in his mind: "Lord, help me. Please heal my legs. I want to preach the gospel. Let me walk again.

"God told me very clearly he would not leave me," Gangaiah recounts. "I held Jesus' hand with my hand. I knew I wasn't going to die."

Fully recovered now, Gangaiah has rejoined Elizabeth as hospital chaplain reaching out into the villages. Still fearless, they have avoided a repeat of that terrible beating five years ago. Every weekday they visit hospital outpatients and lead Bible studies. Saturdays they report progress to the head of the hospital's pastoral care department, Anthony Jacob. Another couple has a similar schedule but works exclusively in Bangalore city.

The two outreach couples join four other chaplains -- two men and two women -- who primarily do evangelism work in the hospital. All are employees of the India Baptist Society, at one time a mission organization. Southern Baptists not only fund the hospital's chaplaincy work but select workers to maintain its Baptist distinctives.

Every day chaplains visit each patient in the 123-bed hospital, leading devotions and prayer. Jacob estimates about 95 percent agree to listen; only about one-fourth openly resist the gospel when it is presented. The chaplains also conduct a 15-minute chapel service in the outpatient waiting area every morning except Sunday, when the hospital's only remaining missionary -- Southern Baptist doctor Rebekah Naylor -- leads worship services for the entire hospital. Besides Sundays, the hospital holds worship services on Tuesdays and Thursdays for patients and visitors.

Only about 25 percent of the hospital's 240-member staff are Christian, but every worker attends chaplain-led Bible studies in each department. The chaplaincy work recently moved into evangelistic media, installing closed-circuit radio in each room for Christian broadcasts and using videocassette recordings in the outpatient clinic's waiting area.

Gangaiah and Elizabeth are both products of that evangelistic outreach. Gangaiah met the chaplains in 1980 when he first came to work in the hospital. Jacob told Gangaiah about Jesus -- the first time anyone had shared God's love with him. He heard John 3:16 for the first time and believed.

"Jacob gave me a Bible, but I just stared at it," Gangaiah recalls. "I couldn't read. I planned to give it back. But a small voice -- it was God's voice because nobody else was there -- said: 'I will give you a mind to read and understand this book.' I kept it. I slowly learned to read by studying the Bible."

After his family threw him out, Gangaiah went to the hospital with just his Bible and a blanket. David Travis, then a missionary to India, heard his story and offered him a place to stay. There he met Elizabeth, a Christian who helped care for the Travises' two small children. They married two years later, despite his family's opposition.

The couple quickly proved themselves as Christian workers. Elizabeth visited people and shared her faith every chance she got. Soon, the India Baptist Mission (now Society) hired her as a "Bible woman" to work in the churches. Hospital officials saw how Gangaiah openly shared his faith with fellow workers and patients. They soon asked him to work as a chaplain.

"I went to Yelhanka village that first day to visit a family," Gangaiah remembers. "I opened my Bible and began to read John 3:16. A fellow came up and closed the Bible. He told me to get out of there and if I came back he'd 'spank' me. I was disgraced. It was my first time in the villages."

Later, missionaries sent the couple to a nearby Bible school for more training. In 1985 Elizabeth joined her husband in the hospital's outreach program. Starting work in new villages has been difficult, but they carry on and God sees them through, they explain. Most villages receive the couple well and have a high regard for them.

That was the pattern with Gangaiah's family too. Now, both his father and mother have accepted Christ.

The Indian government's policy of limiting missionary visas has forced many foreign Christian workers out of the country. But missionaries have left the work with Indian Baptists like Gangaiah and Elizabeth.

"Both of us are serving the Lord Jesus," Gangaiah says. His wife quickly adds: "For God's glory."

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(BP) photo (vertical) mailed to state Baptist newspapers Nov. 13 by Richmond bureau of Baptist Press. Cutline available on SBCNet Newsroom.

Near-fatal accident
gets Indian's attention

By Michael Chute

Baptist Press
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CHANDIGARH, India (BP)--Nazir Masih, astride his motorbike, sped through the swarming streets as the Indian sun warmed his arms and neck and the wind whistled through his thick hair.

Suddenly Masih's busy world screeched to an abrupt halt. An approaching car swerved to miss another motorbike and hit Masih head-on. The car careened into a wall; the unhurt driver jumped out and ran away.

But Masih never knew what hit him. The impact belted him like a rag doll 20 feet down the street. His mangled body came to rest on the center line. A crowd quickly gathered. Blood seeped out his fractured skull. Both legs lay broken, twisted in weird angles. Broken ribs jabbed at his flimsy shirt.

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While passers-by gawked, Nazir Masih fought for his life.

Boys from a nearby university who know Masih wrapped him in a sheet and carried him to the hospital. Emergency room doctors offered no hope. Still, they would try. They set broken bones, cleaned and bandaged wounds and hoped for the best. Masih lapsed into a coma.

As a boy, Nazir Masih herded cattle in India's Punjab state. Divided between India and Pakistan in 1947, the area is claimed by Sikhs as their homeland. The contested state often erupts in violence as Hindus and Sikhs battle for territorial rights. A sect of Hinduism, Sikhs believe in one god, rejecting Hindu idols and India's caste system.

Masih's father was a Sikh, like his ancestors. He converted to Christianity in 1950, a year before Nazir was born. Tending the herd on hills surrounding his small village, young Masih often thumbed through a worn copy of Luke's Gospel. To their curiosity and disdain, the boy often told his friends the story he read about Jesus Christ.

When he was 10 years old, a Catholic priest came to the village looking for the Christian family named Masih. During the visit, the priest persuaded Masih's father to put the boy in a government school. His village had no school. In the city, he stayed in a Catholic hostel with about 15 other boys from surrounding villages. Every evening in the church, they prayed before statues of Mary and Jesus. The priests taught them to pray: "Mother of Jesus have mercy on us. Mother of Jesus take us to heaven."

From the beginning, Masih questioned this teaching. One day he told the priests Mary only knew what an angel told her. He reminded them of the time Jesus was 12 years old and Mary and Joseph took him to the temple. Mary, Jesus' own mother, started back home without him.

"If we pray to Mary, she can forget us too. We should not follow her," Masih told the Catholic priests. "We should only follow Jesus."

But the priests strongly rebuked the boy. "The curse of Mother Mary is on you," they said. "You cannot stay here. You must go back to the village and take care of cattle only."

On his way out of the city, a dejected Masih saw a cross through the trees. It was on top of a Methodist church. Brushing back tears, he went in and told the pastor his problem. The church had no hostel, but the pastor welcomed Masih's father to build a small room on the church property. So Masih continued his studies at the free government school.

In the eighth grade, Masih enrolled in the United Christian Institute, an interdenominational school. Every morning students met for prayer and Bible study. One day an evangelist spoke to the boys. He gave an invitation to accept Christ as Savior. Masih did. The evangelist later baptized him.

After graduation, Masih took a job in Chandigarh distributing Christian literature for "Every Home Crusade." He also translated the organization's English materials into the Hindi and Punjabi languages. He attended a nearby Church of God.

In 1976, visiting evangelists from the United States asked Masih to translate during their evangelism crusades in Punjab. One was John Wardle, a Southern Baptist pastor from Florida. During the crusades, Wardle asked Masih about his faith. After he shared his beliefs, Wardle told him: "In your head and heart you have Baptist doctrines. You don't know you're Baptist because there's no Baptist church (in north India)." He also took Masih aside and confided: "God is calling you to preach the gospel and establish churches in Chandigarh and in the villages."

Masih listened intently to Wardle but didn't give an answer. He was afraid to quit his job and go into evangelism because he didn't have any church-planting experience. He forgot Wardle's words and continued his translation work. The American pastor sent Masih letters, but he never wrote back. Finally, in October 1976, Wardle telephoned Masih. He asked when he was going to start preaching the gospel. Masih said he didn't know.

The next month Masih lay comatose in a Chandigarh hospital bed after the motorbike accident. He didn't regain consciousness for 11 days. When he finally opened his eyes, he immediately confessed to God. Masih knew he had not listened to God's call to become a pastor. He made a promise right then: If God healed his injuries, he would preach the gospel throughout Chandigarh and the surrounding area.

Within weeks Masih walked out of the hospital. He was completely healed, not even needing crutches to support his broken legs. Other side effects from the accident were minimal. The miraculous recovery amazed his doctors. They asked Masih what he did. His answer baffled them further: He had prayed to Jesus Christ and was healed.

That was 15 years ago. Masih has lived up to his promise to God every day since. He immediately resigned his job with "Every Home Crusade" to preach. He started a church in the living room of his small rented apartment. From that humble beginning, the congregation moved to a larger meeting place and finally into the new Chandigarh Baptist Church building.

When Masih started the house church, a government letter arrived saying the effort was illegal. It called on him to disband. Masih sent back a copy of John's Gospel, telling government officials God had healed him and he had to preach. If he couldn't meet in his home, authorities would have to give him land for a church building.

Officials refused, saying land had already been given to Christians -- the YMCA, Catholics and Pentecostals. Masih wrote back, pointing out differences between Baptists and those Christian groups. The government finally relented, offering an undeveloped piece of ground. But it gave Baptists just two years to construct a \$200,000 building to its specifications or lose the land.

"The government asked me if I had that kind of money," Masih recalls. "I told them, 'I don't have it, but my Lord does.' It was difficult. We didn't have enough money to start the building, much less finish it."

In May 1986 -- seven months before the government planned to reclaim the land -- the Southern Baptist Foreign Mission Board sent a \$5,000 check to the Chandigarh building project. After FMB leaders visited Masih to see his work, they agreed to lend the church another \$40,000.

"I told the church we'll begin, pray, and when people see it going up, they'll give," Masih recalls. "The Lord did it. People began to give, and we've built it. We don't owe much -- about \$10,000 and the \$30,000 balance on the loan. We're paying those funds back in monthly installments."

Besides its own building, the Baptist congregation has built two more churches in Punjab on the Pakistani border. Masih oversees construction of three more buildings in Punjab villages. Through extensive contacts in the region, he has helped plant 65 churches across north India. He also sponsors 22 church planters who have opened 200 other preaching points.

The Chandigarh church was the first Baptist congregation in all of north India, spanning the three states of Punjab, Haryana and Himachal. Through its influence and the work of its dynamic young pastor -- Nasir Masih -- the church leads evangelism outreach into the whole region.

And when the Lord speaks these days -- Masih responds.

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