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Eloise Cauthen remembers  
Christmas challenges, joys

By E. Neel Edwards

Baptist Press  
11/24/93

RICHMOND, Va. (BP)--Japanese bombers, Flying Tigers, old-fashioned ice cream, "All Hail Emmanuel" ...

These are but a few of the memories of longtime China missionary Eloise Glass Cauthen, who has lived her retirement years in Richmond, Va. She was born in China to missionary parents and then served there many years with her husband, the late Baker James Cauthen, until his selection as president of the Southern Baptist Foreign Mission Board.

Christmas was an unusual celebration in China -- and certainly not easy. The Japanese had invaded and their planes would make frequent bombing raids over Kweilin, home of the Cauthens and other missionaries. She recalled "always keeping a lunch packed so we could go up into the mountains to seek shelter in the caves."

"But the American Flying Tigers (a group of U.S. pilots) came and ... things did get better. Some of them even went to church with us. The children liked them because they had chocolates to share," she said. The Flying Tigers helped turn the tide against the onslaught.

"We had to make all sorts of adjustments for Christmas," Cauthen said fondly. These included ordering modest Christmas toys in the summer from U.S. mail order catalogs, shopping in Chinese markets for cloth to make gifts, repairing toys, making candy and plum pudding "and, because the ingredients were hard to find, the strangest fruitcake that even included candied Chinese tomatoes," she recounted.

As a child, school was dismissed for two months in the winter in China "and we spent a month getting ready for Christmas. We made ties for the men at the mission station and doll clothes and candy for the children. With cold weather, we would get ice from outside and have the best homemade ice cream with Carnation milk from America and with sugar from abroad. We were so excited!

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"Christmas was definitely a Christian celebration. We were in an established (mission) station, and there were many Christians there. Christmas Day started long before daylight when we would hear Chinese Christians singing carols in our yard. We opened the house and the Chinese would come in to see our Christmas tree, which we had decorated with popcorn and red and white paper chains.

"The entire day concentrated on the church with worship and singing. The Chinese loved to sing and act," Cauthen said. "Their favorite carol was 'All Hail Emmanuel.' And they would have already practiced one of Jesus' parables, which they performed on Christmas Day. Their favorite was the Prodigal Son. We had really great Christmases.

"Everyone in the North China Mission loved Miss Moon and thought highly of her. She did such good work and opened many new areas to the gospel, like Tengchow and Pingtu. She especially loved children, and they adored her," Cauthen said of missionary Lottie Moon for whom Southern Baptists' yearly Christmas time offering for foreign missions is named.

"My second mother (her stepmother) was called to nurse Miss Moon when she became ill. They were all saddened when she had to leave . . . .

"We felt all of our support came from the Lottie Moon Christmas Offering. We were always praying for support on the mission field because our doing anything depended upon this offering," Cauthen explained.

"And, some years were better than others because the offerings were closely tied to the economy back home. When things were bad in America, our support was down.

"Many missionaries who left on furlough during the Great Depression had to go into the churches to try to raise the funds to return to the field, and some of them were unable to ever return," Cauthen said.

She has returned to China only once since being driven out by the communists when they took control in the early 1950s. She taught at Yantai University in 1984-85.

While many of her friends "had gone on to be with the Lord," she did have the opportunity to see many others with whom she and her husband had served and had faith in Christ.

"Of course, they're just like me. We're all a lot older now. I'm 84, and that's one year younger than I thought I was because I had been going by the Chinese calendar, which meant that you were '1' when you were born," she said with a twinkle in her eye.

Despite oppression and persecution during harsher communist days of power, Christianity continues to be alive in China today. And Cauthen knows prayer and the foundation laid by missionaries supported by special offerings -- like the Lottie Moon Christmas Offering -- helped the Chinese Christians through difficult and foreboding times in China.

Despite advancing years, Cauthen remains active. She still enjoys addressing groups of foreign missionaries who visit the Cauthen Missionary Learning Center in the Richmond area. And she was a charter member of Gayton Baptist Church, which began three years ago as a small mission in Richmond and has grown to a congregation of more than 200 today.

"Isn't God good," she smiled.

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Edwards is president of Horizons Educational Programs, Inc., in Richmond and a member of Gayton Baptist Church. (BP) photo to be available from Richmond bureau of Baptist Press.

Tanzanian lad to get 'new arm'  
after battle with crocodile

By Jack Brymer

JACKSONVILLE, Fla. (BP)--As the oldest son in a Maasai family, 12-year-old John Meguliki bears a tremendous responsibility. Add a blind father and cultural taboos to the situation, and this is one kid who has had to become a man much too early.

It was while trying to fulfill one of those responsibilities -- providing water for the family -- that young John suffered a near-fatal accident almost two years ago which has jeopardized not only his stature within the family and village but even his survival as a human being. That all may change soon, however, thanks in part to the partnership between Florida and Tanzanian Baptists and the generosity of Baptist Medical Center and Foundation in Jacksonville.

In January 1992 John walked the five miles from his parents' hut in the village of Kiria to the Pangani River basin for water. As he collected the water, a crocodile attacked him, severing his right arm just below the elbow. Only a courageous fight spared him from instant death.

In all probability John would have died that day had it not been for Tim Tidenberg, a Southern Baptist missionary serving in Dar es Salaam, the capital city of Tanzania. Tidenberg was visiting a Kiria Baptist Church in the area -- the church in which John and his mother and father are members.

As Tidenberg was making his visits, an elder in the village stopped him and pled with him to help a young boy who had been attacked by a crocodile. When Tidenberg got to the small dispensary in the village, he saw John's arm still bleeding profusely.

After finally getting the bleeding stopped Tidenberg took John to Kilimanjaro Christian Medical Center in Moshi -- a three-hour journey -- and it was near midnight when John received the first medication for pain.

There, doctors removed more of John's arm because it had not been cared for properly. But two days later even more had to be removed because the arm had become infected. The child had received no antibiotics. Later, still more surgery was done to graft skin from the thigh onto the arm.

After several weeks John returned to his village but found that his culture created complications of a different nature.

To the Maasai people, the right arm is used for everything -- butchering a cow, planting a garden, eating -- and the left arm is used only for unclean activities. John had lost his right arm in the crocodile attack. And as a result, according to Tidenberg, the boy will be the last to receive food and the last to receive medical care since he has become a burden to the family and village.

In fact last June, just a few days before the Tidenbergs departed for furlough, John's parents visited them, saying they had a gift for them. Presenting a gift before someone leaves for furlough is not uncommon, he noted.

"We were amazed at their gift," Tidenberg continued. "It was their son. They said they were not able to care for his needs as they should, and we were now his parents."

Tidenberg said he and his wife, Annie, assured them of their continued help and support but that John needed to remain with his own family and tribe. "As we were his new parents, they accepted our decision and took John home," Tidenberg said.

Prior to leaving for furlough, the Tidenbergs were able to get John into the small grade school in the village where he lives. Though he is older, John has had no formal education. The Maasai have been slow to educate their people and it has been only in recent years young Maasai children have been permitted to study, Tidenberg said.

When they returned from furlough, the Tidenbergs visited with John and found him to be doing quite well in school. The head teacher has given him special attention. But lingering physical problems still plague the youngster.

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While John's arm healed quite well from his injury, the bone continues to grow, causing the skin to break open. All the doctors in Tanzania can do, Tidenberg said, is cut the bone as it grows, making it impossible for John to ever get a prosthesis.

In addition to the pain and infections in the arm, John suffers considerable pain in his leg where the skin was taken to graft onto his arm, Tidenberg said. Severe scarring has caused the skin to pull into the groin area resulting in great discomfort.

In June, while in Tanzania to explore the partnership between the Florida and Tanzania Baptist conventions, Jim Goodson, director of Florida Baptists' missions division, along with Cecil Seagle and Hugh Cater of the Florida Baptist Men's department, were told of the youngster's plight.

"We are very concerned about this young boy and his future," Tidenberg told the Floridians. "We wonder about his future if we cannot get him some help outside Tanzania."

The Tidenbergs offered to do whatever they could, even to taking personal vacation, to get John the necessary attention. John speaks no English, so it would be necessary to have an interpreter accompany him.

Upon returning home, Goodson shared what he had discovered in Tanzania with Bill Mason, president and chief executive officer of Baptist Medical Center in Jacksonville. A former Southern Baptist missionary to Tanzania himself, Mason arranged to provide the medical care for John, including a prosthesis (artificial arm).

Tidenberg and John arrived in Jacksonville Nov. 1 to undergo tests for treatment and to be fitted for his "new arm."

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(BP) photo to be available upon request from (BP) central office in Nashville.

Comfort, Christ offered  
to road-weary migrants

By David Winfrey

Baptist Press  
11/24/93

HOPE, Ark. (BP)--On a stretch of U.S. 67 in southwest Arkansas, home missionary Paul Roaten looks out a window from the white-box building that houses the Southern Baptist migrant missions center.

Across the road this morning, kids play outside the government-owned rest stop for farm laborers. Here migrants celebrate the half-way point of their two-day journeys to and from farms by catching a few hours sleep or washing a load of laundry.

On Roaten's side of the road, the missions center offers comfort, clothing and Christ through refreshments, hygiene bags and nightly worship services.

"Our approach here is to present Christian love and see their response to it," says Roaten, 56, a former foreign missionary to Uruguay.

About 2,700 families visited the center last year. Parents can sip coffee while talking to Roaten and others or make selections from the free clothing closet.

Children can burn restless energy through sports or games, much to the relief of road-weary parents who still have long drives ahead.

This year, 340 volunteers from 41 churches in five states worked at the center, which had more than 100 professions of faith.

"As the opportunity opens, then we share the gospel with them," says Roaten, who came to the center in October 1991.

Built in 1972, the Baptist center gets more than 7,700 visits annually, Roaten says. The government's "farm labor center" across the street has 230 beds. It stays open around the clock from March 1 through Dec. 31 and receives more than 25,000 visits annually.

Migrants pay \$3 for 12 hours use of a room with 2 sets of bunk beds, he says. "There will be nights in June they'll have 650 people registered."

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The mission center distributes Bibles and other religious materials in addition to hygiene items and clothing. This year, the American Bible Society donated 1,500 English and Spanish Bibles.

"We try to make sure every family either has a Bible or gets one before they leave here," he says. "We have given out close to 4,700 Bibles and New Testaments as they came through this year."

Roaten, a native of Tupelo, Miss., was an appointed foreign missionary for 20 years when in 1989 his son, David, was diagnosed with multiple sclerosis.

Roaten and his wife, Betty, returned to the United States, where he worked with a church in Texas for nine months and was pastor at Ethel Baptist Church in Mississippi before he learned about the need for a director in Hope.

"My experience with the Home Mission Board actually goes back to 1963," he says, referring to a five-month temporary appointment when he worked with the men's rescue mission in New Orleans before attending seminary.

Aside from living in a different culture, Roaten says it is difficult to find distinctions between home and foreign missions. "Some of the same things we learned or experienced in years of work there in Uruguay we've recognized here."

For example, a swing set in the backyard was hardly used before he had it moved to the front of the property. The reason, he says, was Hispanics are so respectful of personal property that most weren't comfortable being in the center's backyard.

In 1991, the center was highlighted during the Woman's Missionary Union's Christmas in August program. That was a "tremendous help," Roaten says, recalling moving into the apartment behind the center before his wife moved to Hope.

Boxes of toiletries and other items that had been mailed from across the country for the migrants filled the rooms, he says. "I had to move boxes for two hours before I could get anything out of my car."

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(BP) photo (horizontal) mailed to state Baptist newspapers by the Atlanta bureau of Baptist Press. Outlines available in the SBCNet newsroom. Localized versions of the story were sent to papers in Texas, Mississippi, Alabama, Tennessee and Arkansas.

**Administration restores funding  
to international pro-abortion group**

**Baptist Press  
11/24/93**

**By Tom Strode**

WASHINGTON (BP)--The federal government, fulfilling a policy change initiated by President Bill Clinton 10 months earlier, recently gave \$13.2 million to an international pro-abortion family planning organization shut out of United States' funding for nearly a decade.

The U.S. Agency for International Development announced Nov. 22 it had given the money from the 1993 federal budget to the International Planned Parenthood Federation as the first part of a five-year, \$75 million commitment to IPPF.

The USAID action was the implementation of a change made by Clinton on Jan. 22, the 20th anniversary of the Roe v. Wade decision legalizing abortion in the United States. On that date, the president rescinded four pro-life policies, including one preventing funding of pro-abortion organizations such as IPPF.

While the agreement includes language preventing use of USAID funds for abortion-related activities, pro-life organizations contend the grant promotes abortion because it enables IPPF to devote other money to such activities.

"It is a distinction without a significant difference," said James A. Smith, the Southern Baptist Christian Life Commission's director of government relations. "Abortion is Planned Parenthood's No. 1 service, and no matter how the Clinton administration would attempt to say otherwise, it is promoting abortion on demand through this grant.

"This is not at all surprising, even though it is disturbing," Smith said of USAID's action.

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It was the first time since 1984 IPPF had received funding from USAID. That year, the Reagan administration adopted what became known as the Mexico City Policy, which prohibited aid to organizations which perform abortions, provide abortion counseling or lobby for ign governments to legalize abortion. The Bush administration continued the policy.

Under the Mexico City Policy, about 400 international family planning groups complied with the requirements. Only IPPF and the Planned Parenthood Federation of America refused to abide by the policy and rejected the funding.

In a written statement announcing the grant, USAID Administrator Brian Atwood said: "Let me state plainly the view of the Clinton administration: Free and uncontested access to information about family planning and to a range of methods and services is a fundamental human right."

USAID is a federal agency which invests in developmental and humanitarian assistance throughout the world.

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EDITORS' NOTE: The following stories may be used in tandem with a (BP) story "Indian Baptists celebrate Carey, accept challenge to evangelize," dated 11/22/93.

'Crossover India' crosses  
oceans, cultures with gospel

By Brian Smith

Baptist Press  
11/24/93

BANGALORE, India (BP)--The mere mention of the name India conjures up astonishing images and striking contrasts which overwhelmed 210 Southern Baptist volunteers during a week-long evangelistic campaign.

Against the backdrop of a diverse and provocative culture, the volunteers joined missionaries from throughout Asia in a "Crossover India" partnership evangelism project coinciding with the 200th anniversary of pioneer missionary William Carey's arrival in India.

The volunteers, hailing mainly from 26 states and Canada, formed more than 70 teams and worked with Indian pastors and lay leaders, Nov. 3-10. The teams fanned out over nearly every region of the Indian subcontinent, amidst contrasts ranging from the magnificent grandeur of the Taj Mahal to the overwhelming poverty of Calcutta.

In the predominantly Hindu country of nearly 900 million people, they shared the message of Jesus Christ through interpreters in house-to-house visitation, revival meetings in churches and tents, presentations in schools and factories and dedications of homes and church buildings.

They faced a daunting task in the diverse cultural and religious mix of a nation projected to overtake China as the most populous nation on earth by the turn of the century. More than 3,000 distinct ethnic groups speaking 15 major languages and up to 800 dialects live inside its borders.

But more than 45,000 people attended the church meetings and were visited in their homes, with 4,033 professions of faith recorded.

"I suspect there were more because 20 percent of the teams haven't reported," said Bob McEachern, associate director of the Southern Baptist Foreign Mission Board's volunteers in missions department. "And the numbers don't include the schools and going village to village and the other things they were doing."

"The responsiveness of these people overwhelmed me," said missionary Monte Erwin of Hollywood, Fla. "I could hardly believe their readiness. It was almost as if they had been waiting for someone to come and share with them how they could have a personal relationship with Christ."

"Eighty percent of the Hindus we visited accepted Jesus," added Winona Cobb of Amarillo, Texas. "Husbands and wives were saved; entire families came to Jesus. May God hold back his coming until more people in India have had an opportunity to hear the gospel."

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As the teams met each morning to report on the previous day's results, one thing became clear: The people of India are hungry for the gospel.

-- In Chandigarh, former Foreign Mission Board trustee Howard Baldwin of Richmond, Va., presented the plan of salvation through art to more than 300 teen-agers in a school. "I asked them to pray the prayer of repentance and faith in Christ, and they were very responsive. Two girls told me they had gone through 10 years of catechism but this was clearer than anything they had been taught."

-- In Bangalore, Eddie and Rosalyn Price of Oakwood, Ga., held meetings with pastor K. Prasad Rao at Bethel Baptist Church. "We were under a tent in the churchyard and there was a wall out by the street," Price said. "The tent was full and people were hanging onto and looking over the wall. It seemed like everyone in the community wanted to come around."

-- Also in Bangalore, Ted and Vivian Lott of Lake Worth, Fla., worked with pastor Guru Prasad G. at the Sharon Prayer Hall. "He's the best I've ever seen at gathering the people up," Lott said. "He would do things like get five different Hindu families together so we could witness. We had 113 decisions during the visitation in just one morning and 446 for the whole week."

-- In the Bangalore Baptist Hospital, Michael Dean of Fort Worth, Texas, and Jim and Peggy Franklin of Everman, Texas, witnessed throughout the wards and led a chapel service for about 40 patients and family members. "We asked that if anyone wanted to know more about Christ to stay behind, and only two people walked out," Franklin said. "The staff talked to every one of them and there were 24 new professions."

"We would go bed to bed in the wards and it wouldn't be uncommon to see every person in the ward saved," said Dean, pastor of Travis Avenue Baptist Church in Fort Worth.

-- In Bangarpet in the Kolar district of Karnataka state, Monty Richards of McAllen, Texas, served in the Good News Baptist Church. "The first night I preached a simple message of God, and the whole group made decisions," he said. "About 250 people were there, and we had 209 professions of faith. When you preach the Word, it's all-powerful; the Holy Spirit does the work."

-- In Madras, the team made up of John Forrester of Stapleton, Ga.; Alys Daniel of Tampa, Fla.; and Pamela Rodgers, also of Tampa, served in Tamil Baptist Church. "We had a couple come to the service one night, and the man said he was a Hindu leader," Forrester said. "He told me, 'I led people up on a mountaintop to find God but I could not find him. I had no peace in my heart. A friend invited me to this church and I heard Jesus preached. I want to renounce all other gods and give my life to him.' His wife did the same."

Besides witnessing in homes and churches, volunteers found many other ways to relate to people. Margaret Gobert of Hot Springs, Ark., was asked to name a month-old baby. She named it David. Carolyn Shack of San Jose, Calif., enjoyed the same experience. "A young lady who had just accepted Christ asked me to give her daughter a Christian name," Shack said. "I named her Joanne and the mother was very happy."

Terri Willis of the Foreign Mission Board staff and Emily Lenz, both of Richmond, Va., were asked to dedicate a Christian family's coconut tree to the Lord. "It was the first year the tree produced fruit and they wanted me to dedicate the first fruits to the Lord," Willis said. "After the prayer, they took the very first coconut from the tree, cut it in half and gave us each a spoon to eat it. It was really a precious experience."

The challenge in India is great, with Christians comprising only about 3 percent of the total population. However, India has more Baptist churches than any nation in the world outside the United States. "One of the village churches in the Khond Hills has had such an impact that probably half the village is Christian," said Kerry Groce of Axtell, Texas. "With the spirit they have, and if they'll continue to move forward, I think they'll find great success."

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"A 10-year-old girl in Madras went home and told her parents we had the right answer," Forrester said. "She said we had the right god and in 10 years all of India would be Christian. If we all had that kind of motivation truly all of India would be."

"It's not a question of whether I want to go," Baldwin said. "It's a question of 'I must' if I'm going to fulfill the Great Commission. It's the only thing that's really important."

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Smith, staff newswriter at Southwestern Baptist Theological Seminary in Fort Worth, Texas, covered this story on assignment from the foreign bureau of Baptist Press. (BP) PHOTOS (two horizontal, one vertical) mailed Nov. 23 by Richmond (foreign) bureau of Baptist Press. Outlines available on SBCNet Newsroom. NOTE TO EDITORS: The figure of 135 volunteers listed in the outlines on the back of the photos is incorrect. The correct figure is 210.

**Southern Baptists celebrate  
William Carey's ministry**

**By Brian Smith**

**Baptist Press  
11/24/93**

BANGALORE, India (BP)--In November 1793, British pioneer missionary William Carey arrived in Calcutta. In November 1993, Baptists from all over the world gathered in Calcutta to celebrate the 200th anniversary of his arrival.

Although known as the father of the modern missionary movement, Carey wasn't the first missionary in modern times to venture forth from his homeland. He wasn't even the first Protestant missionary to go to India.

Yet his admonition -- "Expect great things from God, attempt great things for God" -- in founding the Baptist Missionary Society has become the motto for the modern missionary enterprise.

Carey worked in India 41 years, leaving a legacy of ministry and social advances in India and the world alike. Christians celebrate him as the father of modern missions but in India he is also revered as an educator, industrialist, agriculturist and promoter of social justice. He founded India's first university, translated the Bible into more than 40 languages, wrote grammar books and dictionaries in Bengali and Sanskrit and introduced the printing press, steam engine and savings bank concept.

His five-acre garden at Serampore was considered one of the finest botanical collections in Asia. He fought against the practices of infanticide and suttee, the burning alive of a woman on her husband's funeral pyre. For these and his many other accomplishments, Carey earned the honor of being called "Friend of India."

Yet for all his accomplishments, the words he spoke on his deathbed echoed his life's commitment: "When I am gone, say nothing about Carey. Speak instead of Carey's Savior."

Four busloads of Southern Baptist short-term volunteers spent Nov. 12, the eve of the anniversary celebration, visiting Serampore College, which he founded in 1818 to train young Indians in both theology and the arts and sciences. They also visited Carey's first residence, now a mission church, and his final resting place, a humble tomb in a corner of Serampore's unkempt cemetery.

While remembering Carey may have brought a rebuke from the "Friend of India," it was an experience the volunteers will not soon forget.

"It made me see what one man can do if he's right where God wants him to be," said Jim Thigpen of Austin, Texas.

"Visiting those places was like walking through history," said Ken Blackwood, pastor of the First Baptist Church in Marvell, Ark.

For Laura Moore of Meridian, Miss., the opportunity to walk where Carey walked was a dream come true. "I've wanted to come to India since I was 16. The Lord finally gave me the chance and I can't thank him enough for it. It's just been tremendous."

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Like many of the volunteers, Carolyn Shack of Hollister, Calif., studied William Carey's life while a seminary student. "I never thought I'd get to see this place or get to see where he is buried. I was very touched and blessed by the whole scene."

In January 1803, Carey started a church in a rented house in Calcutta with just a few friends. By April the meetings had grown to include 200. Three years later, a plot of land was purchased and, on Jan. 1, 1809, the Lal Bazar Baptist Chapel held the first services in its new building.

Now known as the Carey Baptist Church, it was the sight where Adoniram Judson, the first American Baptist Missionary Union missionary, was baptized in 1812.

Betty Sue Drury, retired schoolteacher from Fort Worth, Texas, felt a special connection to the church when she saw a marble plaque on the wall honoring the memory of Judson and his wife, Anne.

"When I saw that plaque, I just began to weep," said Drury, who formerly taught missions in a GA group to Rebekah Naylor, Southern Baptist missionary physician in India.

"The first book my mother ever gave me was 'Through the Gates of Splendor,' the story of Anne Judson. Who would have ever thought that the little girl who got that book would one day stand here, where Adoniram and Anne stood? It was such a moving thing for me."

But far from simply taking a pilgrimage honoring a historical figure's memory, the volunteers ventured to India to honor Carey through a partnership evangelism project beginning Nov. 3. They made up more than 70 teams, working with national pastors and lay leaders to bring the message of Carey's Savior to the predominantly Hindu nation of nearly 900 million people.

In a week of witnessing through home-to-home visitation and nightly church meetings, more than 45,000 people heard the gospel presentation and at least 4,000 professions of faith were recorded. "There wasn't a home we visited where people didn't accept the Lord," said Elvin Norris of Stafford, Ariz. "As we would finish in one place and start toward the car to leave, others would call us over to their homes to share with them."

The partnership gave the volunteers a taste of the hunger for the gospel in India that moved Carey to leave England for Calcutta 200 years earlier.

"My heart goes out to those people," said 82-year-old Monty Richards of McAllen, Texas. "When we were visiting and walking down those little narrow alley-ways, groups of children would follow us. I felt like the Pied Piper. Just think what you could do if you had Vacation Bible Schools and could get those young ones in a nursery, growing up learning about Jesus. That's what discipleship is all about, but how are we going to do it?"

In the Carey Bicentennial Celebrations in Calcutta Nov. 13, Nilson Fanini, pastor of the First Baptist Church of Niteroi, Brazil, echoed Richards' thoughts to the gathering of some 3,500 Baptists from all over the world.

"Who is going to take the place of William Carey? Why did he who had so little do so much, and we who have so much do so little?" Fanini asked.

As a stream of people came forward in response to Fanini's challenge to take up where Carey left off, words attributed to William Carey seemed to reverberate throughout the hearts of the people in attendance:

"If a poor cobbler like me can do great things for God, there is no reason why you cannot do (them) yourselves."

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Chaplains' spiritual boot camp  
includes theological study

By Jon Walker

Baptist Press  
11/24/93

WAKE FOREST, N.C. (BP)--The route to become a military chaplain is as intense as any boot camp: It could even be called a spiritual boot camp.

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For a Southern Baptist to be endorsed by the Home Mission Board as a military chaplain, it not only requires a master of divinity degree, but ordination, two years' experience as a pastor, attendance at a Chaplain's School and miles of paperwork.

It also requires a very unique calling because military chaplains live, train and even go into combat with their units. They can go where the church traditionally cannot, and they provide the spiritual cohesion for any combat unit.

"When you go into battle, your unit has got to be unified," said Gerald Eller, a sergeant in the Air Force during the Gulf War and now an Army chaplain candidate attending Southeastern Baptist Theological Seminary.

"Training alone won't do that: There is a spiritual side that must be pulled together by the chaplain. My experience (in the Gulf War) was I saw many people come to Christ. I saw many people with shallow faith become committed to their Christianity."

Travis Moger, a Navy chaplain candidate and graduating senior at Southeastern, said "one of the things that challenges chaplains is that you minister and witness to people you would never, ever see in church."

While on active duty in the Navy, Moger remembers sharing the gospel with a woman who was in the terminal ward at Balboa Naval Hospital in San Diego, Calif. Because she spoke Spanish, there was a language barrier. Moger was concerned she may not have understood her decision for Christ.

"The next week a friend of mine, who does speak Spanish, spoke with her and he told me she did understand her decision," Moger said.

Within a few days, the woman was dead.

"I was glad that the Lord had used me to minister to her," Moger said.

Moger added there is a "big difference between ministry in a church situation and in the military. I would have people come to me who would never even set foot in a church. They would come to my office wanting to discuss their marital problems or problems with their supervisor. It just creates some incredible opportunities for witnessing, for pastoral care and for ministry in general."

Steve Harris, an Army chaplain candidate and president of Southeastern's Fellowship of Military Chaplains, said Southern Baptist military chaplains face certain difficulties due to their strong biblical convictions.

"Its tough to be evangelical, not impossible but tough," Harris said.

Military chaplains are expected to work with people of all faiths and may sometimes be required to work under unusual restrictions. For example, during Desert Storm the chaplains were asked to avoid any open display of their faith for fear it might offend the Saudi Arabians.

Harris added "military chaplains deal with 18- and 19-year-olds by the hundreds. The military often brings them into a crisis situation and through that they can choose to find Christ."

Another important role for military chaplains is that they provide a moral sounding board for their commanding officers, said Daniel Heimbach, ethics professor at Southeastern Baptist Theological Seminary and a former Navy officer.

"They have a moral authority other military leaders don't necessarily have, and that is becoming increasingly important as the entire society is convulsed by a crisis of moral authority," said Heimbach, who before joining Southeastern's faculty was a Pentagon official specializing in Navy personnel.

The Fellowship of Military Chaplains was started at Southeastern a few years ago to guide chaplain candidates through the appointment process and to discuss topics to help prepare them for their future ministries.

**Baylor regents begin search  
for Herbert Reynolds' successor By Mike Bishop**

WACO, Texas (BP)--Thomas R. Powers, chairman of Baylor University's board of regents, has announced a search committee has been named to recommend a successor to Herbert H. Reynolds, who Nov. 12 announced his retirement as Baylor's president effective May 31, 1995.

"Baylor has prospered and grown in size, stature and international recognition under the outstanding leadership of Dr. Reynolds," Powers said. "While he has established a high standard, we are confident that under God's leadership we will find the right person that will not only keep Baylor true to its historic Christian influences and ideals, but also continue to emphasize excellence in everything we do."

Baylor regent A.W. "Bill" Bailey Jr., chairman of Bailey Insurance and Financial Services of Waco, will chair the search committee. Bailey said one of the committee's first priorities will be making recommendations to the board for the qualifications and profile of the candidate. Bailey said the committee will seek "opinion, counsel and recommendations from all Baylor constituencies, especially faculty, students and alumni."

Other regent members of the search committee will be Oswin Chrisman, a Dallas attorney; Randy W. Ferguson, partner in Texas Associates Insurance in Austin; Ramiro A. Pena, surgeon at King's Daughters Clinic in Temple; Louis O. Satterfield Jr., an attorney in Liberty; Emily G. Tinsley, a Houston community volunteer; and Charles D. Wise, president and chief executive officer of Medical Plastics Laboratory, Inc., in Gatesville.

Other committee members will be Walker G. Harman, president and chief executive officer of Metro Hotels and chairman of the Baylor Development Council; Art W. Coltharp, an Austin economic benefits consultant and immediate past president of the Baylor Alumni Association; Tommye Lou Davis, associate professor of Latin at Baylor; Angus S. McSwain Jr., former dean of the Baylor School of Law; and Martha Lou Scott, dean for student life at Baylor.

Powers, who is chairman, president and chief executive officer of TransAmerica Fund Management Company in Houston, will be a voting ex officio committee member.

Reynolds has been president of Baylor, Texas' oldest institution of higher learning and the world's largest Baptist university, since 1981. Following his retirement, Reynolds will become chancellor of the university on June 1, 1995, with principal responsibilities related to the further advancement of the university with all its constituencies.

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Bishop is Baylor's vice president of communications and marketing.

**Baylor 'Council of 150'  
issues recommendations**

**By Keith Randall**

**Baptist Press  
11/24/93**

WACO, Texas (BP)--The Sesquicentennial Council of 150, a group of business, religious and professional leaders to advise Baylor University as it enters the 21st century, has produced 181 recommendations on all operations and aspects of the university.

The council will present its recommendations to Baylor's board of regents during its January meeting. The Council of 150 derives its name from Baylor's sesquicentennial, to be held in 1995 when the university, the oldest in Texas, celebrates its 150th anniversary.

The council's work involved three two-day work sessions beginning last May. Council members -- about 40 percent of whom had no direct ties to Baylor -- came from several foreign countries and 76 U.S. cities.

Ten task forces studied all areas of Baylor.

Major recommendations include:

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- Increase the number of non-Texans on the board of regents to reflect Baylor's stature as a national and international university.
- Baylor is committed unalterably to its Baptist heritage and should maintain a close liaison with the executive board of the Baptist General Convention of Texas.
- Increase the number of minority and international faculty to at least 10 percent by the year 2000.
- Increase the number of minority students to at least 20 percent of the total enrollment by the year 2000.
- Maintain the Baptist representation of 40-50 percent of the total student enrollment.
- Develop strong academic exchanges between Baylor and higher education institutions in Mexico and Canada.
- Encourage all Baylor students to have a valid passport.
- Require conversational ability in a second language for all students.
- Broaden Baylor's base of fund-raising beyond Texas by seeking additional national and international funding.
- Graduate school enrollment should be increased to 15-20 percent of the total enrollment and contain at least 40 doctoral programs.
- Within the George W. Truett Theological Seminary, seek to raise endowment to \$30 million by 2004.
- Implement a telephone registration system for classes.
- Secure funding by 1995 for the construction of a student recreation facility.
- Permit dancing on campus.
- Seek to employ five full-time, out-of-state recruiters.
- Strive to achieve the announced goal of \$500 million in endowment by the year 2000.
- Enhance communications avenues by establishing a 1-800 number.

"These recommendations have been well thought-out, and each is in the best interests of the university," said Drayton McLane Jr. of Temple, Texas, and chairman of the McLane Group, the Houston Astros and vice chairman of Wal-Mart.

"The one common bond in all of these is money. It will take significant financial resources to fulfill these recommendations."

Baylor President Herbert H. Reynolds, who envisioned the creation of the Council of 150 several years ago, added, "These findings and recommendations are a remarkable achievement by this distinguished group. ... Their hard work will guide Baylor for many years to come."

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Randall is Baylor's director of media relations. A copy of the complete report is available upon request from Baylor's communications department, (817) 755-1961.

Shirley Moore, wife of Arkansas  
Baptist executive director, dies

Baptist Press  
11/24/93

LITTLE ROCK, Ark. (BP)--Shirley Moore, wife of the Arkansas Baptist State Convention's executive director, Don Moore, died Nov. 23 following an eight-month battle with cancer. She was 58.

Funeral services for Mrs. Moore will be Nov. 26 at Geyer Springs First Baptist Church in Little Rock, with burial in Searcy, Ark.

Less than two weeks prior to her death, messengers to the Arkansas Baptist State Convention adopted a resolution expressing their love to Mrs. Moore and pledging to "continue in Christian love to pray for her."

According to Minette Drumwright, director of international prayer strategy for the Southern Baptist Foreign Mission Board, "Shirley Moore has been a bright 'point of light' in my life. No one has been more loving and affirming. Invariably, I have felt uplifted by her very presence."

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"I count every little bit of time I have spent with Shirley Moore as a precious gift," agreed Marjorie Grober, president of the Arkansas Baptist Woman's Missionary Union. "She built others up and always wanted to be all she could be for the Lord. ... I know I am one among many who is a better person for having known Shirley."

In addition to her husband, Mrs. Moore is survived by her daughter, Cindy Spicer of Little Rock; her son, Jeff of Searcy; and five grandchildren. A native of Malvern, Ark., she was the daughter of the late Ray Willie and Nora France Martin Terrell.

Memorials may be made to Ouachita Baptist University, Arkansas Baptist Assembly or the Arkansas Baptist Children's Homes and Family Ministries.

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Don't rely on 'books of men'  
or human reason, Blackaby warns      By Millie Gill

Baptist Press  
11/24/93

LITTLE ROCK, Ark. (BP)--For Henry Blackaby, it can be a struggle to minister in Jesus' name.

"One of the greatest dangers of our day is that ministries are being done by human reasoning rather than divine guidance," Blackaby, director of prayer and spiritual awakening for the Southern Baptist Home Mission Board, told the Arkansas Baptist Convention Nov. 9.

Southern Baptists need to once again use the Bible as their primary source for guidance, Blackaby said. "Southern Baptists are inadvertently using the Bible as a reference book rather than their sole pattern for guidance and ministry," he said. "... when it comes to our ministries we take out the books of men, being led more by the sociologists than the Word of God which indicates the primary and first line of ministry is to the family, then church and finally to the rest of the world.

"I realize Southern Baptists were on the forefront when Hurricane Andrew hit, when the floods struck, when the Kurds had problems, when there was turmoil in Africa or the inner city or the native Indian reservations, yet America is going to hell because we are not studying God's Word for guidance in ministry," Blackaby said. "When his Word is studied and followed, America will be turned around because individuals are seeking to live in a holiness relationship with him."

Such a relationship would have incredible results as God's transforming power is released, Blackaby said. "I can show you from the Scripture and through history that when individuals and churches believed God and set his rule and his lordship first, he himself guaranteed to add everything else to it.

"When we seek God first and walk in his light, acknowledge he is Lord, live in righteousness and holiness and pray earnestly, then he will demonstrate what happens when individuals, one by one, are totally yielded to him."

Blackaby asked his audience, "Is the world seeing God's power or our activity? What clear, distinguishable works has God done in your life and ministry? What do you believe God can do?"

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Ky. Baptists say no to BJC,  
OK study for Bible college

By Mark Wingfield

Baptist Press  
11/24/93

ELIZABETHTOWN, Ky. (BP)--The Kentucky Baptist Convention closed the door on funding one non-convention agency but cracked the door to possible future funding of another during the annual meeting Nov. 16-17.

By a 39-vote margin, messengers defunded the Baptist Joint Committee on Public Affairs, a Washington-based religious liberty agency.

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But by an overwhelming majority, messengers also referred to the KBC executive board for study a request for the KBC to "officially recognize" Mid-Continent Baptist Bible College as a Baptist institution.

In other business, messengers defeated a recommendation to require the election of a layperson as convention president at least once every five years, approved a constitutional change to allow four convention-related schools to add some out-of-state trustees, passed nine resolutions and approved a \$17.86 million Cooperative Program budget for 1994-95.

A near-record number of messengers filled the sanctuary and spilled over into three overflow rooms at Severns Valley Baptist Church in Elizabethtown. Total messenger registration reached 2,153 during the convention.

The Baptist Joint Committee funding was the most hotly debated issue of the business sessions. By a 477-438 vote, messengers rescinded a 1991 action to create a special fund to benefit the religious liberty agency.

Moderates called for the fund in 1991 after the Southern Baptist Convention dropped the BJC from its Cooperative Program unified budget. About 37 percent of all undesignated gifts to the KBC Cooperative Program is sent to the SBC Cooperative Program to fund national and worldwide ministries.

Conservatives, who fought to get the BJC defunded on the national level, opposed any funding of the agency on the state level, arguing in part the KBC shouldn't fund "non-convention" causes.

While closing the door on BJC funding, messengers cracked open a door to allow potential KBC funding for another "non-convention" cause, Mid-Continent Baptist Bible College in Mayfield.

The Bible college has been operated by a consortium of 15 associations in west Kentucky and surrounding states. The school never has been owned by the KBC in the way the convention's five schools currently are configured.

Bill Dodson, a retired pastor from west Kentucky, introduced a motion on the first day of the convention that the KBC "officially recognize" Mid-Continent. Dodson said he spoke on behalf of himself and the executive board of Graves County Baptist Association which encompasses Mayfield.

When the motion was considered the next day, Dodson rose again and moved to refer his own motion to the KBC executive board instead of having messengers debate it immediately.

Dodson said he had discussed his motion with William Marshall, KBC executive secretary-treasurer, and other convention leaders. Upon their counsel, he said, he had decided the motion should be referred.

Dodson said he believed Marshall would facilitate a thorough study of the issue by the executive board.

The motion to refer the issue passed on a voice vote.

The precise intent of Dodson's motion never was made clear, even though one messenger rose to ask exactly what "officially recognize" meant. Apparently, that determination will become the job of the executive board's administrative committee when it meets Dec. 13-14.

The issue carries potential for conflict because of the polarization between moderates and conservatives in the SBC. Although not begun as an alternative school for conservatives, Mid-Continent is known to be a conservative school. And the college's current president, LaVerne Butler, is a well-known conservative leader in the state.

On a related note, messengers to this year's convention approved without discussion a proposal to add up to eight out-of-state trustees to the boards of four KBC-affiliated schools: Georgetown College, Cumberland College, Campbellsville College and Clear Creek Baptist Bible College.

These trustees must meet the same requirements laid out for other trustees and must be elected through the same process.

The recommendation for a constitutional change to require the election of a layperson as convention president at least once every five years was brought by the constitution and bylaws committee. The committee's recommendation failed by a 988-718 vote.

The committee had said the change would ensure rotation of the office between clergy and laity. Opponents of the change said they like the idea of laypeople serving as president but don't think it should be mandated.

Only a few laypeople have served the convention as president in its 156 years. The most recent lay president was Henry Huff of Louisville, elected in 1976.

The 1994-95 budget for the KBC Cooperative Program was approved without dissent. The \$17.86 million budget is a 3 percent increase over the 1993-94 budget. It splits undesignated receipts from Kentucky churches 63 percent to KBC causes and 37 percent to SBC causes, the same percentages in the current budget.

Resolutions passed at this year's meeting spoke:

- against casino gambling.
- against television pornography.
- in favor of the "True Love Waits" sexual abstinence campaign for teens.
- in favor of partnership missions.
- in favor of Habitat for Humanity.
- in favor of ministries to AIDS patients and their families.
- noting the change of leadership at Southern Baptist Theological Seminary in Louisville, commending Roy L. Honeycutt, who recently retired as president, and extending "good wishes and prayerful support" to the new president, R. Albert Mohler.

-- on common ground with Christians. This resolution, presented in response to a statement during the convention from a representative of the Roman Catholic Church, says there are "areas in which all believers can cooperate." It affirms working with other believers in areas of common concern and urges all Christians "to treat all people, regardless of religious persuasion, with kindness and love."

Next year's annual meeting will be at Frankfort Civic Center Nov. 15-16.

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EDITORS' NOTE: A story on the convention's election of officers was in (BP) 11/19/93.

#### COMMENTARY

Your first holidays

-- after the funeral

By Joe Gross

Baptist Press

11/24/93

During the past year, Stan's twin brother was killed in a tragic accident, Marge's mother died, Christine's husband succumbed to heart failure and George and Martha endured the death of their youngest child. Between the holidays last year and the approaching holidays of Thanksgiving, Christmas and New Year's Day this year, many people have experienced the death of someone whom they loved and cherished in a special way.

For those whose loved one has died, this year's holidays will be different. The traditional festive season filled with street and home decorations, special church programs, recorded carols in department stores, parties at work, the arrival of Christmas cards and the task of shopping for gifts amid the crowds may evoke a great sense of dread rather than celebration or joy.

The holidays are a special time of year because they are related both to our culture and our faith. But it is the people we love who cause the holidays to take on unique meanings. The permanent absence of those who have shared previous holidays may create in some persons a desire to skip November and December altogether.

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How grieving families and individuals face the first holidays after a significant loss varies greatly. The same is true of birthdays, death anniversaries and other significant days of the year. Some attempt to act as if nothing has changed. Others seek to ignore the holidays completely. An emotionally healthy and spiritually mature response is most likely somewhere between those two extreme approaches.

If you are among the bereaved, some careful reflections and deliberate planning before the holiday season can do much to lessen any sense of anxiety, fear or dread you might be feeling. While you certainly have no power to change things back as they once were, you do have the ability to constructively cope with your new holiday situation. Consider the following suggestions and be creative in shaping things unique to your life and family.

1) Be aware that holidays and other special days, such as birthdays and anniversaries, will reawaken and intensify your grief-pain. Memories of previous holidays will cause you to hurt and to feel incomplete and sad. These are memories made from hearts of love; embrace your pain, permit yourself to cry and to find times to be alone. But also give thanks for the time you had together. The hurt of grief is real, but the passage of time and the grace of God bring healing.

2) Develop a specific plan for how you will handle each holiday. Such a plan will often require some frank and open discussion with other family members. Many persons are hesitant to discuss a plan for fear of causing other family members to cry or be upset. Remaining open and honest with one's feelings is a key to coming to terms with the loss.

Children do not always handle surprises as easily as adults. They need to know how things are going to be different, what traditions are to be kept or not kept and that it is OK not to be sad all the time. Some older children will want to avoid the holidays, and younger ones may act out their feelings through being overly moody, irritable and uncooperative. Planning helps to maintain open and clear communication between adults and children, and such an approach may help to avoid many problems related to children during the holidays.

3) Seek to be conscious of your expectations and determine if they are realistic. Christmas is one of those wonderful days that is too often loaded with unreal expectations -- even in times when a death has not occurred. You may tend to get caught up in a "Hollywood" or fairy-tale fantasy of how Christmas "should be" as opposed to how your family actually functions. The coming of Christmas Day does not necessarily mean that family members are going to be drawn together full of love and laughter.

Coping with grief during such holidays has the potential of creating even greater stress upon oneself or the family system. The expectations of other family members and friends who are further removed from the pain of your loss can also be problematic. Their plans for you may conflict with your plans and thus create confusion or disappointment between you. All plans need some built-in flexibility, but only you can determine what is best for you.

One good thing about your grief and these first holidays is that most people will be rather gracious and forgiving to you. Should you decide to do something that is very different or "out of character" for you, this is a good time to do it. One widow who previously had been the host and "chief cook and bottle washer" for her adult children during Thanksgiving booked herself on a cruise with two other widowed friends.

4) Avoid being alone on the actual holiday if at all possible. When your grief is deep and very painful, the tendency to avoid others can be strong. Sitting alone during these days can make you more miserable. Hopefully there will be those who, like you, have previously confronted their first holidays and will reach out to you. Take all offers even if you don't feel up to it. Staying around the house alone usually increases one's sense of isolation. This is a time to force yourself to get out and to be with others.

Patti, whose children lived out of state, had enough trust in her friendship with Belinda and Ron to call and invite herself to spend Christmas Day with them. Her presence enriched their day and Patti grew in her self-confidence and hope for the future. The healing of grief requires some risk-taking on the part of the bereaved person, and the holidays provide some relatively safe and healthy ways of taking risks.

5) Resolve to be kind and gentle with yourself. Remember that you already have your emotional plate full during these holidays. The second-guessing that so frequently accompanies grief in the form of "if onlys" and the "what ifs" can cause you to begin to beat up on yourself or to question your sanity. These "ifs" and "onlys" can be compounded during the holidays.

The greatest fear experienced by some is Christmas shopping. The crowds, the music and other noises, the decorations and other symbols may feel overwhelming. Remember that the mere sight of some things may evoke a flood of tears and sadness and may even be accompanied by a sense of shame and guilt. Such feelings are common during this first holiday season.

6) Remember the faithfulness of God and the power of your faith. Let prayer be a ready resource to you in your difficult moments and days. In times of profound grief, many people report they "don't feel like praying." One suggestion is to simply seek to learn to pray what is known as The Serenity Prayer:

"God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."

This season also provides opportunities to explore and to claim the biblical promises of God's presence and care. In doing so, you might wish to visit with your pastor and seek in every way to share these days in the fellowship of your church and Christian friends.

The first holidays after the funeral may or may not be especially difficult for you. In any case, this is a time when your trust in the power of the resurrection of Christ and the certainty of eternal life can be felt at new levels. May this be true for you this year.

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Gross is director of pastoral care and counseling at Baylor University Medical Center in Dallas.

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