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Historical Commission, SBC
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TENNESSEE -- Brotherhood reveals "Men's Ministry" plans to state convention executives.

FLORIDA -- Desperation key to revival SBC President Young says.

MARYLAND -- Bridges of trust built at BCM/D annual meeting.

NASHVILLE -- Editors' note; corrections.

EDITORS' NOTE: Baptist Press will run a major coverage Dec. 6 on Baptist work in Bulgaria and the increasing attacks on evangelicals there, reported by BP's Europe correspondent Mike Creswell. Creswell has visited Bulgaria twice in recent months to cover developments there, accompanied once by photographer Warren Johnson. Seven (BP) photos are being mailed to state papers today (12/3/93) by the Richmond bureau of Baptist Press.

Foreign Mission Board refutes reports it needs no fund increase By Robert O'Brien

Baptist Press
12/3/93

RICHMOND, Va. (BP)--Southern Baptists need to increase their missions giving despite inaccurate reports being circulated that the Foreign Mission Board has all the money it needs in reserve, top board leaders say.

"If such reports were true, we wouldn't have had to cut our home office staff by 37 positions in 1993 because of decreased receipts," said FMB President Jerry Rankin.

Rankin and other top administrators responded after reports circulated at several state Baptist convention meetings this fall that the board has all the money it needs, even if Southern Baptists reduce their contributions.

"Yes, the board does have reserve funds, but they're not nearly enough for an agency like the board with nearly 4,000 missionaries operating on tight budgets all over the world," added Executive Vice President Don Kammerdiener.

Those reserves, plus other funds in temporary investments, have always been disclosed to the public, Rankin said. The board has always reported them regularly to its trustees and the Southern Baptist Convention. He urged interested Southern Baptists to request such information from the board.

The mission board has \$105 million in endowment and contingency reserves, according to Carl Johnson, FMB vice president for finance and treasurer.

It also typically holds -- on a temporary basis -- between \$100 million and \$150 million in cash flow funds, budgeted for specific uses, but sent to the mission field as soon as possible.

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The board invests all funds it hasn't yet spent to gain additional income for missions, much like local churches that place off rings in interest-bearing accounts until they can be spent.

Investment income goes into the mission board's budget unless a donor directs otherwise. This income makes up 7.3 percent of the board's 1993 budget.

As of October, that additional money amounted to enough to support 292 missionaries. If the board reduced its investments, Rankin said, it would jeopardize substantial commitment for the support of missionaries on the field and in retirement.

"Southern Baptists need to continue and increase their gifts if we are to continue to rise to the challenge of spreading the gospel of Jesus Christ around the world," he said.

The board's reserve funds include \$80 million in endowment either designated by donors for perpetual investment or undesignated in bequests from their estates. The board gained its greatest growth in endowment in the 1980s, primarily because of high investment returns and bequests. No Lottie Moon Christmas Offering Funds or Cooperative Program funds have ever been added to the endowment, Johnson said.

Rankin said endowment reserves are a common practice among organizations, including SBC agencies, which want to maintain a sound financial base. He said the board's endowment is relatively low, compared to a number of other organizations in the SBC, such as colleges and seminaries.

The reserves also include \$25 million in contingency funds for major emergencies. The Southern Baptist Convention mandates each agency to maintain a contingency reserve. The \$25 million figure, Johnson said, is less than one-third the maximum amount the board is allowed under SBC guidelines.

The remaining range of \$100 million to \$150 million, mostly budgeted funds in the process of being spent, stay invested only until it is possible to put them to their intended use.

Those funds include such things as approved appropriations not yet spent, contributions for hunger and relief, and budgeted funds such as Lottie Moon Offering and Cooperative Program receipts. "Typically, these funds would remain invested for only several months," Johnson said.

More than 87 percent of the board's \$185 million annual budget -- including all hunger and relief funds and all Lottie Moon funds -- is used in the board's overseas budget as soon as it can be properly spent.

Because the board does most of its work overseas, Johnson said, it takes longer for it to spend some of its funds than any other SBC entity because of varying and complex international logistics, regulations and delays.

"While funds are in the process of being spent, we exercise good stewardship by making our cash flow earn money," Johnson said. "We don't believe Southern Baptists want these funds sitting in non-interest bearing checking accounts while missionaries wait for such things as governmental approval to build a new missionary residence.

"By no stretch of the imagination can the board afford to receive diminished contributions simply because we seek every legal and ethical means to maximize the funds we use to reach the world for Christ," Johnson said.

"Southern Baptists couldn't find better stewardship of their mission dollars than exercised at the Foreign Mission Board," added Rankin, who became the board's 10th president last June. "We appreciate those who have given to make it possible for us to represent Southern Baptists around the world."

**Southern Baptist Foundation responds
to competitive request from SBC agency**

By Herb Hollinger

NASHVILLE (BP)--Trustees of the Southern Baptist Foundation heard reports of asset growth and record income produced for investments of Baptist institutions and agencies but voted overwhelmingly to seek dialogue with a sister SBC agency which is requesting authority for an investment management program.

Meeting in Nashville Nov. 30 and Dec. 1 in annual session, the 34 trustees appeared to be a bit shocked and apprehensive upon learning the SBC Annuity Board had requested a change in its program assignment to include an investment management service. The Annuity Board request, sent to the SBC Executive Committee this fall, basically would give the Annuity Board the right to "provide investment programs and related services that meet the needs of the SBC, its agencies and any other Baptist body, Baptist institution, or individual."

In a nutshell, that's what the Southern Baptist Foundation has been doing since its charter in 1947 as an SBC agency.

As one trustee told Baptist Press, "It's like the David and Goliath story in the Old Testament!" (David being the Foundation and Goliath the Annuity Board.)

The difference in the size of the two SBC agencies is staggering: the Annuity Board has \$4 billion in assets, the Foundation has \$158 million; the Annuity Board produces more than \$1 million in income per day, the Foundation had \$10 million last year; the Annuity Board has 24 managers of various investment funds, the Foundation has three income funds.

And, Donald H. Wills of Dallas, the Annuity Board representative on the Foundation board of trustees, told the group the Annuity Board proposal could produce a controversy, "we, as Southern Baptists, don't need."

"We will both lose," Wills said, "although some competition may be good, I don't know." But, he said the Annuity Board might could do the investment managing with "less overhead" and "higher returns."

Wills suggested the Foundation enter into dialogue with the Annuity Board, even as far as putting the presidents of the two agencies in a room, "close the door and let them work it out and come out with some kind of agreement." Hollis E. Johnson, III is the Foundation president and Paul Powell is president of the Dallas-based Annuity Board.

Contacted by Baptist Press, Thomas E. Miller, senior vice president for public relations at the Annuity Board said, "Dr. Powell was in contact with Mr. Johnson prior to the meeting of the Foundation trustees. The initial direct contact was made after Dr. Powell sought the counsel of Dr. Morris Chapman (president of the SBC Executive Committee). Dr. Powell requested a meeting with Mr. Johnson and is awaiting an appointment. It would be inappropriate to comment on the Foundation action until the two chief executive officers have met.

"We regret the orderly process of communication has been interrupted by the published excerpts of Foundation trustee discussions. The Annuity Board will not use news media as a method of discussion and negotiation with a sister agency," said Miller.

However, what the Foundation trustees did do, on a motion by Frank C. Ingraham, a member-at-large from Franklin, Tenn., was to authorize Foundation officials to work with the Annuity Board and state convention foundations to find an agreeable solution. The motion was passed on a hand vote without dissent although Wills asked to have the record note he abstained from voting.

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The dialogue, however, would have to include five points the Foundation regards as important: (1) There must be a commitment in the management and investment of funds consistent with the highest ideals of Christian stewardship, (2) Confusion and probable competition would necessarily result from the duplication of services from two or more convention institutions at a time when cooperation is needed, (3) Reduction in services would affect operating budget and ultimately services to the SBC and its institutions, (4) A similar request from the Foundation to increase its work in the states previously was denied (by the SBC), and (5) State institutions would be adversely affected.

If all else fails, the motion calls for the Foundation to present its position to both the SBC Executive Committee and the Southern Baptist Convention, itself, if needed.

The SBC Executive Committee representative on the Foundation trustee board said it does appear the Annuity Board request would result in "overlapping of programs."

"The (Annuity Board request) does have the potential for putting the two agencies in direct competition. Is competition good or is it going to bring problems," James T. Roach of Albuquerque, N.M., told the group.

The SBC Executive Committee will consider the Annuity Board's request at a meeting in Nashville Feb. 21-23.

In other action at the Foundation meeting, trustees heard the market value of principal assets managed increased 1.1 percent during 1993 to \$158,512,377, which is \$1,961,667 more than the previous year.

In his president's report, Johnson said, however, the previous year there had been a 22.2 percent increase but the five year average still was more than an 18 percent yearly increase. Most of the asset growth, he said, came from state Baptist foundations.

Johnson said the decrease in the percentage increase was the result of (1) increased competition, (2) increased awareness of investment alternatives, (3) the SBC controversy resulting in fewer gifts being finalized, and (4) the economic uncertainty that creates an attitude to wait to conclude a gift because the donor might need the money.

Johnson told the trustees that income produced during the year for Baptist institutions, agencies foundations and individuals increased \$865,847 over the previous year to a record \$10,083,994.

"This 9.4 percent increase was the result of the previous year's asset growth which more than compensated for the continued decline in both long and short term interest rates," Johnson said.

In addition, Johnson said the Foundation did not cost Southern Baptists any amount but rather was a net provider to the SBC for the Cooperative Program. He said the Foundation received \$291,381 from the Cooperative Program but disbursed \$294,753, undesignated, through the Cooperative Program from trusts administered by the Foundation.

In other action, trustees reaffirmed their response to motions at the 1992 SBC annual meeting on limiting severance benefits. Their response noted the Foundation does not permit severance gifts, luxury gifts or lifetime travel expenses.

The officers were re-elected: William C. Lovell Jr. of Brentwood, Tenn., chairman; Leonard M. Brannan of Chattanooga, Tenn., vice chairman; and Roy L. DePue of Gallatin, Tenn., recording secretary.

During the 1993 fiscal year, operating income exceeded operating expenses by \$10,162, Foundation reports revealed, leaving the current fund balance at \$330,940 compared to \$320,778 for fiscal year 1992.

The Foundation was established to "motivate and encourage the making of gifts, donations and benefactions by deed, will, gift annuity, or otherwise for the advancement, extension and maintenance of the various causes and objects fostered by the SBC." Trustees are representatives of each SBC board, agency, institution and commission, plus 15 members-at-large.

**Court may reconsider Lemon
in new church-state case**

By Tom Strode

WASHINGTON (BP)--The U.S. Supreme Court again has agreed to venture into the hotly contested arena of church-state relations, this time apparently to revisit its standard for determining whether a government activity is an establishment of religion.

The case seemingly will find the Christian Life Commission, the Southern Baptist Convention agency handling religious liberty issues, and the Baptist Joint Committee, the SBC's former church-state representative, arguing opposing sides on maintenance of the court's test on separation of church and state.

The justices agreed to review a case involving the New York legislature's creation of a school district for disabled children in an Orthodox Jewish village. The lower courts have ruled such a school for a particular religious sect is a violation of the First Amendment's establishment clause.

The New York Court of Appeals ruled the legislature's action primarily advanced religion, thereby violating the second part of the Lemon test, the Supreme Court's standard in establishment cases. The Lemon test, which was instituted in the 1971 *Lemon v. Kurtzman* opinion, requires a government activity to pass a three-part standard. In order to avoid being a violation of church-state separation, Lemon says an activity must: (1) have a secular purpose; (2) not primarily advance or inhibit religion, and (3) not foster excessive entanglement with religion.

In its brief asking the Supreme Court to review the case, the school's board of education not only said the lower court's decision misapplied previous court opinions but asked the justices to overturn the Lemon test.

After the Supreme Court refused requests to overrule Lemon in cases the last two terms, it was somewhat surprising the justices agreed to review the case. It takes the vote of only four justices to grant a hearing. Five of the justices have criticized Lemon, some for different reasons.

In two previous briefs, the Christian Life Commission has called for the replacement of Lemon with a test enabling government to accommodate religious expression without establishing religion. The CLC has criticized Lemon for requiring secular purposes and permitting only secular results.

The Baptist Joint Committee has defended Lemon as an appropriate establishment clause standard.

"If the justices wish to affirm the Lemon test, they could have simply refused to hear the appeal," said Michael Whitehead, the CLC's general counsel. "The fact that the court agreed to hear this case shows that at least four justices disagreed with the way Lemon was applied" by lower courts.

"Those who say that this law had the primary effect of advancing religion need to remember that we are talking about the New York legislature and Gov. Mario Cuomo," Whitehead said. "No one will accuse them of being fundamentalists seeking to establish a state-endorsed religion. They obviously did not think this law violated church-state separation."

BJC General Counsel Brent Walker said, "Even if the court does revisit the Lemon test, I'm comforted by the fact that Justice (Ruth Bader) Ginsburg has replaced Byron White.

"The court could analyze the case 'off-Lemon.' Where one denomination is being privileged over all others, the court has ruled that the state must justify that treatment by showing that it is pursuing a compelling interest through narrowly tailored means (*Larson v. Valente*). The facts in this case more closely resemble *Larson* than the typical Lemon case where all religions are privileged," Walker said.

Justice White retired earlier this year and was replaced by Ginsburg. While White criticized Lemon, Ginsburg seemed to support the test in her Senate hearing.

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When he signed the bill creating the school district into law in 1989, Cuomo, a liberal Democrat, said his counsel had advised him it was constitutional on its face. He also said the district "must take pains to avoid conduct that violates the separation of church and state."

The Village of Kiryas Joel in Orange County, New York, consists of Satmar Hasidic Jews who practice cultural separation from the rest of society. It became a municipality in 1977. It has separate private schools for non-disabled boys and girls. Federal and state law, however, require public education be provided for disabled children.

The public school's students are all Hasidic Jews with impairments, but the superintendent is not Hasidic. The seven-member school board contains all Hasidic Jews, but the teachers are all from outside the Hasidic village and teach only secular subjects. There are no religious symbols in the school building.

"The village citizens pay over \$1.4 million in taxes and have a state constitutional right to a free public education for their children," the CLC's Whitehead said. "These citizens also have a right to preserve religious liberty in the education of their children. These citizens should not be required to make a choice between these two rights, if the government can reasonably accommodate their religious convictions."

The case is Board of Education of Kiryas Joel v. Grumet.

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Beer-drinking bar owner
becomes Baptist pastor

By Roger Hesch

Baptist Press
12/3/93

KISORO, Uganda (BP)--Most folks in Kisoro thought Aloys Ntamugabomwe had a perfect job: he owned several bars and enjoyed consuming beer as much as selling it.

But fear of becoming the town drunk, and rumors of a "magic pill" that could take away the desire to drink, led him to another job that seems to suit him perfectly: Baptist pastor.

The transition from heavy-drinking bar owner to preacher, however, was neither direct nor quick.

Ntamugabomwe grew up in Kisoro, a town tucked into the southwestern corner of Uganda between the jungles of eastern Zaire and the mountains of northern Rwanda. The land is fertile, but the dense population measures plots of land in small fields, not acres. Most families own several plots, often widely scattered since the land has been subdivided so often through the generations.

After trying a variety of jobs around Uganda, Ntamugabomwe decided to build bars on the pieces of land he had inherited. The businesses thrived, but he recognized the harm his product was doing to some of his customers.

He also realized his own drinking was getting out of control.

About this time local gossip told of a pill available in Zaire that could make you stop drinking. Ntamugabomwe started planning a trip to Zaire. But before he could leave, an uncle from Zaire stopped in for a visit en route to Bible school in Rwanda. The uncle refuted the rumors of the pill. Zaire was as full of drunkards as anyplace else, he insisted with a laugh.

Disillusioned and still desperate, Ntamugabomwe raised the question again when his uncle came back weeks later on his return trip. Was his uncle certain that somewhere -- anywhere -- in Zaire there wasn't such a pill?

This time the uncle didn't laugh; he sensed the deep need in his nephew.

There is no pill, he said flatly. But there is help to stop drinking: the power of God through Jesus Christ. The uncle led Ntamugabomwe to pray to accept Christ as Savior, then told him God gives power as people pray and study the Bible.

Ntamugabomwe didn't own a Bible, but his wife had one she never read. They began to read it together and pray. Before long his thirst for beer was gone, replaced by a thirst for knowledge about God.

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He wound up moving his family to Rwanda to attend Bible college. After two years he had to return to Uganda after an unsuccessful attempt to get a passport.

In Kampala, Uganda's capital, he met Southern Baptist missionaries and saw that their understanding of Scripture matched his. In 1979, when the Baptist Union of Uganda asked him to begin a church in Masaka near Kampala, he agreed.

His testimony of how God helped him overcome his drinking problem received a ready hearing, and he was successful in the work.

By 1985 the Baptist union was deeply concerned for the southwestern part of the country -- Ntamugabomwe's home region -- where there was no established evangelical Christian witness. Ntamugabomwe's co-workers had been impressed by his maturity and skills as a church starter. When they recommended he return home to start churches, once again he agreed to accept the job.

He had retained his fields and the buildings that once had housed bars. His old friends and former customers became his first converts. The bars reopened -- not for drinking but as places to gather and study the Bible.

For six years Ntamugabomwe and his converts hauled volcanic rock by hand and by bicycle to one plot until a building was ready for the new Kabuhungiro Baptist Church to use.

Today seven Baptist churches worship in the Kisoro region. Four have their own buildings and land and three meet in homes. Seven pastors have been trained in Bible schools; others will begin Bible school or seminary in the next few months.

Ntamugabomwe still has a perfect job: pastor of Kabuhungiro Baptist Church.

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Hesch is a Southern Baptist missionary in Uganda.

Rugged Zambia crusade
leads 945 to faith

By Jeff Brockman

Baptist Press
12/3/93

MONGU, Zambia (BP)--It took four-wheel drive vehicles and boats to get them there, but four Indiana Baptists are glad they made the trip to Mongu, Zambia -- 350 rugged miles west of the capital city of Lusaka.

The volunteers recently teamed with two Zambian Baptists and Southern Baptist missionary Fred Allen for five days of singing, preaching and showing evangelistic films.

By the conclusion of the crusade 945 people had publicly declared a desire to become Christians, and a church was organized in Namushakende village.

No Southern Baptist missionaries live in the area, which is split by the Zambezi River. The difficulty of travel there is one reason most of the residents remain "virtually an unreached people group," according to Allen, who lives in Lusaka.

Mongu Baptist Church was started in 1980 by James Sianga. The Zambian pastor had taken Theological Education by Extension courses in his home church elsewhere and became concerned for the Western Province of the country. Eventually his church commissioned him as a home missionary and he resettled his family in Mongu.

Economic decline in the African country caused Sianga's financial support as a missionary to dwindle almost to nothing. For several years he has had to support his family by making and selling cement blocks.

Yet his congregation has set a goal of starting 12 churches with 5,000 new Baptist members in the next decade.

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Brockman is press representative for Southern Baptist missionaries in Zambia.

Inaccessible to outside,
Nagas welcome Baptists

By Wendy Ryan

NAGALAND, India (BP)--Almost 156 years ago, the Gospel of Jesus Christ changed the Nagas of India from being headhunters.

Inaccessible to the outside world, in the rugged hills of northeast India, there are more than two million Nagas, 60 percent of whom are Baptists. They struggle with poverty and political turmoil, but are aggressively sending out missionaries to their own and other people to spread the gospel of Jesus Christ.

Political insurgency and tribal infighting have almost sealed off the territory of these Tibet-Burmese tribals on the Myanmar border to visitors, especially to Christian leaders and former missionaries who were forced to leave in 1956.

Discovered by the British in the 1830's and finally conquered by them in 1879, the Naga people were divided with more than half in Myanmar. When India became independent from Britain in 1947, Nagaland remained part of India. Since that time, there has been a guerilla movement against the Indian government.

But, through a miracle of God's grace, and as part of the 200th anniversary celebrations of British missionary William Carey, a 13-member delegation from the Baptist World Alliance visited Nagaland, also known as "Baptist country," Nov. 2-9.

It was not until the day before they were scheduled to leave the team learned they had been permitted by the Indian government to visit this restricted area.

In 1986, several Baptist leaders visited Dimapur to celebrate the coming of the gospel to these former headhunters 150 years ago, but it had been 20 and even 30 years since a Baptist delegation had been allowed in places like Mokokchung, Kohima and Impur where the political insurgency is at the highest level.

Led by Tony Cupit, BWA evangelism and education director, the delegation visited churches, schools, hospitals, theological colleges and agricultural schools, all the result of Christian mission work, especially that of the American Baptist Churches USA.

"The history of all tribals in the north begins with the church," said one Naga leader.

Even among the young people, there is much thankfulness to Western missionaries who brought the gospel that transformed Nagas from headhunters to Christians and brought education to their people.

The grandeur of the green Naga mountains, the treacherous bumpy roads, the tense political atmosphere, but above all, the glorious welcomes in song, speech and tribal dance at more than 18 stops made for an historic and unforgettable visit for the BWA team.

The sight of a Baptist church, with cross lifted high on almost every hill in every village, demonstrated the impact of the gospel and the importance of the church among the Nagas.

Tsolie Chase, acting general secretary of the Nagaland Baptist Church council was one of many leaders who welcomed the BWA when the team stopped at Kohima. Last August the BWA welcomed the NBCC, composed of 19 Naga tribal associations with 1,272 churches and 270,000 members, into its membership.

"Visits such as this are so rare in this area," said Chase. "Thank you for the concern and the immense trouble you have taken to reach us in this manner. You have already covered a good length of our rough roads, but this experience can really bring you back to relive the first missionary days of no roads and human communication on these hills."

"Many of us have no chance of visiting a Baptist world meeting," said Renthly Kreitzer, principal of Eastern Theological College in Jorhat. "Seeing you is something like attending a Baptist world meeting."

"We are cut off from the world," said one Baptist pastor. "We cannot go, you cannot come."

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"This is a most important visit for the BWA," said BWA President Knud Wumpelmann. "The Third world is of special concern to the BWA and we want to increase our involvement in Asia, Africa and South America."

"Baptists of the world honor, love and pray for Baptists in Nagaland," said Cupit. "We know of your faith, love for God and evangelism."

"Our lives will never be the same again because God has touched us through you," said Harry Monro, evangelism director for the Baptist Union of Australia.

The team worshipped in many churches. They found them filled to capacity, with more than 70 or 80 percent people under 25. Nearly all of the hymns were familiar, especially as the Naga church treasures hymn such as "Blessed Assurance," "More about Jesus" and "Nearer My God To Thee," taught them by missionaries who can no longer return.

In a few churches, there were evidences that the new Scripture praise choruses like "I will enter his gates with thanksgiving in my heart," had found their way into Naga country.

What did the BWA team learn about Baptists in Nagaland?

The church in northeast India is rapidly growing after several years of slow growth says L.J. Sangma, executive secretary of the Council of Baptist Churches in North East India, the coordinating group for five regional conventions, most of which are made up of Naga tribals.

"In the last two years we have seen miracle growth, especially through the ministry of radio," Sangma said. People correspond to the radio ministries and are then invited to church. He said many Muslims and high caste Brahmins are coming to know Jesus Christ.

"People are coming to know Jesus Christ," Sangma said, "and Baptists are growing in their sensitivity and mission concern. There are more people involved in mission work and more and more educated young people are interested in theological training."

There is a strong missionary concern with each tribal group sending out missionaries to other parts of India and neighboring Myanmar.

According to Baptist leaders, there are more than 1,000 Naga missionaries working in northeast India, Myanmar, Nepal and other places. This missionary work is coordinated in organizations as the Nagaland Missionary Movement, led by Taku Longkumer and the Northeast India Baptist Coordinating Committee.

While it is good that every tribal group wants to send missionaries, there is concern that missionary work is not dominated by ethnic and tribal concerns.

Naga Baptists continue to invest in theological education to meet the growing need of trained leaders for growing churches both in Nagaland and elsewhere.

Perhaps the most moving visit to a theological school was the one made to Oriental Theological College in Dimapur.

Set in the middle of 80 acres of jungle, donated by nearby villagers, OTC is a collection of bamboo and thatched roof buildings that make up classrooms, chapel, principal's office and dorms. OTC is an example of Baptists meeting their theological needs with the available resources.

In its first year there are 20 students, eight of whom are women. Most of the students are headed for missionary service.

"We are proud of our bamboo walls, bamboo thatched roof, mud floors and jungle decorations," said Wati Aier, principal of OTC. "We are doing something special for the king of kings. We are servants in his vineyard."

Aier described the 20 first year students from several Naga tribes as "talented, committed people," a fact evident from their stirring testimonies during a chapel service.

"You are a choice people," Wumpelmann told the students.

"God is with you always," Cupit told them, citing the promise of Jesus that "the Holy Spirit is with us and in us" (John 14).

Aier, himself a Naga, came home to serve his people after 16 years in Chicago where he earned a doctorate from the University of Chicago. He and his wife lead and teach at OTC.

"I was not happy in Chicago, ven though I had everything," he said. "I wanted t come home to serve my people."

Like other parts of the world, there is tribal and ethnic conflict among the Nagas. The bloody conflict between Nagas and Kukis, many of whom are Baptists, is of special concern to the BWA.

While in Calcutta, BWA General Secretary Denton Lotz and Cupit met with the general secretary of the Kuki Baptists who showed them gruesome pictures of people killed in this tribal fighting. He asked the BWA to help mediate this conflict.

There is a great concern that Naga tribal customs which held families together are being eroded by Western culture. Nagas struggle with the same social concerns of alcohol, drugs, promiscuity and AIDS. Because of this Naga women fought for and won a decision that prohibits alcohol from being sold in their villages.

But towering above the political and social concerns is the commitment of Naga Baptists to serve their people and all whom God sends them.

In one of the remotest places of Nagaland, in Impo, is a young, well educated medical doctor, Atsung Aier. He is the only doctor in the village at this Impo Christian Hospital.

With hardly any instruments, no lab, few medicines and away from his family, Aier serves this 30-bed hospital with three nurses. He can only manage 10 patients at a time, but he sees all who come to him.

"I am right here in the middle of the jungle," Aier said, "and I have the challenge to be a Christian and serve here among suffering people."

"In spite of our limitations, many people are healed," Aier said. "God's presence is here among the patients."

And that is true for all of Nagaland.

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Brotherhood's 'Men's Ministry' plans

debuted for state executives

By Steve Barber

Baptist Press

12/3/93

MEMPHIS, Tenn. (BP)--The introduction of "Men Making a Difference" rallies in Memphis and Jacksonville early next year is only the first indication the Brotherhood Commission is eager to move ahead with new options for men's ministries, according to agency president James D. Williams.

The "Men Making a Difference" concept made its public debut at a meeting of state convention executive directors at the Brotherhood Commission Dec. 1.

"These rallies are the first indication that the Brotherhood Commission intends to give strong leadership to men's ministry throughout the convention, and provide materials that tie male development issues and other interests of men together with support for global missions," Williams said.

The one-day events, normally scheduled on a Saturday, will begin with a breakfast meeting featuring a widely-known motivational speaker as a "big-name draw," who will speak on how God has made and continues to make a difference in his life, particularly from his perspective as a public figure.

This will be followed by two-hour seminar sessions in the morning and afternoon. Topics for these "Making A Difference" seminars will include parenting, marital relationships, the Christian man as a business leader, and ministering during the retirement years.

"With a two-hour conference time in the morning and another in the afternoon, you'll just be able to touch on some of these issues," said Russell Griffin, assistant vice president for program services at the Brotherhood Commission. "But our surveys have told us that men don't want to know everything there is to know and don't expect to get that in a conference. What they do want is a place where they can come and break down some of the barriers that have prevented them from discussing, for example, their role as a minister in the marketplace, to (allow them to) open up some conversations and put their hands on some resources."

Griffin added the concept "doesn't ask them to join anything."

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"You don't have to be a member of Brotherhood, or even a member of that (sponsoring) Southern Baptist church to come and participate. In this way, we're hoping these rallies will become an outreach for the sponsoring church."

Laypersons with professional expertise in the various subject areas will be sought to lead the seminars.

To end the day, the men will gather for a "You Can Make a Difference" closing session.

"That's where we will begin to talk about not just what they need in their own lives, but how their lives can make a difference in the lives of others, to help them see their responsibilities beyond themselves, especially their involvement in Southern Baptist missions ministries," Griffin said.

At the meeting with state executives, Williams reiterated his challenge that "it is time for men to step up and give full support to our cooperative missions enterprise."

Douglas Beggs, the agency's vice president of program services, said the commission has been observing the rise of the "men's movement" for some time.

"We had representation at the recent 'Promise Keepers' meeting in Colorado, and we believe Southern Baptist men are ready to be a part of events that motivate and challenge them to a deeper level of personal development," Beggs said.

In October, Brotherhood Commission trustees approved changes in the agency's program statement allowing the agency wider latitude in developing programs and products for Southern Baptist men and boys. The SBC Executive Committee will consider the new statement in February.

The statement gives more attention to Brotherhood's role in helping church members, primarily men and boys, to develop their personal missions involvement while retaining existing Brotherhood programs such as Royal Ambassadors and Baptist Men.

The introduction of plans for men's ministry is the first evidence of the proposed change in the program statement, which must be approved by the Executive Committee and then by the Southern Baptist Convention in June 1994.

The Brotherhood Commission staff provided the state convention executive directors with a comprehensive interpretation of the agency's programs and missions involvement. It was their first-ever gathering at Brotherhood's Memphis headquarters.

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Desperation key to revival
SBC President Young says

By Chip Alford

Baptist Press
12/3/93

FORT LAUDERDALE, Fla. (BP)--Ed Young no longer believes revival begins with prayer.

Instead, the Southern Baptist Convention president says, it starts only when people reach a sense of desperation.

"It begins with desperation and it is from desperation that we will get on a praying ground," Young, pastor of Second Baptist Church of Houston, told more than 400 state missions, evangelism and student ministry directors gathered for annual meetings in Fort Lauderdale, Fla. Preaching from Ecclesiastes 2, he said the sense of vanity and material pursuit lamented by Solomon is common in today's "flat-land kind of culture." But that realization and the resulting hopelessness is necessary before revival can come, he said.

Claiming ministers who practice "biblical leadership" are greatly needed in the SBC, Young challenged those present to commit themselves not only to corporate worship, but also to personal worship of God.

"The greatest need we have is not for evangelism or discipleship, it's for worship," he said. "Without worship, you're not going to have (the other two).

"If we would get deadly serious and disciplined about our personal worship, things would happen and the whole world would say, 'It's the supernatural touch of God,'" he said.

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Young also shared several suggestions for helping churches "come alive" and experience growth, such as:

- discerning needs and meeting them through support groups in the church;
- discerning members' spiritual gifts;
- concentrating on quality;
- emphasizing prayer;
- being open and responsive to constant change;
- teaching and preaching the Bible.

He also discussed several factors which hinder church growth, such as a steady diet of negative preaching from the pastor, a poor location of the church facility, being led by committees which operate on "islands of selfishness," developing a "right-size mentality" that resists significant growth, letting a fear of debt prevent new projects and creating a "threatening atmosphere to non-Christians."

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**Bridges of trust built
at BCM/D annual meeting**

By Ron Chaney

Baptist Press
12/3/93

OCEAN CITY, Md. (BP)--Opposing sides built bridges of trust while messengers reserved disagreements for disputing only two resolutions, on the sanctity of human life and homosexuality, at the Baptist Convention of Maryland/Delaware annual meeting Nov. 15-16, convention observers noted.

Messengers re-elected current convention president Otis Doherty, pastor of Ogletown Church in Newark, Del., for a customary second term. In recent years moderates and conservatives have nominated their own candidates for president. But this year, Russ Priddy, pastor of Colonial Church in Baltimore, and a member of the Conservative Evangelical Baptist Fellowship, nominated Doherty.

Priddy cited Doherty's qualifications for president as a commitment to the Lord, a commitment to family, a commitment to church, a "man of deep concern for lost people."

Messengers elected Howard Edmondson, pastor of Mason-Dixon Church in New Freedom, Penn., first vice president. Edmondson was nominated by conservatives for president at the 1992 annual meeting. While June Holland, current first vice president was nominated for a second term, Bill Warren, pastor of Allen Memorial Church, Salisbury, and a leader in the BCM/D prayer movement, nominated Edmondson.

Warren said he was nominating Edmondson "because I feel led by God to do so."

Affirming "God is answering our prayers for healing," Warren concluded his nominating speech by saying, "I trust Howard Edmondson."

Speaking for Edmondson's nomination, former BCM/D president Homer Carter said "It is a wonderful time to try to build a bridge. Every time you build a bridge you run the risk of it collapsing. But I would rather have tried ..."

Edmondson received 185 votes to Holland's 120.

Messengers adopted an overall budget of \$4,405,123, with \$3,078,000 expected to come from contributions from the state convention's churches. Of that, 41 percent, the same as last year, being forwarded on to the SBC Cooperative Program.

Disagreements among messengers surfaced during the discussion of two proposed resolutions from the resolutions committee. Though messengers passed a resolution on homosexuality, some messengers expressed disagreement with its wording. One messenger attempted to amend the resolution, changing "homosexuality" to "any form of sexual immorality."

Messengers failed to act affirmatively on the sanctity of life. Coming from the resolutions committee, the proposed statement condemned abortion "except to save the life of the mother; and/or in the case of incest or rape." After an amendment to delete the incest and rape exceptions failed, messengers referred the resolution back to committee, effectively killing it.

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In addition to homosexuality, messengers spoke on seven other issues: appreciation of the host church, affirming the Cooperative Program, the Fall Festival of Marriage, ethnic reconciliation, public schools, condemning addictive behavior and state sponsored gambling.

In his president's address, Doherty challenged messengers to serve others in the Spirit of Christ, thereby revealing God the Father in their lives. Doherty quoted the line from John Milton's Paradise Regained: "By matchless deeds express thy matchless sire."

Doherty said those people who know the Lord have been given life so that they may serve others and make God known to them.

Since the citizens of this world do not read the Bible to discover God, they learn of him through what they see in his people, Doherty said.

This year's annual sermon came from Gonzalo Graupera, pastor of Emanuel Spanish Church in Silver Spring, Md. Graupera challenged Maryland/Delaware Baptists on the text Acts 17:66, "these that have turned the world upside down are come hither also."

He emphasized Christianity was a revolutionary movement that changed the inside of lives and people. Jesus had authority. The winds and waves obeyed him. Sinners tried to kill Jesus because they couldn't endure his message.

Messengers elected Graupera as second vice president by acclamation.

James Davis and Rene Olivier were elected recording secretaries.

Unseasonably warm weather welcomed 509 messengers and 92 visitors to the Ocean City resort for the two-day annual meeting.

The 159th BCM/D annual meeting will be held at Ogletown Church, Newark, Del., Nov. 14-15, 1994.

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Baptist True Union correspondents Jane Lippy and Walt Scarborough contributed to this report.

CORRECTION: In (BP) story titled "SBC Cooperative Program gifts down for the month; below budget," dated 12/1/93, please insert the following after the first paragraph:

"However," Chapman said, "Cooperative Program receipts increased each month of this fiscal year. The comparison with November 1992 is skewed by the fact that one state convention gave 95 percent of its total October-November 1992 contribution during the month of November. Now we are comparing a slow growth November 1993 with an abnormally high growth November 1992. Growth for each of the two months of this fiscal year reflects the growing commitment of churches and state conventions to Southern Baptists' goal of getting the gospel to every person in the world."

Thanks,
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