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Chaplain in Guantanamo Bay:
'Ministry opportunity abounds' By Sarah Zimmerman

Baptist Press
8/31/94

ATLANTA (BP)--"Stress runs deep and tensions high" at Guantanamo Bay, Cuba, but "opportunities for ministry abound," a Southern Baptist chaplain reported.

Seven Southern Baptists are among the 39 military chaplains serving in the corner of Cuba where thousands of Haitians and Cuban refugees are detained.

Chaplains and their assistants are working 10 to 12 hours a day, seven days a week, Chaplain Joe Cappar wrote in an Aug. 22 letter to the Home Mission Board's chaplaincy division. Cappar could not be reached for further comment.

When Cappar wrote, 14,616 Haitians were living in Guantanamo Bay, and Cubans were beginning to be assigned there.

Among their many tasks, chaplains lead Bible studies, prayer and worship services. More than 200 Haitian adults have been baptized at Guantanamo Bay, Cappar reported.

"This past Lord's day, we had over 300 (attending services) in one camp alone, gathered under a cargo parachute for shade from the hot Cuban sun -- sitting on cots or picnic tables or standing -- for over two hours of singing, praying, preaching and communion," Cappar wrote.

"Tears filled my eyes as I listened to a Haitian choir sing 'Amazing Grace' while a 4-year-old hugged my leg and fixed his longing eyes upon mine. He hugged even harder as I gently stroked his wiry hair and bony, soft-skinned back.

"Imagine it -- a crusty U.S. Navy Captain and a migrant Haitian 4-year-old sharing the love of Jesus Christ under a parachute in Guantanamo Bay, Cuba."

In addition to meeting spiritual needs, chaplains facilitate communication between military agents and the refugees, assist in processing procedures, work in educational programs, help distribute food and personal items, accompany the sick to medical services and assist with the family reunification process, Cappar said.

Chaplains also minister to the military personnel providing security and helping with daily humanitarian operations, Cappar said.

"We pray God's Spirit will move among the military as he has been moving among the migrants," Cappar wrote.

**Annuity Board closes Short-Term Fund,
announces International Equity Fund**

DALLAS (BP)--The Short-Term Fund, one of four investment funds offered by the Annuity Board of the Southern Baptist Convention, will close in December, and a new International Equity Fund will be added to available choices in 1995, Paul W. Powell, president, announced Aug. 30.

"Most participants have determined that other funds are more appropriate for the long-term accumulation of money to provide for retirement income needs," said Powell. "Total assets in the Short-Term Fund have steadily declined, and we have seen an increasing need to offer the opportunity to directly access non-U.S. equities," he added.

The Annuity Board is preparing notices to each person with accumulations in the Short-Term Fund who will be offered the opportunity to choose transfer of these accumulations to one or more of the remaining Fixed Fund, Balanced Fund or Variable Fund. Participants affected will have until September 30, 1994, to make a decision. After that date, accumulations and contributions without written direction from participants will be placed in the Fixed Fund. Actual net earnings through the end of the month before transfer will be credited to accounts at the end of the quarter, and transactions will appear on the member accounting statement issued in January.

John R. Jones, senior vice president for fiduciary services, said he did not want to characterize the International Equity Fund as a "replacement" for the Short-Term Fund since the characteristics of the two would be very different. "The Short-Term Fund is a very low-risk fund with typically low earnings," said Jones, "while the new fund will carry significantly higher risk and significantly higher earnings potential of international stocks."

All participants in all funds will receive written fund descriptions of all investment funds in time to make asset allocations for January 1995, Jones said.

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**Alabama leaders reach agreement
with Mobile over Nicaragua campus**

Baptist Press
8/31/94

MONTGOMERY, Ala. (BP)--An agreement between two Alabama Baptist State Convention entities and University of Mobile officials has been reached in a dispute over the university's branch campus in Nicaragua.

Last year, Troy L. Morrison, the convention's executive secretary-treasurer, and legal counsel raised questions regarding the convention-affiliated university's new campus in San Marcos, Nicaragua, which is ultimately expected to house 600 students.

At first 10 concerns were expressed, then 17, focusing on three categories:

- 1) Concerns that convention bylaws had been violated by an unauthorized debt.
- 2) Financial concerns.
- 3) Liability concerns.

In special called meetings Aug. 19, the Alabama convention's executive committee and state board of missions ratified the agreement in nearly unanimous votes. University trustees had unanimously approved it Aug. 9.

The agreement was drafted by a five-member subcommittee of the executive committee, in consultation with convention and university officials.

Among points of the agreement:

1) University of Mobile trustees will limit financial support of the Latin American Branch Campus (LABC) to specifically designated gifts and funds generated from the endeavor.

2) University trustees will utilize the \$1.6 million 1994-97 "Campaign for a Better Tomorrow" adopted by the board April 25 to recover all funds spent by the University of Mobile in the development and establishment of the branch campus.

3) University trustees will insulate and indemnify the Alabama Baptist State Convention from liability for the campus, including at least \$10 million in comprehensive general liability/indemnity insurance to protect the university, the convention and their representatives against any claims stemming from the campus.

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4) university trustees will make no representations, implied or otherwise, of any relationship between the convention and the Nicaragua campus.

Morrison urged the board of missions to accept the agreement but noted: "We would not want to be deceived by thinking that a 'quick fix' can be performed on a very complicated and complex issue. That is simply not possible. If problems should develop in the future, we would trust that the Baptist state board of missions would have the courage to deal with them. Certainly, a monitoring of this agreement should be maintained."

Morrison also expressed his understanding that the agreement precludes discussion of the matter at the state convention in November. He pledged to honor that agreement as did other leaders who accepted the agreement on both sides.

"The Aug. 19 meetings in which the agreement was accepted were open, optimistic and decisive," reported Hudson Baggett, editor of The Alabama Baptist. "They broke a year-long deadlock."

The subcommittee, in its draft of an agreement, noted that "Bylaws of the Convention were not observed when this endeavor was initiated and established" by the University of Mobile.

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Compiled by Art Toalston from reporting by Hudson Baggett.

Mohler warns students
to avoid 5 'grave dangers'

By Pat Cole

Baptist Press
8/31/94

LOUISVILLE, Ky. (BP)--Southern Baptist Theological Seminary President R. Albert Mohler Jr., in a fall convocation address, warned students of five "grave dangers to acknowledge and avoid" in their theological studies.

During the Aug. 30 service, which opened the academic year at the Louisville, Ky., school, Mohler cautioned against the dangers of:

- conceiving of theology as knowledge about God rather than knowledge of God.
- sacrificing piety for study.
- mastering Scripture instead of being mastered by Scripture.
- a ministry well trained but unconverted or uncalled.
- a ministry intended for the church but alienated from the church.

Mohler, who is beginning his second year as president of Southern Baptists' oldest theological institution, said theological inquiry should not be lost amid human conjecture.

"You should study the field of theology and give yourself diligently to understanding the discipline, but do not be lost in the midst of much human speculation," Mohler said. "Understand how God has revealed himself and his ways in Scripture and how the believing church has come humbly but truly to know him."

Mohler urged students to build their personal relationship with God by not neglecting "personal devotions, prayer and Bible study."

While academic study should be an act of worship to God, study alone is insufficient for a healthy spiritual life, he said.

Mohler declared that God can be known by practicing scholarship with a reverence for biblical authority. "We must practice that method of interpretation which seeks honestly and faithfully to understand the meaning of the text without denying the full truthfulness of the text," he said.

The Bible, Mohler said, should be interpreted by believers within the context of the Christian community. He lamented that biblical scholarship is frequently performed by scholars "who are distant from the life of the church and hostile to its theological convictions."

The church is also adversely affected by ministers who are "unconverted and/or uncalled," Mohler said. "Make sure of your call to ministry," he exhorted. "That is the confidence which will see you through theological education, and through the joys, trials and sorrows of ministry."

God, not the seminary, makes ministers, Mohler said. "He calls them first to himself through election and the atoning work of his Son, and then into the ministry by the mystery of his call."

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Mohler challenged students to remember their calling to be servants for the church. "Keep the church ever in your mind as you study, as you prepare, as you learn, as you dream and as you go," he said. "We have no excuse for our existence other than as an extension of the ministry of the local church."

During convocation, the seminary installed deans for three of its five schools: Lloyd Mims, dean of the school of church music; Thom Rainer, dean of the Billy Graham School of Missions, Evangelism and Church Growth; and Dennis Williams, dean of the school of Christian education. Rainer and Williams, who are new to the faculty, also signed the original copy of the Abstract of Principles, the seminary's statement of faith since its founding in 1859.

The seminary installed two other professors, William Cromer and Gerald Keown, into endowed chairs. Cromer is the Gaines S. Dobbins professor of Christian education and Keown is the Martha and Talmage Rogers associate professor of Old Testament interpretation.

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Ethnic diversity nothing new
to SBC's first vice president

By Jon Walker

Baptist Press
8/31/94

PHOENIX, Arizona (BP)--Simon Tsoi, elected as first vice president of the Southern Baptist Convention last June, is no stranger to an ethnic mix: His evangelistic outreach as pastor of the First Chinese Baptist Church, Phoenix, Ariz., moves across racial lines to include mission efforts aimed at American Indians and Spanish-speaking congregations. His church even sponsors an Anglo-American mission.

"I love to share Jesus," Tsoi said, "I love to share the glorious Good News, not only with our Chinese people but also with other races."

Along with personal evangelism, missions is a priority to Tsoi, whose short-term mission trips include outreach in Hong Kong, China, Singapore, Malaysia and the Philippines.

Tsoi's grandparents received Christ through the efforts of German Lutheran missionaries in China. His grandfather was the head of the 40,000-member Tsoi tribe, and his grandparents became "the first couple to receive Jesus Christ even though their adult children did not accept the faith with them." One of those adult children was Tsoi's father, who had seven children of his own, six of them boys.

"Because of my father's superstition, every time one of the children became sick he would go to the Buddhist temple for assistance," Tsoi said. "They would give him ashes to be mingled with water and served as medicine."

Five of his father's six sons died, and then his father's wife died also. It was then Tsoi's father accepted Jesus Christ as his Savior. Later, after moving to Hong Kong, God gave Tsoi's father another family.

"So I was born and brought up in a Christian family, although I did not become a Christian until I was in high school," Tsoi said.

Tsoi said he sees the ethnic mix within the officers of the Southern Baptist Convention as a "compliment to God's kingdom;" Jim Henry, an Anglo pastor from Florida, is president; Gary Frost, an African American pastor from Ohio, is second vice president.

"We are the only denomination in the world that has placed so much emphasis on all people, not just Anglo-Americans," Tsoi said. "We have over 8,000 ethnic churches in our convention, and this is a very strong indication that our Southern Baptist people love the Lord and love the people of all races. This year I think it is God's design to show that through such a colorful representation (among the officers of the Convention)."

Tsoi and his wife, Christina, have three sons.

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This story about the Southern Baptist Convention's first vice president, and the one following, initially appeared in the SBC Life publication of the SBC Executive Committee.

SBC second v.p.: Evangelism
extends beyond racial lines

By Jon Walker

YOUNGSTOWN, Ohio (BP)--Although African American Gary Frost, elected as second vice president of the Southern Baptist Convention last June, acknowledges the importance of ethnic symbols, he says his experience has been that Southern Baptists have always received him as a person, not a black man.

"It's obvious that I am black and my other brethren are Caucasian, but that is not the issue: We are dealing with the issue of winning souls for Christ," said Frost, who also has been president of the Ohio Baptist State Convention and is pastor of the Rising Star Baptist Church, Youngstown, Ohio.

"I look forward to African Americans taking part in the Southern Baptist Convention, not as African Americans, but as Christian men and women who love the Lord Jesus Christ. I hope the focus is one body, one Spirit, one hope of our calling, one Lord, one faith, one baptism and so forth," Frost said.

He said he believes the convention's leadership is turning the corner in race relations, although the "'followership' still has a ways to go in terms of reconciliation and establishing relationships with African Americans."

Frost said one of his dreams has always been to go to Africa, so this summer he took 14 members of his church to Uganda.

"Something has always spoken to me and said, 'If we're Christian, and we're really concerned about Africa, then we need to go back there and evangelize.' We are hoping we can be a channel or bridge to getting more African Americans back to Africa to share the gospel of Jesus Christ."

Another major ministry for Frost and his wife, Lynette, is child care. Not only do they have four children of their own, they have opened their home to 42 foster children.

"My wife is a gifted mother," Frost said. "That's her gift, she's a mother."

The Frost's lost their first child at birth, which gave them "a greater appreciation for the sanctity of human life." They are trying to establish a Crisis Pregnancy Center (CPC) in Youngstown.

"This is a difficult assignment in the black community and in an inner-city, urban setting because the needs transcend just telling a young lady not to have an abortion," Frost said. "If you are persuasive enough to convince her not to have an abortion, then you also have to be able to provide the support system that is going to allow her to make it past her crisis. I'm not talking about welfare, I'm talking about empowering people for development and growth."

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Her prayers in Africa focused
on husband-to-be's conversion

By Luana Ehrlich

Baptist Press
8/31/94

DACULA, Ga. (BP)--While Rita Masters was serving as a journeyman in Liberia in 1986 and teaching missionaries' children, the Lord began to impress her to pray for her future husband. At that point, she had no idea whom he might be. However, she began to pray for his salvation.

Only the Lord knew she was praying for Mark Carlton, a 29-year-old machine operator at an AT&T manufacturing plant near Atlanta.

Mark had heard about the Lord at an early age while growing up in Tucker, Ga. "I was raised in the church and participated in church, and my family made sure I was always in church," he recalls. One Sunday, when he was 11 years old, he went forward during the singing of the invitational hymn and said he wanted to become a church member.

"I don't remember any mention of salvation," he says. "There was no change in my life, in my attitude or in my relationship with the Lord."

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At the age of 15, Mark began to experiment with drugs and alcohol. By the time he graduated from high school, he was a heavy user of alcohol, cocaine and other drugs. Unlike many addicts, Mark was not stealing to get money for his habit. He was working for AT&T and simply buying drugs from his friends.

His lifestyle of drug use continued almost a decade. "I knew something was dreadfully wrong," he recounts, "but I couldn't quite put my finger on it." His drug of choice was cocaine and in his late 20s he remembers "I began to suffer blackouts." During those times, he would lose track of whole segments of time, not remembering where he had been or what he had done. "My behavior was becoming more and more erratic," he recalls, "and my job performance was beginning to suffer."

During those lucid moments when Mark was sober he thought, "Normal people don't do these things. Others don't live their lives this way."

A turning point in his addiction came after a long night of partying, doing drugs and drinking. He woke up at a friend's apartment, and they began to talk. His friend's voice held a note of desperation as he asked Mark, "What is the purpose of life? What's going to happen to us?" Mark sensed an utter hopelessness at that point and replied, "I don't know."

Finally, Mark sought help from a company-sponsored program at Peachford Hospital, an addiction and psychiatric facility near his home. He was in the hospital for 30 days and continued outpatient counseling for several months after his dismissal. The program helped him deal with his addictive personality. However, he felt something was still missing from his life.

"I had thought if I could get clean and sober, I'd be happy. But I wasn't. I was still empty." Mark explains. "I had rid myself of this problem, but I still had a problem."

Mark began searching for what would make him happy. He started listening to a Christian radio program and trying to find a church with some answers.

And although he had yet to meet her, Rita, his wife-to-be, was in Africa praying for him.

His brother and sister-in-law were also praying for him, and they invited him to attend Hebron Baptist Church in Dacula, Ga., one Sunday morning. The pastor, Larry Wynn, preached a message from Matthew about the Pharisees, but Mark doesn't remember much about the sermon. However, he does remember there was a certain presence in the worship service.

"There was this Spirit of the Lord in the church," he notes. "It was like a magnet that drew me." When the invitation was given by Wynn, Mark left his seat and came forward. The pastor asked him, "Do you need Jesus?" Mark replied, "I don't know."

A counselor took Mark to the pastor's study and showed him what the Bible says about everyone being a sinner and needing the salvation provided by Jesus' death on the cross. Mark prayed and asked the Lord to forgive him and make him a Christian. At that point Mark relates, "I had a sense of relief and joy. I finally felt complete and fulfilled."

Although Mark had received counseling for his addiction, which had helped him conquer his destructive behavior, he noted a further change after his salvation experience. "The Lord completely removed any compulsion I had for drugs and alcohol. Instead, I had a hunger for his Word and for him. I had a desire to live righteously and I wanted to spend time alone with God every day."

Mark was baptized and became a member at Hebron Baptist. One Sunday, about eight months after his conversion, as he was ushering in the morning worship service, he noticed a young woman, a striking redhead, enter the building. Later he learned she was Rita Masters, a graduate of Mercer University who had recently completed her duties as a Southern Baptist missionary journeyman in Liberia.

Rita began teaching a Bible study class for singles and Mark started attending. They developed a strong friendship which continued when she moved to Louisville, Ky., to pursue a graduate degree in Christian counseling at Southern Baptist Theological Seminary. It wasn't long before their friendship blossomed into love.

In February 1989 when Rita came home to Dacula on a break from seminary, Mark borrowed pastor Wynn's study for a special event. Not only had Mark asked the Lord into his heart in that very room, but Rita had also been saved in the pastor's study five years before Mark's conversion. Now within those same four walls, Mark asked Rita to marry him.

They were married at Hebron Baptist Sept. 9, 1989. The miraculous way the Lord brought the two of them together is not lost on Mark. He quotes from Proverbs 16:9 to explain it, "The mind of man plans his way, but the Lord directs his steps."

Today Mark and Rita serve the Lord together at their church. "We're involved in a ministry now to engaged couples," Mark explains. "It's a ministry for both of us, teaching the biblical principles of marriage."

Mark says he feels the Lord has called him to full-time Christian ministry. "I've committed my soul and my marriage into his hands. He's shown me that he is faithful and he'll supply my needs whatever he calls me to do."

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Ehrlich is a free-lance writer in Norman, Okla.

65-ish volunteers join hearts
with young Tanzanian mothers

By Barbara Denman

Baptist Press
8/31/94

JACKSONVILLE, Fla. (BP)--When Tanzania missionary Annie Tidenburg planned retreats for church women in Dar Es Salaam and Chalinze, she enlisted Florida Baptist volunteers as leaders. After discovering most of the volunteer women assigned to the project were over 65 years old, Tidenburg said "my heart sank."

Life in Tanzania is rough on most people, Tidenburg noted, but one of the retreats would be held in the bush area of Chalinze and the women would be required to camp out. "What if they got sick," she recalled wondering. "What kind of diet will they need and can we do everything we planned or would it be crazy to try it with them?"

"Well, I wound up with five dear ladies who led two spectacular seminars," Tidenburg noted. "We saw doors open that we never could have opened alone."

Tidenburg called the five women "exceptional. They ate everything and never once complained." Their meals included uji (a sweet cornmeal porridge made with water), ugali (cornmeal and water cooked into a mush), rice, beans, gazelle, eland and wilderbeast.

During the second half of the trip, Tidenburg noted, "They lived without water in the hottest humid weather I think we've had in a long time. They camped out in the bush among spiders, bugs and thousands of eyes observing the white ladies. But never once was there a complaint at all."

The team was composed of four women from First Baptist Church of Tavares, Fla. -- Doris Ragan, Evelyn Wade, Margaret Stucky and Carlene Glenn -- and Frances Shaw, associate in the Florida Baptist Convention's Woman's Missionary Union department.

During the first part of their assignment, the women led 16 Tanzanian women in a retreat in Dar Es Salaam, offering Bible studies, drama, a question-and-answer time and illustrations on the Spirit-filled life.

And although they had to speak through an interpreter, Shaw marveled at how the volunteers from Florida and the Tanzanian women found common group.

"I can still recall how I felt when we were singing 'How Great Thou Art,'" she said. "They were young mothers from different cultures, but we were sharing together this common experience in the Lord. We bonded as a group. It was a very rich time."

When the volunteers and missionaries traveled to the bush area in Chalinze, about an hour and a half from Dar es Salaam, they arrived in a place that had no electricity, no running water and mud huts. The church was a mud structure with no windows or doors and only a tin roof and wooden benches.

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Having to set up camp and tents, dig latrines and improvise a shower was not too unusual for volunteer Carlene Glenn. "I've done a lot of backpacking and camping," she explained. "But I thought it was great that the state convention saw the need of having that kind of equipment so that we were prepared."

At least 65 Tanzanian women -- more than were anticipated -- arrived for the retreat that included showing the "Jesus" film and time for sharing, Bible study and making a rag rug.

"It became important to the women that they finished the rug," Shaw said, "so they would have something to take home and show their husbands."

Both Shaw and Glenn expressed their appreciation for the Tanzanian women. "It grieved my heart how little they had by the world's standards," Glenn said. "But I saw the joy especially among the Christians."

"They were hungry, even by Third World standards," Shaw recounted. "Food will always be a problem. The women get their drinking water from a muddy water hole. Even the little girls carried five-gallon buckets of water on their heads."

"Seeing how they served the Lord in such difficult circumstances was good for me especially with as easy as we have it back here," Shaw added.

But just as Tidenburg grew to admire and love the volunteers, they found a renewed respect for the Southern Baptist missionary.

"I have known that a missionary wife working at home has a much harder life than our lives and the conveniences we have, but this proved it once again to me," Shaw said. "We don't have to worry if the water is filtered and whether the electricity is off."

"God did bless us so much by their coming," noted Tidenburg. The Tanzanians begged them to stay. "They just hugged and kissed our volunteers -- very unusual for here -- but there was a true spirit of unity."

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Members, pastor cheer
as church 'splits'

Baptist Press
8/31/94

TROUT, La. (BP)--Fellowship Baptist Church in Trout, La., split recently -- and members were thrilled by the action.

In fact, many of them gathered just to watch the final division. They even invited friends, took pictures, called the local newspaper reporter. After all, they had approved the action, looked forward to it, planned for it. They wanted to be there to witness it. When it was delayed a day, they went home disappointed, then came back the next day to watch again.

Pastor Bill Robertson was on hand each day, shaking hands, visiting with members, even leading a devotional.

Obviously, of course, it was not a typical church "split." It was not caused by an argument or a disgruntled group of members. There were no battle lines drawn, no sides chosen. And ultimately, this split did not result in two churches instead of one, just in one larger church -- literally.

The "split" occurred recently when workers from a Texas firm cut the Fellowship sanctuary in half and pulled it apart as a means of enlarging it.

Such action was necessary because continued growth by the church had reached a point where there just was not enough room for everyone.

Options were explored, including construction of a new building. However, the church eventually decided to renovate and enlarge the existing building.

It was decided that would be accomplished by pulling the church apart to create a 25-foot gap between the front half and back half. Then the gap would be enclosed as an added section of the sanctuary. The move will add 21 new pews and increase the capacity of the building from 300 persons to about 550, Robertson said.

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New carpet will be installed and a few other modifications made as part of the \$175,000 project. The work should be completed within a month.

Then Fellowship members will come together again -- to celebrate a "split" that divided no one.

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Students share the inconvenience
after college loses a dormitory

Baptist Press
8/31/94

LIBERTY, Mo. (BP)--Construction was right on schedule until the evening of Aug. 16, when the "ooze" first appeared.

The women's dormitories at William Jewell College in Liberty, Mo., had been air conditioned. New light fixtures had been installed in all the men's and women's dorms. Bathrooms had been upgraded. Wiring to tie all of the campus buildings into a centralized computer network had been installed in some of the buildings and other renovation projects had been completed.

About \$3 million had been spent over the summer to refurbish the college and now it was time for students to arrive.

The first to move in were football players -- and that is when the problem was discovered.

From the walls of Browning Hall, water began to ooze. Soon the ooze became a cascade on three of the four floors of the freshman men's dormitory. By the time the water could be shut off to the entire building, the dorm had been flooded.

The problem occurred when Browning Hall was connected to a new and larger chiller unit used to cool water for the air conditioning system. Browning was already air conditioned but the new unit had the capacity to cool three dorms and it boosted the water pressure in all the buildings.

Engineers expected to find broken pipes when they cut into the walls the next day. Instead, they found no pipes at all, only rust filings. The pipes had completely disintegrated since the building's construction in 1968. Evidently the water had been running through the rubberized insulation, they said.

Gary Phelps, collegiate vice president of William Jewell College, said the insulation was thought to be state of the art when Browning Hall was built. But it did not allow any moisture to escape -- and it evidently speeded up the disintegrating process. Water pressure buildup caused the rubber insulation to break, causing water damage.

More important than the water damage was the need to replace all the heating and cooling pipes in Browning Hall before it could be used again as a dormitory.

Construction experts said it would take two months working two shifts a day to do the work at a cost of about \$1 million.

But freshmen students were to arrive on campus in 10 days -- on Aug. 27. What would the college do with the 175 male students scheduled to live in Browning Hall?

"We decided to spread the inconvenience among all the students in order to keep the discomfort to a minimum," said Eleanor Terry, senior associate dean of students and director of the freshman year experience program at WJC. "Most every student will be troubled for a time, but by pulling together we can get through these two months."

College officials decided on a series of moves. First, Jones Hall, a 20-room dorm for upper class women, was converted to a freshman men's dorm. Sixty students were placed there, three to a room.

Second, three people were assigned to each of the rooms in Eaton Hall. This move accommodated 102 additional students. Finally, three married student apartments were reserved for 12 male students. Combined, these moves would house the 174 freshman men expected to register this fall.

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The 40 women displaced from Jones Hall go to Simple Hall and Ely Hall, where single rooms were eliminated and specialty rooms were converted to dorm space. Also, a few of the women were moved to campus honor houses where additional beds have been placed. Students will receive rebates on the cost of housing for the time they live three in a room, Phelps said.

By Nov. 1 students should be able to move back into their original housing assignments.

News of the changes received a mixed reception among parents and students. Phelps said parents of entering freshmen were appropriately concerned about where their children would live when notified of the problems in Browning Hall. Most have been reassured the college is doing the best it can under the circumstances, he added, and they are relieved that the three-to-the-room arrangement will only be for two months.

Students generally took the news in stride, but not all. One group of upper class women students picketed in front of Jones Hall to protest the decision to use it to house freshman men.

"Our students have a right to express themselves and we will listen," Phelps said. "But the decision has been made. We have to do what is best for the entire college community, even if it upsets the comfort of some students."

Student body president Ryan O'Hara met with the college's cabinet officers and participated in the decision-making process. He observed that the problem facing the college was not just a male housing problem but a student housing problem. "I am very happy with the decision and the student senate will support it wholeheartedly," he declared.

Phelps observed, "When you lose a whole dorm 10 days before the semester begins, the college does not have a lot of options."

"Hopefully everybody involved will realize that and work together to get through the next two months."

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CORRECTION: In the 8/29/94 (BP) story "Cal Baptist trustees elect fifth president," please change the first date in the fifth paragraph to July 22, not June 24.

Thanks,
Baptist Press

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