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News Service of the Southern Baptist Convention

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94-158

KENTUCKY--Baptist colleges, 2 SBC agencies to strengthen 'World A' efforts; photo.  
MISSISSIPPI--Trustees alter Miss. College ties to state convention.  
RWANDA--Personal attack teaches missionary of dark forces oppressing Rwanda; photo.  
KENTUCKY--Hendricks' theology focuses on God, beauty.  
ILLINOIS--First-Person: Testimony of a foster parent: diapers, heartaches & blessings.

**Baptist colleges, 2 SBC agencies to strengthen 'World A' efforts** By Tim Fields

**Baptist Press**  
9/26/94

WILLIAMSBURG, Ky. (BP)--A consortium of 43 Southern Baptist-related colleges and universities has approved a cooperative agreement with the Southern Baptist Convention's Foreign Mission Board and Education Commission designed to strengthen and expand international education exchange programs.

The coalition of schools, known as Cooperative Services International Education Consortium (CSIEC), has worked with the Foreign Mission Board's Cooperative Services International program since 1987 to coordinate exchange of professors and students and to establish satellite higher education programs predominantly in "World A" countries where missionaries are not allowed or are restricted.

CSIEC currently is involved in about 300 projects with educational institutions in 80 countries, particularly in China, the former Soviet republics and other countries known as World A among Baptist missiologists.

Under the new agreement ratified by CSIEC member schools Sept. 23 at Cumberland College in Williamsburg, Ky., the two SBC agencies will each contribute about \$30,000 per year to help fund an administrator and a clerical person for CSIEC who will operate out of Education Commission offices at the SBC Building in Nashville. The Foreign Mission Board and Education Commission also will help establish and maintain an international computer data bank designed to match up member schools with overseas opportunities.

Other contributions by the two SBC agencies will include the continuation of start-up grants in the amount of \$5,000-\$10,000, funded by the Foreign Mission Board to help two or three schools each year establish new exchange programs, and the use of Education Commission office equipment and staff support in the areas of communications, training, data base management and coordination.

Cordell Maddox, outgoing CSIEC chairman and president of Carson-Newman College in Tennessee, said the two staff members will "operate under the policy, supervision and direction of the CSIEC board" but will be accessible to and will work closely with the Education Commission and FMB staffs. During the meeting CSIEC members authorized their executive committee to serve as a personnel search committee and to poll the members with their recommendations for the new administrator.

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SOUTHERN BAPTIST CONVENTION  
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Provisions of the agreement allow any of the three parties to terminate participation with a one-year advance notice. Provisions also require an automatic re-evaluation of the agreement by the three entities during the fifth year.

Stephen P. Carleton, executive director of the Education Commission, said the agreement is an important part of helping Southern Baptists expand their mission outreach of service and sharing through higher education.

"This agreement will require a major reorganization and reallocation of resources of our small agency in order to assist the schools in this vital missions and education effort," Carleton explained. "The Education Commission is grateful to FMB President Jerry Rankin and to Lewis Myers, vice president for World A strategy, for joining the commission in this effort involving professors and students at Southern Baptist-related colleges and universities and at some of the world's most prestigious educational institutions abroad."

Carleton said the investment of the 43 member schools in CSIEC personnel, students and support is estimated at more than \$1 million annually. "The use of Cooperative Program funds and resources from the FMB and the Education Commission is a wise investment," Carleton said.

Dan Grant, president of CSIEC and president emeritus of Ouachita Baptist University in Arkansas, who has served as volunteer director of CSIEC for several years, said, "This agreement between three Southern Baptist entities is the next logical step in meeting the growing number of urgent requests from the Foreign Mission Board and from educational institutions throughout the world."

Myers, who formerly served as director of the FMB's CSI program and helped establish CSIEC, said, "The increased involvement of Christian higher education institutions in World A has great potential for enhancing the quality of education on our campuses as well as providing unparalleled Christian presence and witness in the more restricted areas of the world."

In an address to members of CSIEC, Myers challenged the colleges and universities to consider expanding their programs in China and starting programs in North Africa where he said there is a critical need for educational exchanges and Christian lifestyle witness.

In a closing address, Mike Stroope, director of CSI, informed members of CSIEC of additional urgent needs in Indochina.

In other action, the CSIEC board elected Bill Williams, president of Grand Canyon University in Arizona as chairman; Ben Elrod, president of Ouachita Baptist University as vice chairman and Lewis Myers, secretary treasurer. Elected members-at-large of the executive committee were Bill O'Brien, director of the Global Strategy Center for Samford University's Beeson Divinity School in Alabama; Ron Midkiff, chair of the education department at Carson-Newman College and ex officio members Carleton and Grant.

Member colleges and universities of CSIEC by states are:

ALABAMA -- Judson College, University of Mobile and Samford University;  
ARIZONA -- Grand Canyon University; ARKANSAS -- Ouachita Baptist University;  
CALIFORNIA -- California Baptist College; FLORIDA -- Palm Beach Atlantic College and Stetson University;

GEORGIA -- Brewton-Parker College, Mercer University, Shorter College and Truett-McConnell College; KENTUCKY -- Campbellsville College, Cumberland College and Georgetown College; LOUISIANA -- Louisiana College; MISSISSIPPI -- Mississippi College and William Carey College; MISSOURI -- Hannibal-LaGrange College, Missouri Baptist College, Southwest Baptist University and William Jewell College;

NORTH CAROLINA -- Campbell University, Meredith College and Wingate College;  
OKLAHOMA -- Oklahoma Baptist University; SOUTH CAROLINA -- Anderson College, Charleston Southern University and Furman University; TENNESSEE -- Belmont University, Carson-Newman College and Union University;

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TEXAS -- Baylor University, Dallas Baptist University, East Texas Baptist University, Hardin-Simmons University, Houston Baptist University, Howard Payne University, University of Mary Hardin-Baylor and Wayland Baptist University;  
 VIRGINIA -- Averett College, Bluefield College and University of Richmond.

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(BP) photo of signing mailed to state Baptist newspapers by the Education Commission.

EDITORS' NOTE: Please substitute the following story for one with the same headline in (BP) dated 9/23/94.

Trustees alter Miss. College  
 ties to state convention

By Art Toalston

Baptist Press  
 9/26/94

CLINTON, Miss. (BP)--Mississippi College's board of trustees amended the college charter Sept. 22 to alter the selection of trustees for the 168-year-old Baptist-related institution, contending the college must distance itself from denominational politics.

Trustee spokesmen likened the action to moves by other Baptist universities like Baylor in Texas and Furman in South Carolina and most recently Samford in Alabama making trustee selection a board responsibility.

Prior to the charter change, the 15 members of the Mississippi College's board of trustees were selected by the Mississippi Baptist Convention at its annual meeting each fall.

Under the charter change, effective immediately, the board will have 24 members, all of whom must be Baptists, with six of them being named by the Mississippi Baptist Convention. Terms will be staggered by appointments to three-year terms.

Four pastors on the board of trustees issued a statement after the action, objecting, "... we deplore this action. We were completely left out of the process of trusteeship. We feel betrayed and violated. We consider both the process and the action totally unacceptable and in no way do we concur with or condone this action."

And the Mississippi Baptist Convention Board executive committee held a special called meeting Sept. 23 after the trustees' announcement. The committee released a statement that, "Everyone was shocked and saddened," noting that no Mississippi Baptist Convention officials had any prior knowledge of such possible action. The executive committee said it will continue "closely monitoring events and prayerfully considering our position. We will keep Mississippi Baptists informed as events unfold, but have no further statement at this time."

The college reported revenues of nearly \$29 million for the 1993-94 academic year; the Mississippi Baptist Convention, meanwhile, has budgeted more than \$2 million in 1994 for operating and capital expenditures at the college, located in Clinton near Jackson.

Board chairman Harry Vickery of Greenville, Miss., acknowledged in a prepared statement the trustee vote "was not unanimous," but contended denominational politics weighed as the primary factor in the trustee takeover of the trustee selection process.

"For several years, we as trustees have felt the uneasiness among Baptist institutions and Baptist churches that unfortunately are affected by denominational politics," Vickery said. "Our charter did not protect the institution sufficiently from outside influences. The trustees felt that it was our responsibility to provide the necessary insulation for Mississippi College from the potential actions of various factions that could compromise our ability to serve all Baptists."

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Vickery described the legal side of the trustee action by saying, "Mississippi College was organized in 1826 as a self-contained, legal, non-profit corporation. Consistent with Mississippi law applicable to nonprofit corporations, the board of trustees exercised its power to change the charter of the corporation to modify the selection process for the board of trustees."

College President Howell Todd was not apprised of any trustee selection discussions prior to his hiring March 15, Vickery acknowledged in his statement.

"He was informed of the board's interest only in recent days, when we asked him not to take a position," Vickery stated. "We did not want anyone on any side to be critical of him, since this decision was not his and he had no part in it. He indicated he would abide by and support whatever action the board approved."

Among other reasons Vickery cited for the trustee takeover of their selection process were financial pressures and an interest in expanding its influence in adjacent states.

Fund-raising is crucial to any college, Vickery said, and the trustee board must have "the leading Baptist business people ... to leverage the much needed support for the College.

"Our support from the Mississippi Baptist Convention has been steadily dwindling as a percentage of our general budget," Vickery continued, "and this has required our aggressive pursuit of outside finding to keep the cost to the Mississippi Baptist student reasonable."

Vickery devoted several paragraphs to his contention that the action "was taken to ensure that Mississippi College can remain true to its Baptist heritage and tradition of serving all Mississippi Baptists and their churches by distancing the college from denominational politics."

He also asserted, "We hope that no one will interpret that action as distancing us from the Mississippi Baptist Convention -- nothing could be further from the truth. ... We are no less Baptist by this action, and no less committed to Baptist churches and their pastors. Anyone observing campus activities, or classroom sessions, will see no difference in operations or policies, because there will be no difference."

And: "The lay members of Mississippi College's board have not engaged in any of the denominational politics in the national or state convention. We do not consider that our role as trustees."

The statement by the four pastor members of the committee was signed by Jimmy Porter, pastor of First Baptist Church, McComb; Gordon Sansing, pastor of First Baptist, Vicksburg; Frank Gunn, pastor of First Baptist, Biloxi; and Eddie Hamilton, director of missions, Hinds-Madison Baptist Association in the Jackson area.

The full statement of the pastors' objections to the trustee action reads:

"1. Process of trusteeship was violated. Eight elected members, two honorary members, and attorneys were involved in the decision for the above action to the exclusion of the remainder of the board. None of the pastors on the board had knowledge of the action prior to the board meeting on September 22.

"The entire board, including the ministers are elected by the Mississippi Baptist Convention and are given the trust of its institution and should be allowed to function as trustees.

"2. This action is a violation of Baptist polity. No institution has been authorized by the Mississippi Baptist Convention to select its own trustees either in part or totally. This decision should have been a Mississippi Baptist Convention decision and not the decision of 10 men. This decision violates the trust of all Mississippi Baptists.

"In conclusion, we deplore this action. We were completely left out of the process of trusteeship. We feel betrayed and violated. We consider both the process and the action totally unacceptable and in no way do we concur with or condone this action."

The full statement of the Mississippi Baptist Convention Board executive committee reads:

"The Executive Committee of the Mississippi Baptist Convention Board is, of course, vitally interested in Mississippi College. No one on the Executive Committee or the Executive Director or the President of the Convention had any prior knowledge of the decision made by the Mississippi College Trustees. Everyone was shocked and saddened. For 168 years, Mississippi Baptists and Mississippi College have worked in cooperation and harmony, we desire that relationship to continue. We are closely monitoring events and prayerfully considering our position. We will keep Mississippi Baptists informed as events unfold, but have no further statement at this time."

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Williams Perkins contributed to this article.

**Personal attack teaches missionary  
of dark forces oppressing Rwanda** By Bob Carey

Baptist Press  
9/26/94

RUHENGERI, Rwanda (BP)--Stan Lee stood in a half-finished church in Ruhengeri, Rwanda, looking at the tall grass and missing tin roof.

For six years he dreamed of building this church. In March of this year, construction finally got under way.

But grass has sprouted inside the walls in the more than five months since the construction effort ceased. The tin for the roof had been scheduled for delivery April 7. On April 6, Rwanda's president was killed in a suspicious plane crash -- and the mass extermination of Tutsi tribe members by gangs of the rival Hutu majority began in this small East African country.

Lee's plan of celebrating Easter in the new church this year was dashed as he and other Southern Baptist missionaries joined the flood of refugees driven out of Rwanda by the violence.

Many of the Ruhengeri believers have fled to Goma, Zaire, fearing reprisals from the Tutsi-dominated Rwandan Patriotic Front, which has claimed control of most of the country after routing the Hutu-controlled Rwandan army. In recent weeks several of the church members have come back to Ruhengeri, seeking a return to normalcy in this beautiful mountainous country. Lee, now working to aid Rwandan refugees in Goma, Zaire, recently made a brief trip across the border to survey the area.

Lee's vision of having a place where people in the area could worship began in 1988, when he was assigned to northwest Rwanda.

In the beginning, there were no Baptists in the area. Lee began working individually with Rwandans. Before he left for a three-year leave of absence in late 1989, there were 35 new Christians.

"No one had wanted to go to Ruhengeri," Lee said. "All my friends told me that the people there were different. They warned me to be careful and not go out at night."

At Ruhengeri, he soon found out what his friends had meant. It's not uncommon for bodies to be found mutilated in a form of demon sacrifice. Lee has no doubt that he -- and his family -- came under spiritual attack.

"My (college-age) son was away at school and began to get involved in drugs, drinking and demonic activity," the missionary explained. "My wife and I didn't know what was going on. We just figured he was having a hard time."

They decided to take a leave of absence and return to Fort Worth, Texas, their U.S. home base, to be with their son. It turned into a three-year struggle.

During that time, the Lees and their daughter faced physical and verbal abuse from their son. They sought psychological help for him, and for a time medication helped calm him. But his anger remained violent and unpredictable.

One day he attacked his father, breaking his nose and injuring his neck. As his son continued raving, Lee finally cried out to God and ordered Satan out of his house. His son suddenly became quite and returned to his room.

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It was then that Lee began to read and study about demonology. He soon realized that, as the head of the house, he had control over spiritual forces there.

"When my son would begin to hear the voices (of demons), I would pray for him, rebuking them," Lee said. "He would ask me to pray for him when he felt it coming on. We could stop it if we got to it in time.

"I came to realize that my son's problem came from my own rebellion. At the time he began to have problems, I was having problems with the church leadership in Rwanda. By not being in submission to my authorities, I tore down a wall of protection and allowed Satan a way to reach my family."

When the Lees returned to Rwanda, his view of the situation in Ruhengeri had changed.

"I realized we were in an incredible spiritual battle in Rwanda and that there was a territorial spirit, called Nyabingi, who ruled that part of Rwanda," he said. "After my experience with my son, I learned about Nyabingi and realized that she did not want us to be working in Ruhengeri."

The cult began about 400 years ago, when an empress named Tamari ruled what is now northern Rwanda and southern Uganda. When she died, followers began worshiping her spirit, which they called Nyabingi. The cult is historically violent, anti-white and anti-Christian.

In Ruhengeri, cult followers of Nyabingi had a special tree where they came every April to worship. The tree became sacred to the cult more than a century ago, when a woman who claimed to be possessed by the spirit of Nyabingi would sit and tell people about their future or things no one else would know.

Despite the spiritual oppression, the church in Ruhengeri grew to more than 600 members. Church services were held in the Rwandan pastor's yard. Lee's vision was coming to fruition.

The pastor purchased some land for the church building -- less than 50 yards from Nyabingi's tree.

"When I went to visit the site I was surprised to see they had chosen one so close to Nyabingi," Lee admitted. "But what better place to have a church than at the gates of hell?"

Just two weeks before the mass killing in Rwanda broke out, Lee was preaching in Ruhengeri. He told the believers they "needed to be prepared for God's hand of justice to allow Nyabingi to have her way in Rwanda" -- just as Israel was invaded by the Assyrians and others in Old Testament times.

"When I talk to Rwandans about Nyabingi, they are surprised that a white man knows so much about their secret worship," Lee explained. "They become embarrassed and uncomfortable. Unfortunately, we have people who on Sunday morning are in the Baptist church and on Sunday evening are involved in sacrifices to Nyabingi."

Now Lee is praying Rwanda will have a revival like one that occurred 60 years ago and spread across Africa. So are others. After their evacuation from Rwanda in April, all 11 Southern Baptist missionaries assigned there issued an urgent call to united prayer for Rwanda -- and against the demonic forces they believe are behind the bloodshed there.

"God has moved Nyabingi out of Rwanda. She has settled in Goma, Zaire. You can feel the spiritual oppression in the camps. It is extremely strong," said Lee.

"The Rwandans need to put aside their tribal hatred and come under the authority of Christ and his love for all people. If the Hutus and the Tutsis can realize Christ has called us to forgive and follow him, then this can be the beginning of a revival that could sweep Africa."

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For now, Lee is preparing the supplies and workers necessary to complete the church in Ruhengeri -- and see the cult that has ruled Rwanda toppled once and for all.

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Carey, a writer/photographer with the Southern Baptist Brotherhood Commission, recently accompanied several missionaries on a brief trip into Rwanda while covering Southern Baptist work with Rwandan refugees in Zaire. (BP) photo (horizontal) mailed to state Baptist newspapers Sept. 23 by Richmond bureau of Baptist Press. Outline available on SBCNet News Room.

Hendricks' theology  
focuses on God, beauty

By Pat Cole

Baptist Press  
9/26/94

LOUISVILLE, Ky. (BP)--Southern Baptist theologian William Hendricks finds more truth in comeliness than controversy.

After 37 years of teaching theology in three Southern Baptist seminaries, Hendricks is not unacquainted with rancorous debate about life's most ultimate questions. However, Hendricks, who will retire Dec. 31 from full-time teaching at Southern Baptist Theological Seminary, Louisville, Ky., sums up his philosophy this way: "When you cannot agree upon truth then lean into goodness and learn from beauty so that you can approach truth in a new way."

That statement is a guiding light of Hendricks' theological perspective. It also serves as the motto for Southern Seminary's Center for Religion and the Arts which Hendricks directs.

In his effort to link theology and art, Hendricks has found receptiveness among his students and in some churches. He frequently visits churches conducting seminars that relate the Christian faith to the arts. "The arts began in the church and it's time they return there," he stresses.

Many people hunger to find theological significance in their own creations and in the artistic work of others, Hendricks observes. "There is an enormous response on the part of the laity who are already involved in arts or crafts but did not think that was part of their religious service to God."

Hendricks believes God intends for humans to find the divine in art.

"Beauty in all of its expressions is the first of God's ways with creatures ...," he explains. "Beauty, truth and goodness all rest in God, so they're all eternal. But, as it pertains to creation and humankind, we observe beauty before we learn to talk about goodness and conceptualize truth."

Hendricks recalls his own search for beauty and God began at age 7 on the day of his father's funeral. He says he found beauty in the programs of the public schools and God through his church.

It was not until after 20 years of seminary teaching that he began to put his quest for God and beauty together "under the aegis of theology."

"Early in my career, rational and historical perspectives occupied my attention," he says. "I have now much to my delight added the affective to the cognitive for a more complete understanding of the interface between theology and life."

At Southern Seminary, Hendricks has developed several new courses in religion and the arts, including travel courses to major cultural centers. He also designed a doctoral degree program with a concentration in religion and the arts.

While aesthetic theology has occupied Hendricks' scholarly interest, the field has not held his exclusive attention. His versatility and creativity as a speaker has put him in high demand on the denominational meeting circuit as well as in the pulpits of Baptist churches.

Hendricks also has written eight books on diverse topics, including "The Letters of John: Tapestries of Truth," "The Doctrine of Man," "A Theology for Children" and "A Theology for Aging."

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Hendricks describes his books as popular works written for lay people. In retirement, however, he plans to complete a major scholarly work on aesthetic th ology. "I've facetiously said that only God will understand it, but that's all right," he says, "I'm writing it for God."

While Hendricks has reached the customary retirement age of 65, the word "retirement" is a misnomer for the next stage in Hendricks' life. He will step down as director of the seminary's doctoral program and his teaching load will lighten. However, his writing project, speaking engagements and classroom duties promis to keep him occupied.

He will teach through the spring of 1995 at Southern Seminary as a senior professor and then go for a year's teaching at Golden Gate Baptist Theological S minary in California. After his stint at Golden Gate, he will return to Southern for additional teaching responsibilities.

Hendricks estimates more than 10,000 students have sat in his classrooms at Southwestern Baptist Theological Seminary in Texas (1957-77), Golden Gate Seminary (1978-84) and Southern Seminary (since 1984). Although he has been involved in many pursuits, Hendricks has retained his love for teaching and "those special, unanticipated moments of discovery" in the classroom. His greatest joy, he says, is "to see my students succeed."

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(BP) photo available upon request from Southern Seminary.

#### FIRST-PERSON

Testimony of a foster parent:

diapers, heartaches & blessings By Janice Crawford

Baptist Press

9/26/94

BENTON, Ill. (BP)--My husband, Allen, and I have been foster parents for the Baptist Children's Home of Illinois the past six years. In 1988 after a great deal of debating and discussion, we took a leap of faith and began providing foster care for newborn black infants who needed a home until adoptive homes could be found for them.

Now, six years later, I can honestly say that after 18 foster children, many sleepless nights, thousands of diaper changes, almost 2,000 cans of formula, lots of worry, a great deal of heartache and one terrible tragedy, God has blessed our family far beyond our greatest imagination!

I should explain.

First, let me say that we are by no means perfect. So many times we find ourselves wandering so far away from God. Then, somehow God brings us back to reality by blessing us in a way only Christ can do.

Once these foster babies are placed in our home, they become a part of our family. We love and care for them as if they are our own children. You can imagin then the heartache we feel after four or five months knowing that they must leave. Just when we think we can't handle saying goodbye again, God somehow reaches down and touches us, giving us strength.

In most cases these babies are adopted by couples who can't have children. They have waited years to have a baby to call their own. The joy on the adoptive c uples' faces when we first hand them their new son or daughter far outweighs all the heartache of saying goodbye.

In 1989 God blessed our family with perhaps the greatest blessing of all. He saw fit to allow us to adopt a beautiful baby girl. This also was a leap of faith for our family. Our son, Chris, was already 16 and our daughter, Valerie, was 9. We thought our family was complete. We were soon to learn that God had different plans for us.

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Our daughter, Kelsey, was three days old when she was placed in our arms the very first time. Suddenly we knew exactly how the families who adopted our foster babies felt. Also, we knew somewhat how birth parents feel when they allow strangers to adopt their babies. At least we know what it feels like to say goodbye to a baby after loving and caring for him or her for several months.

In May 1991 our family suffered a terrible tragedy. The three-month-old baby boy who lived with us in foster care died suddenly while sleeping. Our world came crashing down. The months that followed were a nightmare. Even though we were assured by doctors that the circumstances of his death were beyond anyone's control, I still felt personally responsible. After all, he had been placed in our home for us to take care of, and I had let him die! I kept telling myself that I should have noticed something was wrong. Why didn't I see he was sick? If only I had checked on him sooner. I questioned my ability to care for children, and I questioned God.

We quit providing foster care. I wasn't about to risk letting it happen again. Never! But it wasn't long before I felt God tugging at my heart. There were babies out there who needed a home. I resisted for six months before I finally gave in and trusted God to help our family begin providing foster care again. It was so hard, and we were scared to death! With God's help and lots of prayers and support from the children's home staff, as well as our family and friends, we were able to enjoy being foster parents again.

Yes, God has truly blessed our family. It's amazing how God turns heartache, sleepless nights, worry and tragedy into wonderful blessings. As for those thousands of diaper changes, well, what can I say? I guess it just goes along with the territory!

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Crawford is a member of Immanuel Baptist Church, Benton, Ill.

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