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**HMB approves state study report,  
elects Native American to key post**

**Baptist Press  
12/15/94**

**By Martin King**

**ATLANTA (BP)--**Directors of the Home Mission Board approved a six-month study of its relationships with state Baptist conventions and elected Russell Begaye to direct the board's large ethnic missions program.

Meeting Dec. 14, the board also appointed 26 home missionaries, approved a 1995 budget of \$86.7 million, 6 percent less than 1994, and defeated a request to prohibit HMB staff from submitting recommendations for the agency's board of directors.

The report of the board's special state study committee was overwhelmingly approved. The study offers 14 recommendations, including acknowledgement that "state conventions and fellowships are full partners in home missions work" and a pledge to "build relationships that foster mutual trust." It also "strongly encourages those using alternate channels for funding home missions to renew their support through the Cooperative Program and the Annie Armstrong Easter Offering."

The committee was requested in June to study how the board should cooperate with state conventions that send designated funds to the Cooperative Baptist Fellowship or other non-SBC entities.

Board Chairman Bob Curtis, a pastor from Ballwin, Mo., said there was a tremendous misconception about the intent of the committee. "We want to strengthen relationships and will not be a party to any body or any entity or any individual or philosophy that attempts to tear down the Cooperative Program support system."

Board member Greg Martin, a pastor from Long Beach, Miss., who requested the study, said he was satisfied with the report.

During brief discussion of the report, Roger Gorby, board member from Virginia, asked whether a recently formed group of conservative Southern Baptists in Virginia "can sign a cooperative agreement with the Home Mission Board and thereby have the right as any state convention to receive funds helping us start conservative Baptist churches in Virginia."

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Lewis said the board works with any church whose messengers are seated by the national convention, but hesitates to initiate a relationship that creates or is perceived to create division. "We will wait until a group is well established. At that time, we would consider missions support," Lewis said.

Native American Russell Begaye was chosen as director of language church extension, one of the largest Home Mission Board programs. A native of Shiprock, N.M., Begaye began his home missions career as a summer missionary in 1973. Since 1980 he has served as a national consultant and assistant director of the language church extension division.

Begaye graduated from the University of California at Los Angeles where he later served as a teacher and research assistant. He earned his master's degree from Southwestern Baptist Theological Seminary and was pastor of Fort Worth Indian Mission, Fort Worth, Texas, for three years. He succeeds ethnic missions pioneer Oscar Romo who will retire at the end of the year with 46 years home missions service.

Directors also elected Jean White as associate director of church and community ministries. She has been church and community director for Catawba River Baptist Association in North Carolina since 1989. Born in Newport News, Va., she has served as a medical missionary in Yemen, a nurse practitioner and youth director.

In other business, board members defeated a request from director Wyndham Cook, Magnolia, Ark., to prohibit the HMB "president and staff from participating in suggestion of specific individuals for service on the HMB board of directors." Cook said such involvement could lead to a division of trustee allegiance between the staff who nominated them and their SBC constituency and thus violate SBC by-law 16(5). That provision states persons nominated as SBC agency trustees "shall represent the constituency of the convention rather than the staff of the entity."

Lewis acknowledged he submitted suggestions to the 1994 SBC Committee on Nominations upon request of its chairman, William Bell of Dallas. "I appreciated the opportunity for input and responded with a list of persons supportive of home missions and who I felt would serve the agency well," Lewis said.

None of Lewis' suggestions were included in the committee's nominations, a fact he said shows the process is functioning as intended. Cook told Baptist Press several persons nominated by other agency heads, however, were nominated by the committee and elected by the SBC.

The motion failed 15 to 41. Cook said he would prayerfully consider pursuing the issue with the SBC Executive Committee.

The board voted to send a copy of the "Report of the Presidential Theological Study Committee" to missionary and HMB staff candidates. The document will be "an interpretive guide for a clearer understanding of Article I of 'The Baptist Faith and Message,'" according to the board's action.

The report was approved by messengers to the Southern Baptist Convention annual meeting last June and commended to SBC agencies. The HMB is the only SBC agency to date to take action on it.

The document will help the board's personnel committee deal with questions concerning statements of beliefs from missionary candidates or potential staff members, said Stephen Swofford, pastor of First Baptist Church, Rockwall, Texas, and a member of the HMB personnel committee. Lewis said the report is not to be used as a substitute for Baptist beliefs outlined in The Baptist Faith and Message or as an additional statement of faith. Rather it is intended to provide a clearer understanding of The Baptist Faith and Message, he said.

Along with Romo, nine other retiring staff members with 223 total years of home mission service were recognized at the board meeting. The retirees, their current position and how long they served the Home Mission Board are: Everett Anthony, director of the office of metropolitan missions, 16 years; J.C. Bradley, director of the office of associational administration, 19 years; Bill Donovan, director of institutional and business industrial chaplaincy, eight years;

Beverly Hammack, director of missions ministries, 34 years; Harold Hime, associate director of church and community ministries, 11 years; Ken Neibel, associate director of new church extension, 31 years; Bettye Patrick, accounts payable clerk, nine years; Nathan Porter, assistant director of church and community ministries, 27 years; and Harold Wilcox, director of church and community ministries, 22 years.

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David Winfrey and Sarah Zimmerman contributed to this story. Full text of the State Study Committee Report is available in SBCNet News Room.

**FMB approves vision for future,  
record missionary appointments** By Robert O'Brien

Baptist Press  
12/15/94

RICHMOND, Va. (BP)--The Southern Baptist Foreign Mission Board got a head start on celebrating its 150th anniversary by restating its missions vision and surpassing 500 annual missionary additions for the first time in its history.

Trustees of the board, which turns 150 in 1995, adopted vision and mission statements recommended by FMB President Jerry Rankin and appointed 44 missionaries at its Dec. 12-14 meeting in Richmond, Va.

The appointments pushed the total of new missionaries named in 1994 to 534, breaking 1993's record of 498. That includes 255 career and associate missionary appointments -- the highest in seven years -- and a record 279 two-year International Service Corps workers and journeymen.

The two-year worker total tops the 1993 record of 275 and will increase, since more will be assigned before Dec. 31. The board's record for career and associate appointments was set in 1985 with 304.

The board's overall missionary total now stands at 4,078.

The vision and mission statements -- which include input from missionaries, trustees, staff and others -- focus on harmonizing board strategies with what God is doing in the world, Rankin said. They will be followed later by a set of basic principles still being developed.

The vision statement declares: "We will lead Southern Baptists to be on mission with God to bring all the peoples of the world to saving faith in Jesus Christ."

The mission statement: "The mission of the Foreign Mission Board, SBC, is to lead Southern Baptists in international missions efforts to evangelize the lost, disciple believers, develop churches and minister to people in need. Leading Southern Baptists is done by mobilizing prayer support, appointing missionaries, enlisting volunteers, channeling financial support and communicating how God is working overseas."

In other action, trustees:

-- voted to participate with other Southern Baptist agencies in YouthLink 2000, a major turn-of-the-century conference scheduled for December 1999 aimed at reaching youth for Christ and motivating them to serve God through Southern Baptists in the 21st century. Participation requires a cash outlay by the mission board of about \$1.15 million on a cost-recovery basis.

-- joined the Home Mission Board in rejecting a motion, referred from the June 1994 Southern Baptist Convention meeting in Orlando, Fla., that the two agencies conduct a three-year pilot project reversing the seasons when they receive their major mission offerings. Historically, the Foreign Mission Board receives the Lottie Moon offering during Christmas; the Home Mission Board receives the Annie Armstrong offering during Easter.

Both mission boards said the request by SBC messenger Pat Garland of West Virginia, in light of the history of the two offerings, "would not be in the best interest of either offering."

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-- announced 52 FMB trustees responded to a personal challenge to support the Lottie Moon offering by pledging a total of \$53,561 -- an average of \$1,030 each.

-- relaxed FMB policy on hiring of relatives of staff members to bring the policy in line with equal employment legal guidelines.

-- honored 10 retiring staff members with 275 years of combined service.

The revised employment policy will allow employment of relatives of staff members under restricted guidelines.

The guidelines include stipulations that no staff member related to an applicant will be involved in hiring; no one may be in the line of supervision of a relative; relatives of top executives (vice presidents and above) will not be employed; relatives will not work together in the same unit or work group; relatives of staffers will receive no advantage over other job applicants, ensuring the most qualified person will be hired; and all relatives hired must receive proper executive approval.

Honoraria may be paid to relatives of any employee for occasional special services when considered in the best interests of the board and proper executive approval is received.

Rankin cited the 10 retiring staff members in his report to trustees, noting their outstanding contributions over the years.

They are Clark Scanlon, 66, assistant senior vice president for overseas, with 41 years on the mission field and FMB staff; Don Listrom, 64, director, missionary benefits and tax department, 40 years on staff; Alan Compton, 65, vice president for communications, 34 years on the field and staff; Leland Webb, 62, editor of The Commission magazine, 30 years on staff.

Also, Truman Smith, 65, senior family consultant, 30 years on staff; Bob Stanley, 65, director, news and information office, 28 years on the field and staff; Trudy English, 66, associate area director for Middle America and Canada, 27 years on staff; Judy Robertson, 55, associate area director for East Asia, 20 years on the field and staff; Sue Hertzler, 55, computer analyst, 13 years on staff; and Bob Ethridge, 55, assistant vice president for strategy and marketing in the office of communications, 11 years on staff.

In his final report to the board, Compton thanked Southern Baptists for their support during his 34-year missions career. "Local church, association, state convention and national agencies, you have all been a part," he said. "And a special thanks to the WMU (Woman's Missionary Union). Your commitment to the missionaries is indeed beyond knowing on this side of eternity."

Rankin, preaching the missionary appointment sermon at Colonial Heights (Va.) Baptist Church, urged new missionaries to realize the implications of obeying God's call to foreign missions.

First, it requires a new lifestyle, Rankin said. He told of a letter he received from a new missionary couple who confessed their struggle with materialism after arriving on the field.

"We thought we were prepared for an austere lifestyle in a small apartment but arrived to find we were still in bondage to a disgusting materialistic value," the couple wrote.

"We find ourselves fantasizing about Wal-Mart, grocery stores and Diet Coke," Rankin said. "But Jesus says to follow in obedience requires a new lifestyle."

Following God's call demands a new allegiance that supersedes devotion to parents and family, he added. It also provides a new purpose -- using some of the same skills developed earlier but now with the goal of proclaiming the gospel overseas to those who have not heard.

Finally, obeying the call means facing a new future. When struggles come during overseas service, "you'll be tempted to look back," he warned. "You'll begin to think how wonderful it was to serve the Lord in English among people like yourself."

When that happens, "don't ever turn back," he urged. "You've burned your bridges behind you and committed your life to Jesus. You face a future that's filled with the power and grace of God unlike anything you've ever known."

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Mary E. Speidel and Bob Stanley contributed to this story. (BP) photos (six mugshots) mailed to state Baptist newspapers by Richmond bureau of Baptist Press. Cutlines available on SBCNet News Room. NOTE CORRECTION in cutlines attached to mugshots. The last line on each should read "... one of 10 FMB staff members, with ..." (etc.), rather than "... one of nine FMB staff members, with ..." (etc.). The correction has been made in the cutlines posted on SBCNet News Room.

**Henry urges repentance  
for sins of 'exclusivism'**

**By Ken Walker**

**Baptist Press  
12/15/94**

ORLANDO, Fla. (BP)--Three sins of "exclusivism" in the body of Christ call for repentance, according to Southern Baptist Convention President Jim Henry: racism, denominationalism and self-righteousness.

The pastor of First Baptist Church, Orlando, Fla., spoke during an interdenominational prayer and fasting conference Dec. 5-7 in Orlando. Campus Crusade for Christ founder Bill Bright called for the session, saying he believed God would use it to bring spiritual revival to the United States.

In a letter of invitation, Bright said he went on a 40-day fast last summer that was the greatest spiritual experience of his life. He assembled a 73-member invitation committee which included Henry and former SBC presidents W.A. Criswell, Adrian Rogers, Charles Stanley and Ed Young and Baptist spiritual awakening leader Henry Blackaby.

Campus Crusade hoped for 300 to respond and approximately 600 came. In his opening remarks, Henry said he had hoped in the past someone would call such a conference. On several occasions he has seen the power of prayer and fasting, including a "solemn assembly" at his church that attracted 3,000 and resulted in the congregation's most productive year of soul-winning.

Henry used Psalms 26:1-2 as the text of his message. In it, David called for the Lord to judge, test and try him, to examine his heart and mind. Likewise, Henry said, the Lord had examined him and found him lacking in these three areas.

The convention leader said he came to a place in his Christian walk where he had to face his own prejudice. When he heard past complaints of racism he shrugged them off as something from the past for which he wasn't guilty. But recently he focused on how Christians, beginning with Southern Baptists, need to confess racism and prejudice.

"I believe there is something to that," he said of complaints from ethnic groups about this problem. "I think the sooner the Christian community deals with that and confesses it, the more bridges will be built and the more walls torn down -- in healing, reaching across all colors, brothers and sisters, in fellowship and reaching the lost in our churches."

Henry said he had similar problems with thinking his denomination was the only group that God used to do his work. Over the years, he recognized he needed to open his heart toward Christians who may not have agreed with him on every theological point yet stood alongside him on fundamental scriptural principles.

God is not only working in the SBC's "vineyard," Henry said, but in much wider parameters than he was once willing to acknowledge. Likewise, Henry told the denominational and para-church organization leaders, they need to deal with similar feelings in their sphere of influence.

"Sometimes we're so narrow and we have a tendency to judge each other so closely that we do it harshly and judgmentally," Henry said. "We end up hurting instead of helping kingdom causes."

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This judgmental spirit has extended toward unbelievers as well, he said, recalling a time when he was so angry at people without Christ and their actions that he "railed on them." He described being so antagonistic toward unbelievers and shouting so much they couldn't hear his message.

But as the Lord spoke to him, Henry said, he realized he had become so hard-nosed and critical that he had crossed the line between taking strong scriptural stands and hating sinners.

"I didn't know if a person without Christ could really hear my heart and see my love for them because it was clouded by my anger at their sin," he said, "which I had allowed to drift into anger at them as persons.

"I've asked the Lord to help me get into their shoes, not in their sins ... to let his love penetrate and reach out so when I'm around lost people in any venue they can see Jesus in me enough -- and I can see the potential in them -- that the door will open and I can reach them for him."

Henry said one of the most pleasant things for him has been the resulting excitement he feels with people whose lifestyles are completely different. When he gets past his anger and self-righteousness, he said, he sees that the Lord loves them as much as himself and can view them with God's eyes.

In his closing prayer, the SBC president confessed "corporately" the sin of allowing differences of race, culture, and origins to create exclusive attitudes and thus withhold friendship and love from others.

"We pray for a healing, for these wounds are running red blood all over the world, and inner pain, embarrassment, fear and rejection beyond anything many of us can imagine," he said.

"We confess sometimes we've felt we're the only ones who are really telling the truth and we've had a tendency to look down our nose and our hearts at those who do not wear our label ... We pray that we will not compromise on the eternal verities, but we will understand that there are some differences (we have) that in eternity won't make that much difference."

He also reviewed the times Christians have been Pharisees and uncaringly passed by Samaritans on the roads of life, whether rich and famous, middle class or poor, whose lifestyles differ.

"Help us to know how to walk the line," Henry prayed, "to stand against immorality and yet that men and women without Jesus will see that the well of compassion flows deeply, that we love them and that we know what they can be when Jesus becomes their Savior and Lord and gives them a new frame of reference. Forgive us for trying to put ours on them before they get yours."

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**'Experiencing God' heals  
Kentucky church's wounds**

By Marv Knox

Baptist Press  
12/15/94

MAYFIELD, Ky. (BP)--An experience with God healed old wounds that threatened to kill Northside Baptist Church in Mayfield, Ky.

Northside held Kentucky Baptists' first Experiencing God Weekend this fall, and it happened none too soon, said pastor Robert Johnson.

"It's given our church hope for new life," Johnson said. "This church was really dying, even if people on the outside and some on the inside didn't know it. But the Lord used our Experiencing God Weekend to give our church back to himself and to bring our people back together."

Northside had been ill in recent years, with some members barely acknowledging each other's presence, Johnson explained, offering an assessment confirmed by several members.

"Our church was kind of divided," echoed Imogene Dillingham, a longtime member. "It has brought our church back together like I never dreamed it being again, at least for years. But it all happened in one weekend."

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"We were like most churches that have a clique, but now there is none," added member Gene Spain. "We had people who might not have been enemies, but they weren't treating each other as they should. But now, when one family in our church hurts, we all hurt."

At the urging of Johnson, who became pastor 18 months ago, the church's leaders participated in Experiencing God, a 13-week course prepared by the Southern Baptist Sunday School Board. The primary thrust of Experiencing God is to help Christians see what God is doing in the world and how they can be a part of that divine action. Experiencing God Weekends developed out of the success of the Experiencing God program. The Northside experience was the first such weekend in Kentucky, sponsored by Kentucky Baptist Brotherhood. About 50 volunteers came from various states to help lead church members through the experience and teach them the "seven realities" that comprise the core of the program.

"We did not have the typical Experiencing God Weekend; we didn't get to cover all seven realities," Johnson said. "The Lord changed our schedule. On Saturday night, the Lord moved in, and people were asking each other for forgiveness."

That spiritual movement continued Sunday morning and literally erupted Sunday evening, he said. The Sunday night service began about 5:45 and continued until about 10:45, with no sermon, only the sharing of testimonies from members. Two young women who attended the service committed their lives to Christ through the witness of church members.

"It was a real unique time," Johnson said. "I've been in a lot of tremendous services and I've never seen anything like it."

"Nobody wanted to go," Dillingham recalled. "Brother Johnson would say, 'If no one has anything more to share, we will close,' and before he could finish, several people would be going to the mike."

The revival started that weekend has continued, with members still sharing their spiritual experiences and maintaining the new bonds of relationship, and with people coming to accept Christ as their Savior.

"It's made a big impact, absolutely," said member Barry Kennemore. "It's helped our church see we are a body of Christ, and we should take care of each other."

"I've talked to several people, and they're all wanting to do more for the Lord now. It's been amazing to see people come out of the woodwork to say, 'I'm willing to do this and to do that.'

"Our church has grown closer, and we're looking for more ways to work with God. It seems like people are more excited."

One example of the church's newfound unity is that it has dissolved all its committees, except for the board that supervises its school and the trustees that oversee the property, Johnson said.

This development has moved Northside away from tight control by a few people and given it back to all the people, he explained. For example, the church recently developed and adopted its full budget in open business meeting. "It allowed people to say, 'This is what we think God wants us to do,'" he reported.

The renewed vigor of the Experiencing God Weekend is expected to continue. Beginning next year, practically the whole church will have an opportunity to participate in the 13-week Experiencing God course when it is offered in adult Sunday school, Johnson said.

And Northside members expect the results of their spiritual renewal to impact the community.

The first reason is because it's still changing members' lives, Kennemore stressed. "It's completely turned my thinking around," he said. "I've always known God was 'out there,' but I didn't really understand he wanted to use me. I didn't realize I could literally be in touch with God every day."

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"It's showed me a different outlook on a lot of things," Spain added. "For example, when someone joins the church, now I look to see where God's going to put that person to work. I'm more aware of where God's working, and it's revolutionized my life. ... My relationship with my wife is even greater than it was."

Charlie Simmons, director of missions for Graves County Baptist Association and a participant in the weekend, predicted Northside's results would affect nearby churches.

"It's going to have an impact on the whole community," he predicted. "It's going to help other churches see they can have a real experience with God and come back to what God would have us do. ... It's going to be another means God will use in bringing an awakening to his people. We'll see a lot of Experiencing God Weekends in our area and across the state."

That's true, noted Kentucky Brotherhood Director Bob Simpkins. Brotherhood plans to sponsor the weekends in other churches, beginning with Westport Baptist Church in Westport in January.

"It's one of the greatest tools to help a church that wants to find out what God's doing and get in on what God's doing," Simpkins said. "It moves beyond personal goals that man can set and involves us in a God-sized task."

And that is worth the effort, Dillingham said: "It was one of the most wonderful experiences I've ever had. I wish you could have been here."

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Prayer, witnessing fuel  
small church's renewal

By Melanie Childers

Baptist Press  
12/15/94

MANCHESTER, Ky. (BP)--A bivocational pastor who also works as a district agent with the Kentucky Highway Department has steered his church on a course toward revival.

Pastor Marvin Cress said a recent homecoming revival at Garrard Baptist Church in Manchester drove attendance and offering contributions to the highest levels in the church's history, on the five consecutive Sundays during the month of October.

The event began with "Super Sunday" Oct. 3. "We set 125 as our (attendance) goal for Sunday school," Cress said. "We met it exactly. That was 20 more than we'd ever had in 60 years."

Prior to October, the church averaged about 55 people in Sunday school and 80 in worship. But during October, those figures jumped to 87 in Sunday school and 112 in worship, Cress said.

As for the revival, led by former pastor Scott Sumner, "We were filled to capacity every night," Cress said. The services, held Wednesday evening through Sunday afternoon, drew crowds of 135-140. Some even had to leave one evening because of a shortage of parking.

The church is reaping numerous benefits as a result of the revival, Cress noted.

"One thing I noticed was a change in attitude -- an expectancy," he said. For example, members began asking, "What good thing is going to happen today?"

More tangible results include five who professed faith in Jesus Christ and were baptized, four who moved their church membership to Garrard and "a whole lot of life commitments -- people rededicating their lives," Cress added.

Also, one member is considering God's call to full-time Christian ministry.

"The whole credit is due to the people and of course to the Lord," Cress said. "God has honored their commitment to pray and to witness. ... We're just so excited we don't know how to contain ourselves."

Many senior adults claimed it to be "the most fantastic spiritual awakening" the church ever had experienced, the pastor noted.

He also credited the congregation with loving people into the faith.

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For example, an unmarried couple began attending the church recently. Rather than judging them for living together outside marriage, church members "opened their arms to them and welcomed them," Cress said.

Through Cress's counseling and the church's support, the couple decided to get married one night after prayer meeting. The husband also has made a profession of faith and was baptized. "I'm so proud to be part of a church that's ... so receptive," the pastor said. Cress said although long-term effects of the revival are not clear yet, he and the church hope this experience proves to be a turning point: "The vision right now is how to keep growing."

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Abortion, sexuality, women added  
to association's articles of faith

By Mark Wingfield

Baptist Press  
12/15/94

LONDON, Ky. (BP)--Opposition to abortion, homosexuality and women's ordination was written into the governing documents of Laurel River Baptist Association in Kentucky during the association's annual meeting this fall.

The first of three amendments to the association's Articles of Faith declares abortion is "an act of murder against a living being who has been recognized by God the Father" and is "condemned as a violation of God's law and statutes."

The second says, "Only a heterosexual relationship is recognized and accepted by God, and all other relationships are strictly sinful and contrary to the teachings of God's holy word."

The third asserts that qualifications of candidates for ordination are clearly stated in the Bible and clearly disqualify women. "Whereas, the candidate is required to be the 'husband of one wife,' and whereas a woman cannot be a husband, we believe the correct candidate for ordination is a man," the association said.

J.C. Bradley, director of associational administration with the Southern Baptist Home Mission Board, said Laurel River Baptist Association's amendments could be the first of their kind nationwide, although he has not read every association's articles of faith. Bradley said he does not know of another association including restrictions on abortion, homosexuality and women's ordination in their articles of faith.

However, both he affirmed the association's right to establish their own doctrinal standards, including positions on social issues.

Bradley said most Baptists have forgotten that before the 1925 Baptist Faith and Message statement, associations dealt with doctrinal issues far more than the national convention.

Laurel River Association encompasses an area of southeastern Kentucky, with the city of London as the central point. The association includes 37 churches with about 10,000 members.

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Ron Chaney elected  
Baptist Life editor

By Ellen Walker

Baptist Press  
12/15/94

COLUMBIA, Md. (BP)--In a unanimous vote, the Baptist Convention of Maryland/Delaware's general mission board approved the selection of Ronald K. Chaney as editor of Baptist Life at their December meeting.

Serving as associate editor from September 1991 to November 1993 and as interim editor since November 1993, Chaney has worked closely with the Baptist Life committee in developing a new vision, new purpose, new name and new look for the paper.

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"We are very grateful for Ron and we are thankful for the contributions he has made in working with the committee and the help he has brought to us," said Michael Cox, chairman of the Baptist Life committee and pastor of Georgia Avenue Church, Wheaton, Md.

The choice of Chaney came after an extensive search which began last summer. During the process, three candidates surfaced, all of whom were "tremendously capable, had extensive ability, great vision and would have made outstanding editors," Cox told the mission board.

"I met with the other two men who were interviewed and I can assure you that any one of them could have done a fantastic job," said Charles Barnes, executive director.

"The fact that this committee came up with Ron is certainly a tribute to him," Barnes continued. He also shared a word of appreciation to the committee for their hours of "sweat," "prayer" and "agony" and their desire to find "the best possible choice for Maryland/Delaware Baptists."

"I consider this a tremendous privilege to be able to continue in the capacity that I have for the last year," Chaney said.

"This has been a stressful year, in terms of the future of the paper, however this has been one of the best years in terms of my ministry. Thank you for the opportunity to serve. I hope that I can be a good editor for you," he concluded. Chaney's wife, Karen, joined him for the announcement, and Cox assured the couple on behalf of the convention of continued support from Maryland/Delaware Baptists.

Chaney is a graduate of Mississippi State University at Starkville and Southern Baptist Theological Seminary, Louisville, Ky. Before coming to Maryland he was a journalism intern/staff writer for the Kentucky Baptist newsjournal Western Recorder in Louisville and an intern with Habitat for Humanity.

Involved in missions for many years, Chaney has served as a summer missionary to Minnesota, a summer youth minister in Daleville, Miss., a member of a summer missions project in Barcelona, Spain, a summer missions project administrator in Virginia Beach, Va., and most recently, a member of a team to Latvia. At Meridian Junior College he was president of the Baptist Student Union.

He and his wife are members of Columbia Baptist Fellowship.

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Herod the King visits  
Southeastern Seminary

By Norman Miller

Baptist Press  
12/15/94

WAKE FOREST, N.C. (BP)--The strains of Christmas carols had barely waned when King Herod, blackened by the smoke and ashes of hell, interrupted the chapel service at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

Disguised in theatrical garb -- blackened hair and flesh, and a scorched and tattered robe -- Southeastern's President Paige Patterson brought Herod back to life with a groan as he wailed, "I have come to tell you of the Christmas I remember. Why? Because I would do anything to escape for even a moment the eternal scalding I have suffered for 2,000 years."

Herod recounted some of his personal history, saying, "My reputation is altogether evil, but that's not fair. I did many good things: I rebuilt a temple for the Jews and built many other buildings in the land, even if they were my own palaces."

Noting his paranoia of anyone attempting to ascend his throne, Herod said he killed his son, Aristobulus, because he was a Hasmonean. "My wife was also a Hasmonean, so she had to go, too. These deeds prompted Caesar to say, 'It's safer to be one of Herod's hogs than one of his sons.'"

An air of suspense replaced the initial response of muffled laughter among the audience as Herod told of the Magi's visit to his palace. "What the men told me absolutely infuriated me -- a Jewish king? If I wanted Aristobulus dead, how much the more did I want that so-called Messiah killed.

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"He must die!"

Herod called the Wise men "dogs" for avoiding him and angrily retaliated by ordering his "private guard to go to Bethlehem and exterminate every male child under the age of 2. Wipe them out."

After the slaughter, Herod said, "I had the deepest fear in my heart that the child pretender to my throne had been preserved by some providence I did not know. I felt that he would someday sit in judgment over me."

Recalling his last moments of earthly life, Herod said, "My physical agony induced by immoral behavior was not the worst thing I had to endure. The worst was the inescapable sound of babies crying in the distance. One baby would cry, make a choking sound and fall silent; then, another baby would start crying. I thought death would be a relief. How mistaken I was."

The tortured Herod continued, "When I arrived in this place you Christians call hell, I realized how painless my last earthly moments were. I prayed the fire would devour me, but it would not. I also realized that I could have joined the Magi on their trip to Bethlehem, I could have knelt before the Jewish boy born in a manger; if I had, I would not be forever confined to this place of torment."

As in his earthly life, Herod said the "incessant crying of babies haunt me here, too. They never cease.

"God help me -- how they cry," groaned Herod, returning to eternity.

Dean of Students Danny Akin concluded the chapel service in prayer, saying, "Father, what Herod did to those babies, our sins did to your Son, Jesus. Help us to keep the memory of the price of our salvation as a sacred treasure in our hearts as we also share this wonderful gift with a sinful world."

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Hymn Society elects second  
Southern Baptist president

By Melanie Childers

Baptist Press  
12/15/94

LOUISVILLE, Ky. (BP)--Members of the Hymn Society in the United States and Canada may be as diverse as music from plainchant to praise choruses, but Southern Baptists still constitute the largest denominational group in the organization.

Southern Baptists make up about 20 percent of the Hymn Society's 3,000 members, noted President Paul Richardson.

Richardson, professor of church music at Southern Baptist Theological Seminary in Louisville, Ky., recently became the second Southern Baptist ever to serve as president of the society.

The first was William J. Reynolds, a professor in the music school at Southwestern Baptist Theological Seminary, Fort Worth, Texas, and editor of the 1975 Baptist Hymnal.

While the Hymn Society is not a purely "professional organization," neither is it merely an amateur one, Richardson explained. "We accomplish professional aims, but membership is voluntary and includes all levels of expertise."

Membership is open to church musicians, pastors, scholars, hymn writers, poets, composers and those who simply love hymns and congregational singing.

The organization's main purpose -- "to promote congregational song" -- is accomplished through workshops, a journal of congregational song, annual conferences, tours, a book service and hymn searches.

"We sponsor research on one end and practical help on the other," Richardson said. "The two main features of the society are the journal and the annual conference."

The journal, The Hymn, is published quarterly and distributed to all society members. It reflects diverse cultural and theological identities in scholarly and practical articles, reviews, historical studies, interviews and current news.

The Hymn is edited by David Music of Southwestern Seminary. The society's headquarters, also in Fort Worth, are on the campus of Texas Christian University.

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Annual conferences feature eclectic worship, lectures, discussion groups, workshops and hymn festivals. Last summer's conference in Maryville, Tenn., attracted high numbers of Southern Baptists, Richardson said. "The worship experiences that take place are indescribable. They are quite varied, but always inspiring."

Almost every Christian group is represented in the Hymn Society, including Catholics, Episcopalians, mainline Protestants, Assemblies of God and Nazarenes.

The line of presiding officers also highlights the organization's diversity, Richardson noted: "My predecessor was a Canadian Anglican; my successor is a Catholic nun."

The society's diversity is one of its strengths, because it allows people of different traditions to learn from and contribute to each other, Richardson explained.

Long-range planning has propelled society leaders to examine critical questions dealing with the uncertain future of congregational song and of worship, Richardson said.

Rather than determining definitive answers to such questions, "we are trying to ... raise awareness and provide resources on one hand, and provide an opportunity for conversation on the other," he explained.

"Of all the professional organizations I participate in, this is not only the one I benefit most from, it's the one I enjoy most," he said.

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**Hawaii Baptist Convention  
makes budget adjustments**

**Baptist Press  
12/15/94**

HONOLULU (BP)--Messengers to the annual meeting of the Hawaii Baptist Convention approved a \$2,324,898 budget -- \$97,730 less than 1994.

The budget projects \$962,529 in Cooperative Program gifts from Hawaii churches, \$11,748 less than the 1994 budget, and 6 percent less from the Southern Baptist Home Mission Board. Projected special mission offering goals also are less than 1994.

The percentage of Cooperative Program gifts forwarded to the Southern Baptist Convention for global causes, meanwhile, was increased from 30.85 to 31.5 percent.

Paul Kaneshiro, pastor of Pukalani Baptist Church, was elected president of the convention at the 52nd annual meeting Nov. 10-12 at First Southern Baptist Church, Pearl Harbor.

Other 1994-95 officers are members of three Honolulu churches; George Iwahiro of Nuuanu Baptist Church, first vice president; George Moyer of Hawaii Kai Baptist Church, second vice president; and Betty Petherbridge of University Avenue Baptist Church, recording secretary.

A resolution was passed acknowledging the many ways the people of the Alabama Baptist Convention have been helping Hawaii through the Alabama-Hawaii partnership.

Next year's annual meeting will be Nov. 9-11 on the island of Oahu.

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