

# (BP)

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Land and Lewis remove names  
from controversial document

By Martin King

Baptist Press  
4/7/95

ATLANTA (BP)--Two Southern Baptist Convention leaders removed their signatures from the controversial document "Evangelicals and Catholics Together" (ECT).

The announcement came Thursday in a joint statement issued by Richard D. Land, executive director of the Christian Life Commission and Larry L. Lewis, president of the Home Mission Board.

In the statement, Land and Lewis affirm "efforts which consolidate the influence of evangelicals and Catholics in addressing moral issues ... . We are not personally rejecting the intent of the document, nor are we agreeing with unjust criticism of it."

However, the statement continues, "we believe it is in the best interest of our agencies that we eliminate the persistent perception that our agencies have endorsed ECT. It appears that the only way to do so is to remove our names from the document."

ECT was issued last year by an unofficial group of 40 evangelical and Catholic leaders to foster greater cooperation on moral and social concerns. However, the accord and its signers have drawn persistent criticism, primarily questioning details of theological issues briefly addressed in ECT. Critics have called for signers to remove their names from the document and to distance their respective churches, agencies or ministries from it.

"A significant number of Southern Baptists have been offended by the misperception that our respective agencies have endorsed the document," Land and Lewis said in the statement. "No matter how many times we explain that we signed ECT as individuals, not on behalf of our agencies or the Southern Baptist Convention, many do not understand. Confusion resulting from this continuing misperception has the potential to impact negatively the mission and ministries of our agencies."

Asked if pressure from critics forced them to remove their names, both men told Baptist Press they have endured more pressure on other issues. "The difference is that ECT embroiled the Home Mission Board even though the board was not involved," Lewis said. "I would hav stood my ground forever if it was simply a matter of someone pressuring m to do something I felt was wrong."

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"It simply appeared to be impossible to dispel the confusion," Land told Baptist Press. "Dr. Lewis and I mutually concluded this week that we were not going to be able to clarify for many Southern Baptists the distinction between our personal opinions and those of our agencies."

Much of the criticism of ECT came from Hispanic Southern Baptist leaders who said Catholic church officials would use it to thwart mission efforts among Catholics. Rudy Hernandez, president of the national Conference of Southern Baptist Hispanic Ministers, praised the decision to withdraw.

"This is very good news," Hernandez told Baptist Press. "I commend them for doing this, and am grateful for their wisdom in removing their names from that document and express the deepest gratitude on behalf of Hispanic Southern Baptists."

Despite the controversy, Land said he did not regret signing ECT, and he might even be open to working on a similar document in the future. "However, I would want to enunciate more clearly differences between evangelicals and Catholics so there would be no possibility of misunderstanding."

Without question, Land said, ECT "has furthered the cause of like-minded people working together on issues of common moral concern in society."

Lewis agreed saying it was the "strongest affirmation of religious freedom in recent years."

One primary author of the document was evangelical leader and fellow Southern Baptist Chuck Colson. Both Land and Lewis have expressed to Colson their regret of having to withdraw their signatures. Lewis said Colson "encouraged me to stand firm (on ECT) but also expressed his confidence we would do as God led us. He was very affirming."

The statement issued by Land and Lewis also expressed appreciation to their respective boards of directors "for their affirming and unstinting support of our right to have signed the document as individuals."

A spokesman for 11 HMB directors who "dissented" from a recent affirmation of Lewis regarding the controversy, said the group was "glad" the two officials have removed their names from the document.

"I am glad that Land and Lewis have disassociated Southern Baptists from the Evangelicals and Catholics Together document," William G. Streich, HMB director from Wichita Falls, Texas, told Baptist Press April 6.

"While we believe that the criticism of the ECT document is justified and valid, we nevertheless are grateful for the removal of their signatures.

"This says to the world that Southern Baptists actively uphold the narrow (biblical) way of salvation (that is, by grace alone through faith alone in Christ alone) and that grassroots Southern Baptists will always contend earnestly for the faith once delivered to the saints," Streich said.

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Editors: the full text of the statement from Land and Lewis is available in the Newsroom on SBCNet.

Answers to couple's death  
may be released in two months By David Williard

Baptist Press  
4/7/95

VIRGINIA BEACH, Va. (BP)--Results of the investigation into the deaths of the Southern Baptist couple serving in Khabarovsk, Russia, will not be released for at least two months.

That's the opinion of a Cooperative Services International (CSI) representative who was in Russia recently to expedite return of the bodies.

The couple, Chu Hon and Kei Wal Yi, were found dead in their Russian apartment on March 28 by local police. At that time they reported that Yi, 60, had sustained several blows to his head and Mrs. Yi, 59, had been strangled.

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The Yis had served in Khabarovsk since June 1993. He was a retired cardiologist who had received local acclaim for his work with the Khabarovsk Medical Institute, where he taught in conjunction with an exchange program sponsored by CSI, a Southern Baptist aid organization.

Speculation generated by both Russian and U.S. media has centered on circumstances in which the bodies were found. It was reported that despite security precautions in the Yis' apartment, there was no sign of forced entry by whomever attacked the couple.

Also it appears that robbery was not a motive, as none of the couples' possessions apparently were taken. Police also discovered a large sum of cash in the apartment, which turned out to be \$16,000, according to a CSI official. Earlier reports had said the amount ranged from \$10,000 to \$20,000. CSI officials said the Yis kept the money on hand, because of local banking difficulties, to cover their work and other CSI projects.

The CSI representative working to retrieve the bodies explained that under Russian law an official report must be issued within 60 days from the beginning of the investigation.

But he said prosecutors could request an extension to keep from releasing the report at that time and the delay could be as long as six months.

The representative said local officials seemed to expedite release of the bodies for transport to the United States. "What, in my opinion, would normally have taken a week took four days," he said.

The bodies arrived in Virginia Beach, Va., April 6. The Yis will be buried April 15 in Woodlawn Memorial Gardens after 1 p.m. services at Tidewater Korean Baptist Fellowship, according to Kellum Funeral Home in Virginia Beach.

In lieu of flowers, gifts are requested for the Yi Memorial Mission Fund, Tidewater Korean Baptist Fellowship, 301 Overland Road, Virginia Beach, VA 23462.

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Slain CSI workers return home;  
leave their legacy in Russia

By David Williard

Baptist Press  
4/7/95

VIRGINIA BEACH, Va. (BP)--In 1993 two Southern Baptists felt called by God to take a Christlike witness to Khabarovsk, Russia. Acceptance cost them their lives.

But the impact of Chu Hon and Kei Wal Yi -- the couple found slain March 28 in their Russian apartment -- already extends their physical presence in the eastern Russian city. Yi, a cardiologist, and Mrs. Yi, a registered nurse, worked there in a medical exchange program through Cooperative Services International (CSI), a Southern Baptist aid organization.

"I've come to a new appreciation and perspective of Dr. and Mrs. Yi's Christian faith through this terrible incident," one of their medical colleagues in Russia, who is not a Christian, said in a eulogy.

"It's my hope that there will be a change in the entire city of Khabarovsk, and that through this tragedy many will come to know their God."

It's what the Yis lived for.

Their bodies arrived April 6 in Virginia Beach, Va., where the spiritual walk that would take them to the far eastern corner of the world began. They will be buried in Woodlawn Memorial Gardens after 1 p.m. services April 15 at a church they helped start -- Tidewater Korean Baptist Fellowship.

Although each had Christian influences throughout their lives, both Yi, 60, and Mrs. Yi, 59, were led to Christ through the Korean Baptist community in the coastal Virginia community. They would choose ultimately to express that commitment through the CSI medical exchange program.

In a statement to CSI leaders before their departure for Khabarovsk in 1993, Yi explained:

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"After two trips to Russia this year, we feel amazed to see how God leads the world. God opened the door of the country and the minds of the people. But more hands are needed to spread the gospel in that wide country."

Their Christian faith compelled them to provide those hands.

As both friends and colleagues remained stunned at their tragic deaths, knowledge of their legacy began to emerge.

Wayne Logan, a retired orthodontist and former Southern Baptist missionary to Nigeria (1952-1982), called Yi "a prince of a fellow" following his two-week volunteer stint with Yi in Khabarovsk in early December.

He said both of the Yis were "unusual" in their ability to see "needs in people before they expressed them. They each knew how to meet those needs so the people knew they were being dealt with in a Christlike manner," he said.

That manner was reflected in their relationships with medical colleagues, with students who came to learn under him and with people "out in the community," said Logan of Mineola, Texas.

Although he was subtle in his Christian witness, it was a part of who he was, Logan said. "He didn't shove the gospel down anyone's throat. He took people as they came and expressed his witness in day-to-day activities."

Logan was one of some 20 U.S. physicians who traveled to Russia during the past three years to assist in the Khabarovsk Medical Institute, where Yi was assigned. Yi, in a large part, made their participation possible.

Perhaps the last American volunteer to work with Yi was Dan Vinson, a family physician who works with the University of Missouri in Columbia, Mo. Both he and Logan refer to Yi as a quiet, gentle man full of compassion.

Vinson served for two weeks in Khabarovsk, ending Feb. 17. His strongest personal recollection involved being invited to their home three times during his stay. On the last visit, a Wednesday night, Mrs. Yi had taken the trouble to bake him a homemade apple pie.

Logan said that acceptance of the Yis by their Russian colleagues was total. Yi's interest in studying the local culture and his attempt to learn Russian went a long way toward earning him respect.

His uncompromising compassion earned him their trust. Their faith in him was manifest in allowing him to distribute supplies coming from outside the country among the seven hospitals making up the medical institute complex and even to chide them gently about improving medical practices he questioned.

Perhaps most astonishingly -- in an atmosphere where most professionals aren't Christians -- his acceptance by Russian medical personnel made it possible for many U.S. volunteers, like Logan and Vinson, to share their faith openly, without reservation, Logan said.

A revealing moment for Logan came when Yi told him about a conversation with the woman who interpreted for him when he used medical terms.

"The interpreter said to him, 'I've noticed all these people that come to help us are Christians,'" Logan recounted.

"Yes, they are," Yi replied.

"She said, 'Well maybe one day I'll get you to invite me to church.'"

"That just thrilled him to death," Logan said.

But it was the testimony of the Yis' colleagues that was perhaps most profound, explained a CSI representative.

People in their church, community and place of work in Russia referred to them, without exception, "as loving, tender, gentle, patient people," he said. "A common remark made was 'We never heard an angry or bad word come from either of them.'"

Although many questions remain concerning the motivation of whoever killed the couple, those who worked with the Yis believe ultimately the couple will be remembered for the gospel seeds that were spread through them.

Logan is now awaiting CSI permission to go back to Khabarovsk to begin a six-month assignment.

"I understand another group of Christians has already been given permission to start teaching Bible within the medical institute," he said. "I think Dr. Yi had a great deal to do with it. He'd be thrilled to know it, and I think he does know."

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Ark. Baptist executive director  
Don Moore announces retirement By Trennis Henderson

Baptist Press  
4/7/95

LITTLE ROCK, Ark. (BP)--Don Moore, executive director of the Arkansas Baptist State Convention since 1982, has announced his plans to retire by Feb. 29, 1996. Moore made the announcement March 30 to the ABSC executive board operating committee, which will serve as the search committee for his successor.

"It has been an unbelievable blessing to have served the Arkansas Baptist family during this period in our history," Moore said in a prepared statement. "The measure of trust and support I have been given defies explanation except for the grace of God.

"My honest opinion is that God is finishing the work He called me to do and I must be prepared to move into the next field of service to which He calls me," Moore added. "To the best of my discernment, I am acting in obedience to His leading."

Moore, who will be 62 in November, said a February retirement date will provide the search committee and executive board the possibility of securing his successor by the end of the year. That timetable would allow up to two months of transition for a new executive director prior to Moore's retirement.

During Moore's tenure as executive director, membership in Arkansas Baptist churches has increased almost 50,000 while annual gifts through the Cooperative Program have grown by more than \$6 million.

"It will be a long time before Arkansas Baptists will be able to measure the depth of Don Moore's service," remarked former state convention president William H. "Buddy" Sutton. "More than once we have said and will continue to say, 'Thank you, Lord, for Don Moore.'"

Julia Ketner, executive director of Arkansas Woman's Missionary Union, noted that Moore's "genuine love and concern for people have been demonstrated again and again not only to the staff, but throughout the state and even beyond. ... He has the world on his heart and challenges individuals and churches to do the same as together we seek to carry out the Great Commission."

Prior to his ministry as executive director, Moore served 12 years as pastor of Grand Avenue Baptist Church in Fort Smith. He previously was pastor of Walnut Street Baptist Church, Jonesboro, Ark.; Franklin Avenue Baptist Church in New Orleans; Elliott Baptist Church, Camden, Ark.; and Corum (Okla.) Baptist Church.

Other denominational service has included serving as Arkansas Baptist Pastors' Conference president and vice chairman of the Ouachita Baptist University board of trustees as well as a member of the ABSC executive board, a trustee of Golden Gate Baptist Theological Seminary and a member of the Southern Baptist Convention Committee on Committees.

Reflecting on his years of service, Moore noted, "I feel good that we have maintained a strong fellowship within the Baptist family in Arkansas and that we have been able to increase missions support as much as we have."

Looking toward the future, he added, "I can't help but have some good hopes but I think the tendency toward independent churches will create some difficult times. I feel that 98 percent of our churches desperately need the assistance the state convention can give and that we need to be careful to not structure denominational life around the few megachurches that are self-contained.

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"Educationally, missiologically and ecclesiastically, the state convention will remain a viable entity in Kingdom work in Arkansas," Moore predicted. "If Arkansas Baptists will stay focused on the main issues of reaching the lost, starting and developing churches and getting the gospel out to all the world, the blessing of God will be upon us."

Operating committee chairman Billy Kite, director of missions for Ashley Association, will chair the search committee seeking Moore's successor. Nominations for the position of executive director may be mailed to operating committee chairman Billy Kite at P.O. Box 1184, Crossett, AR 71635 or P.O. Box 552, Little Rock, AR 72203. Kite requested that full biographical sketches be included with each nomination.

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EDITORS' NOTE: The following first-person article was written by Joseph Napolitan, who worked as a political consultant to help bring casino gambling to Atlantic City. The article appeared in a publication of Citizens Against Casino Gambling group organized to oppose the introduction of gaming into Springfield, Mass.

Gambling promoter recounts  
'worst mistake' of his career By Joseph Napolitan

Baptist Press  
4/7/95

SPRINGFIELD, Mass. (BP)--In 1976, I was one of the people instrumental in bringing casino gambling to Atlantic City. This was the worst mistake I have ever made in 38 years of running political campaigns in the United States and more than 20 other countries on five continents.

I was retained by Resorts International Inc. to conduct research and design strategy for a referendum to permit casino gambling. A similar referendum, which would have permitted casino gambling statewide had been defeated in 1974. Our research revealed that in 1976 New Jersey voters again would reject casino gambling.

Therefore, I recommended to Resorts International that the wording of the referendum be changed to allow casino gambling only in Atlantic City, not statewide. We believed that by isolating casino gambling to Atlantic City there was a much better chance of winning voter approval.

The company agreed to the change and asked me to manage the referendum campaign. Because I was involved with several other political campaigns I did not have time to manage this one on a full-time basis. I arranged for a political consultant from San Francisco, Sanford Weiner, to move to Atlantic City and manage the campaign. I was retained to design strategy and conduct research.

We quickly determined that our most important task was to convince voters in New Jersey that casino gambling would be good for them and good for Atlantic City.

No one really knew what the economic or social impact of casino gambling in Atlantic City would be on the city and its citizens. We assumed that casinos would create thousands of new jobs, revitalize the city, restore its economic strength and make Atlantic City a better place to live. Casino promoters made promises and claims about the benefits casino gambling would bring to Atlantic City.

I did not deliberately set out to mislead the voters of New Jersey or Atlantic City: I really believed the claims we were making. I sincerely thought casino gambling would be the boon Atlantic City so badly needed. I believed my own propaganda ... until events proved me wrong.

We won the election and opened the doors. What a disaster. Atlantic City started with one casino; now there are 11. Within three years after the casinos came, the crime rate in Atlantic City tripled. It went from 50th in the nation in per capita crime to first.

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Forty percent of local restaurants closed. The number of homeless people increased by 2000 percent. Property values dropped. There was violence: Almost 200 homes of persons who refused to sell their property to the casino were burned to the ground in arson-related fires -- 50 in a single month.

More people went on welfare. Shelters were jammed. An unseemly number of teen-agers became gambling addicts. Prostitution was rampant.

Today, Atlantic City is two separate, distinct and unequal cities. One is the city the tourists see: glittering hotels on the boardwalk offering fancy entertainment, inexpensive meals to keep customers from leaving the casino to eat and every convenience for those who can pay the price. But just a few blocks away is the real Atlantic City, The Atlantic City of those who live there; seedy, dirty and dangerous.

Springfield (Massachusetts) is a proud industrial city that, like many others, is going through a difficult period. But anyone who thinks our economic problems can be solved by bringing casino gambling to Springfield is closing his or her eyes to reality.

I made a mistake in Atlantic City.

Now I know how casino gambling can destroy the heart and soul of a city.

That's why I am so strongly opposed to casino gambling in Springfield.

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Missouri pastor withdraws  
nomination by S.C. college

By John Roberts

Baptist Press  
4/7/95

ANDERSON, S.C. (BP)--A Missouri pastor withdrew at the last moment after he was named the unanimous choice of a six-member search committee for the president of Anderson College, a Baptist school in Anderson, S.C.

The college's search committee was to meet in special session April 4 with Gary E. Parker, pastor of First Baptist Church, Jefferson City, Mo., as the nominee. His last-minute withdrawal left the committee without a candidate.

The committee had enthusiastically selected Parker from more than 80 candidates. When other trustees received his resume a week before the meeting, however, opposition developed.

"But it was only one or two, one especially," Jack Ellenburg of Anderson, vice chairman of trustees and the search committee, told the Baptist Courier, newsjournal of the South Carolina Baptist Convention.

With 19 of the 20 trustees present, it was believed Parker would have received 16 to 17 votes. Parker said he was aware of the opposition but it was "so intense" that it would have affected his administration.

He notified the search committee at 6:45 a.m. April 4 of his decision, then called the Courier office at 7 a.m. to say he was not coming.

Wayne Dickard, pastor of Southside Baptist Church, Greer, and a second-year trustee, told the Courier he was opposed to Parker. "He is not conservative," Dickard said. "I had not expected the committee to select a capital 'F' fundamentalist, but I did not expect them to choose a flaming liberal either."

Trustee chairman Stuart A. Kersey of Gaffney said this was an unfair depiction of Parker. He and the search committee had visited the church in Jefferson City where the executive director and some of the Missouri Baptist Convention staff are members. The church permits members to give their mission support through the Cooperative Baptist Fellowship, an organization of Baptists critical of SBC leadership.

This was the main point of opposition to Parker, Kersey said.

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Parker released a statement to the trustees with an explanation for his withdrawal. He cited "political correctness" in Baptist life in which, if a person disagrees "at any point with the viewpoint and/or actions of our national SBC leadership, that person is generally labeled as unacceptable for service within most of our structure. Blind loyalty to the SBC is the currency that 'buys' us our opportunity to minister in an institutional setting. I am personally unable to offer that kind of blind loyalty." His statement did not cite any specifics.

A native of Greenwood, S.C., Parker became a Christian and felt a call to Christian ministry at age 18. He was baptized in Greenwood's Coronaca Baptist Church. He is a graduate of Anderson College; Furman University, Greenville, S.C.; Southeastern Baptist Theological Seminary, Wake Forest, N.C.; and he has a doctorate from Baylor University, Waco, Texas.

He was pastor of Grace Baptist Church, Sumter, S.C., from 1985-90 before his move to Missouri.

The search committee met again following the trustees' meeting and announced they were disappointed but would continue their work. The committee has at least three other prospects, a pastor and two Baptist educators, sources said.

George C. Langston of Hilton Head is the search committee chairman. Serving with Langston are Ellenburg; Max Rice, Travelers Rest; Gary Thrift, Seneca; Mickey Walker, Anderson; and Kersey.

Anderson has been without a president since last August when Mark Hopkins, president since 1982, resigned over differences with trustees and faculty. Henry Anderson of Athens, Ga., is interim president.

Anderson is a four-year college with 848 students. It has been identified with the South Carolina Baptist Convention since its founding in 1911.

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Southern trustee chairman counters  
editor's criticism of Mohler By Art Toalston

Baptist Press  
4/7/95

LOUISVILLE, Ky. (BP)--Southern Baptist Theological Seminary has purchased a full-page ad in Kentucky Baptists' Western Recorder for an open-letter response by the trustee chairman, Rick White, to an editorial by the newsjournal's editor, Marv Knox.

Knox's March 28 editorial, "Could Jesus teach social work at Southern Seminary?" took aim at President R. Albert Mohler's March 20 dismissal of Diana R. Garland as dean of the 117-student Carver School of Church Social Work.

Meanwhile, according to a March 30 editorial by Bob Terry, editor of Missouri Baptists' Word & Way, Mohler told faculty members at a March 22 meeting that holding a belief that women can serve as pastors was an interpretation of Scripture that should prevent anyone from being a theology professor in an SBC seminary.

Wrote Terry: "He (Mohler) told all contract professors and all professors on a tenure tract that they would not be recommended for advancement or have their contracts renewed if they did not conform to his interpretation of Scripture that only men can serve as pastors of churches." The editorial was titled, "A Crisis at Southern Seminary."

Mohler could not be reached for comment April 6.

Controversy erupted after Mohler dismissed Garland for stepping outside administrative processes by releasing a four-page document criticizing his refusal to approve a nominee, David Sherwood, who had been recommended by faculty and student committees to teach social work at the Louisville, Ky., seminary. Sherwood is director of the social work program at Gordon College, Wenham, Mass., and editor of the journal, Social Work and Christianity.

In refusing to recommend Sherwood to the trustees, Mohler cited Sherwood's stance allowing for the role of women as church pastors.

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Trustee chairman White, pastor of First Baptist Church, Franklin, Tenn., wrote in his response to Knox's editorial: "He (Mohler) does believe that the New Testament pattern of local church leadership is for men to serve as the senior pastor and that is a position shared by the overwhelming majority of trustees and, we believe, Southern Baptists. We believe that new faculty members being hired should share that view held by the overwhelming majority of the denomination that supports the seminary. ... It is not only the President's right but his obligation to determine the appropriateness of persons to be elected to Southern Seminary's faculty. I have no doubt seminary trustees will join me in affirming his position on this issue."

White reminded "that the overwhelming percentage of Southern Baptist churches are not calling women to the role of senior pastor. Less than one-tenth of one percent of SBC churches have women serving as pastors. We must not mislead students about opportunities that may be available upon seminary graduation."

Citing Knox's suggestion that Southern may face problems with its accrediting agencies, White wrote: "We will all work to maintain the accreditation of the Carver School. However, if the decision comes down to compromising the seminary's doctrinal integrity in order to receive the 'stamp of approval' of a secular agency (the Council on Social Work Education), Southern Baptists can rest assured that Dr. Mohler and the trustees will place first priority on protecting the seminary's theological commitments."

Concerning accreditation, Knox had written in his editorial: "By implementing his own litmus test for faculty election, Mohler violates the basic operational integrity of the seminary. This is a major concern to all accrediting agencies."

Knox cited four requirements for faculty nomination that a seminary administrator, David Dockery, vice president for academic administration, said reflect a strong consensus among trustees: 1) affirming women in ministry and their giftedness but restricting the role of women in the church from the office of senior pastor; 2) affirming the exclusiveness of salvation in Jesus Christ alone; 3) being clear that the Bible teaches that all homosexual behavior is sinful; and 4) acknowledging that the sanctity of life is pro-life and against abortion except in the most extreme circumstances.

Such criteria, Knox wrote, "are not part of any official seminary principles or policies. Implementation of unofficial criteria for faculty election violates due process and the moral guidelines of the institution. Accrediting agencies aren't so concerned about the specific criteria for election as they are the fair implementation of the election process."

White did not specifically address a portion of Knox's editorial stating that "Jesus couldn't teach church social work at Southern Seminary. He isn't orthodox enough," or a portion implying Mohler could lose his support among trustees and be forced to leave the presidency "if, or when, accreditation is threatened, enrollment falls and contributions dry up."

Giving his view of the effect of the controversy at the seminary, Knox wrote that the social work school's accreditation "is imperiled. Students are worried their degrees -- necessary for obtaining required licenses and getting social work jobs -- will be worthless. Faculty and student morale throughout the seminary is shot. Candidates for vacancies in other seminary schools are having second thoughts, if not backing out altogether. Alumni are recoiling in horror."

But, White wrote, "There are those within the secular culture and even a few within our own denomination who do not want Southern Seminary to stand for biblical moral values and conservative theological positions. They have rightly perceived Dr. Mohler as one who opposes their efforts to transform our culture, and have attacked him at every opportunity for his faithful adherence to the values many of us hold sacred."

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White noted, "It is right and proper for him (Mohler) to ask prospective faculty questions on their stands on significant issues within the life of the church, such as openness to homosexuals as church leaders or the possibility of women serving as senior pastors. Any Kentucky Baptist who has ever been involved on a Pastor Selection Committee can identify with the need to ask specific questions on issues such as these. . . . We need and respect his (Mohler's) judgment in evaluating persons who may be preparing our ministers for the next 30 or 40 years."

White wrote of the decision to purchase an ad: "Unfortunately, the media -- secular or denominational -- simply isn't going to give you the full story. Reporters and editors have their own priorities and agendas, and they tend to present such news with their own perspective in mind. As chairman of the Board of Trustees of your seminary in Louisville, I think it is important for Kentucky Baptists to get the whole picture about the seminary and about Dr. R. Albert Mohler, our president. And the only way to do that without editing or censoring is in a letter such as this."

Although Garland has been removed as dean, she remains Cheens Professor of Christian Family Ministry at the seminary. She joined the faculty in 1983 and was appointed dean in 1993. Her husband, David, also teaches New Testament at the seminary.

In an added development April 5, the seminary's faculty, in their regular meeting, adopted "A Resolution of Support for the Carver School of Church Social Work."

Among the points in the resolution:

-- "... as a faculty, we do deeply grieve the termination of Dr. Diana Garland as Dean, and offer her and her family our deepest affirmation with regrets over what we believe to be a premature ending of an exemplary tenure as Dean of the Carver School."

-- a plea that the seminary administration and trustees "help the Carver School Faculty keep covenantal faith and trust with all currently enrolled students in the Carver School, that their studies and the pursuit of credentials and certification will not be compromised in any way by the circumstances of these last few days."

Already, however, Mohler had voiced a similar commitment in a March 22 letter to students: "... we remain committed to those students currently in programs of study through the Carver School. We will do all within our power to see these students through their courses of study. If necessary, we will seek to make special arrangements with other schools in order to ensure that students will graduate."

Mohler also wrote, "... we remain committed to continue the work of the Carver School. We will not concede that the school cannot find faculty who can meet all the requirements for election or appointment. We will work to forge a future for the Carver School which is fully in keeping with the mission and identity of Southern Seminary."

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Five B&H books nominated  
for Gold Medallion awards

Baptist Press  
4/7/95

NASHVILLE, Tenn. (BP)--For the second consecutive year, five books published by the Baptist Sunday School Board's Broadman & Holman Publishers have been selected as finalists for the Evangelical Christian Press Association's Gold Medallion Awards.

Categories and finalists are:

- (1) Commentaries -- "New American Commentary" volume on Galatians by Timothy George;
- (2) Christian Living -- "Experiencing God" by Henry Blackaby and Claude King;
- (3) Missions/Evangelism -- "Evangelism: A Concise History" by John Mark Terry;

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(4) Christian Ministry -- "The Empowered Communicator" by Calvin Miller; and  
 (5) Family and Parenting -- "Worms in My Tea" by Becky Freeman and Ruthie Arnold.

Entries are judged on content, literary quality, design, and significance of content. Awards will be given at a banquet during the Christian Booksellers Association annual convention in July in Denver.

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Baptists go for 'real gold'  
 at Pan Am Games in Argentina

By Wally Poor

Baptist Press  
 4/7/95

MAR DEL PLATA, Argentina (BP)--Baptists from Argentina and the United States joined forces to witness to the multitudes coming to the Argentine city of Mar del Plata for the 12th Pan American Games in late March.

Baptists shared their faith in and around the sports complex built for the games and a tent erected across the street. They distributed 150,000 Bible portions and 30,000 booklets containing the plan of salvation.

Through their efforts, at least 60 people accepted Christ as Savior, including some affiliated with the delegation of Cuban athletes.

"This was the biggest Pan Am Games ever," said Foreign Mission Board sports missionary Steve Smith, who headed the task force of missionaries and Argentine Baptists that planned Baptist outreach at the games. Southern Baptist and Argentine Baptist volunteers assisted.

Missionary Annetta Marie Snowden helped enlist volunteers from Lay Witnesses for Christ, an organization specializing in evangelism at world-class sports competitions. Sam Mings, a member of North Richland Hills Baptist Church, Fort Worth, Texas, heads the group. He and his wife, Sharon, have seen thousands of athletes become Christians through their ministry.

The Mingses brought along some Texas Baptist volunteers who are veterans of sports evangelism events worldwide. They included Leonard and Edith Smith, Wayne and Avon Langston and Harry and Deborah Bowman, all from the North Richland Hills church, and Julia Petter, a gymnast and former University of Texas athlete, from Hyde Park Baptist Church in Austin, Texas.

During the Pan Am Games, they went to the sports complex to make contacts with athletes and seek Christian athletes to share their testimonies during "Evening with the Stars" evangelistic rallies held during the games.

Their contacts opened other doors for ministry, too. "One of the neatest things was when Sam Mings met a Cuban coach who recognized him from the Olympics in Barcelona," said Snowden, from Kansas City, Mo.

In Barcelona, the coach had heard U.S. track star Carl Lewis share his Christian faith at a meeting conducted by Mings' group. So when he saw Mings in Mar del Plata, he invited Baptists to come to visit them in the sports village. There they held two preaching services on the front porch.

At the end of the service, about eight people accepted Christ as Savior. One Cuban woman was so moved by the Holy Spirit that she said "si" (yes) before Snowden could translate Mings' invitation to receive Christ as Savior.

Later the head coach of the Cuban delegation sent the Baptists a Cuban flag, his card, collector's pins and a thank-you message.

"To me, it's a miracle to be able to freely share the (gospel) message with the Cubans," said Snowden.

Meanwhile, Argentine Baptists -- working with missionaries -- played a big part in the outreach. Baptist young people from across Argentina took part.

One volunteer came from nearby Uruguay. Missionary Paul Shelton brought a Baptist handbell choir from Mendoza, Argentina. Missionary Claudia Boyd lined up pantomime groups and an artist who did evangelistic paintings.

Christian athletes also shared testimonies during the "Evening of the Stars" rallies in a theater.

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One of them, Argentine Baptist speed roller skater Jose Luis Lozano, won five gold medals in the 10th Pan Am Games in Indianapolis. He now works in a sports ministry with Steve Smith and Argentine Baptist coach Jose (Pepe) Soto, a former bicycle racer.

Brazilian boxer Emerson Marcus, who placed fourth in middle-weight boxing, told how he lived in the streets after his step-father kicked him out when he was 14.

But when God entered his life, he gave him a place in sports, Marcus said. "He changed me. He gave me all that was best."

Honduran soccer player Edgar Sierra told about a crisis in his soccer career. He faced surgery on his knee while he also was on the verge of divorcing his wife. He feared that, after surgery, he wouldn't recover his top form. Overcome by his problems, he tuned in a Christian television show.

"If you really exist, show me the right path," he prayed.

The 21-year-old athlete called the number on the TV screen. Over the phone, a counselor led him to faith in Christ. That was only 8 months ago.

"From that day onward, my life has changed," said Sierra.

So will the lives of others who found faith in Christ at the Pan Am Games.

During the last week of the two-week games, volunteers witnessing in the streets had turned in 60 decision cards, said Carlos Oscar Albornoz, an Argentine Baptist pastor who helped with local arrangements for the outreach.

The outreach effort also helped to raise the profile of Baptists in Mar del Plata, a seaside city of about 700,000 people.

"We were known, but now we're better known," said Albornoz. Meanwhile, the U.S. volunteers will try to keep in contact with athletes from various countries. Many of those participating in these games will also be in Atlanta next year for the Olympics.

"This is a training ground for the Olympics," said Mings, who hopes to mobilize some 1,000 volunteers to testify there.

Some 7,000 athletes and coaches came to Mar del Plata dreaming of winning the Pan Am Games gold.

But the real winners were Argentine and United States Baptists who harvested the real gold -- new followers of Jesus Christ.

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(BP) photo (horizontal) mailed 4/7/95 to state Baptist newspapers by Richmond bureau of Baptist Press. Outline available on SBCNet News Room.

Yeildings: brothers in  
the ministry 151 years

By Toby Druin

Baptist Press  
4/7/95

DALLAS (BP)--If you laid the length of their ministries end-to-end, the line would stretch back almost to the beginning of the Republic of Texas and the organization of the state's first Baptist church.

Of course, the Yeilding brothers haven't been around that long, but Hollis, Everett and S.L. have been ministering to Texas and Southern Baptists for more than a century and a half -- 151 years and counting.

Hollis, 81, has been a minister for almost 57 years; Everett, 73, almost 47 years; and S.L. the "kid" of the three at 68, marked his 47th year in the ministry on March 7.

And when many of their peers have long since retired, the three Howard Payne University graduates are still serving as pastors of local churches. Hollis is pastor at Pidcoke in Coryell County, not far from where he preached his first sermon at Coryell Valley Baptist Church in 1938. Everett and S.L. are relatively nearby in Brown County, Everett at Gouldbusk Baptist Church and S.L. at Voss Baptist Church.

Each of them tried retirement, but it didn't stick.

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After pastorates in Coryell County, Brownwood, Grand Falls, Monahans, Rock Springs, Abilene and Kingman, Ariz., Hollis retired from the staff of First Baptist Church, Duncanville, in 1980, but stayed active in interim pastorates and supply preaching until he was invited to preach one Sunday in 1989 at Pidcoke. They asked him to be their pastor, and he has been there ever since.

Everett was licensed by Central Baptist Church, Brady, in 1948, and enrolled at Howard Payne the next day. His first church was a mission of First Baptist Church, Brady, and others have been in Brown Association, Colorado City, Brownsville and Laredo.

He was pastor of First Baptist Church, Laredo (1961-66) when it moved to a new location. From 1966-69 he was a field representative for the Billy Graham Evangelistic Association, showing Graham's films across Arkansas. He was then pastor of Pleasant Grove Baptist Church, Brown Association, for more than 20 years before retiring in 1989. The Gouldbusk Baptist Church lured him out of it five years ago, however.

S.L. surrendered to preach and like his brothers enrolled at Howard Payne and like Hollis was pastor of Salt Creek Baptist Church, Brownwood, for four years before moving to Oklahoma. He came back to Brownwood four years later and served Jones Creek Baptist Church before moving to the Lubbock area where he served from 1958-78.

From 1978-85 he was manager of Panfork Encampment, followed that with a pastorate at Carey and retired in November 1988. Seven months later, however, he went to supply at Voss Baptist Church and he has been there ever since.

To what do they attribute their ministerial longevity?

"We've just been blessed of the Lord," Hollis summed it up.

The longevity of their ministerial careers has been mirrored in their commitments to their marriages. Hollis and his wife, Margaret, have been married 60 years and have three sons and a daughter: Kenneth teaches at Odessa College; LaNell Spears is on the staff of South Plains College, Levelland; Hollis Jr. is an X-ray technician in Weaverville, Calif.; and David teaches at Central Texas College, Killeen.

Everett and Bonnie have been married 48 years and have a son, Gary, who is a building contractor in Brownwood; and S.L. and Vella Mae will soon be married 48 years and have two daughters, Deborah Holly, who teaches school in Mineral Wells, and Susan O'Brien, who lives on a ranch near Lamesa.

The Yeildings were reared on a Coryell County tenant farm with three other brothers and two sisters, the sons and daughters of Mr. and Mrs. J.C. Yeilding. Their mother, they said, was "the most unselfish woman that ever lived."

Maybe it was because of their farm rearing and their mother's giving spirit, but none of the three has ever experienced anything resembling "burnout," they said.

If anything, the flame is as bright as ever.

**(BP)**

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