

SBTS trustees elect to reach out in both directions

*Conservative N.T. professor joins faculty;
Controversial theologian granted tenure*

by Todd Deaton, Staff Writer

Following more than two hours of intense discussion, trustees of Southern Baptist Theological Seminary voted to "reach out in both directions" in an effort at reconciliation in the on-going Southern Baptist Convention controversy. Trustees approved adding a conservative New Testament professor to the seminary's faculty and granted tenure to a female theology professor who has been a focal point of conservative criticism.

The unanimous decision to extend a contract for a one-year assistant professorship to David S. Dockery, Criswell College professor of theology and New Testament, came after only two minutes of discussion in the Apr. 11-13 Louisville meeting.

Dockery, introduced by seminary president Roy L. Honeycutt as someone who represents the more conservative segment in the denomination and brings "a different perspective to our faculty," was elected without tenure, effective with the completion of his doctoral dissertation.

In contrast, the trustees conducted a "full airing" of the controversy concerning the granting of professor Molly Marshall-Green's tenure in front of a gallery of an estimated 120 students before voting 45-7 in her favor, with three abstentions.

The overwhelming vote came after Honeycutt appealed to the trustees not to leave him "amputated in this process of reconciliation."

"I am not asking you to vote against your conscience," he explained. However, "if there is ambiguity in your mind and if you can find it in your heart under God... vote a message to the world that this board of trustees has had open, fair discussion and that we have reached out with one arm to bring in a professor

from Criswell College... and with the other arm to bring Molly Marshall-Green tenure."

The students, whose presence was the first such at a full board meeting in the school's recent history, requested academic personnel chairman James Monroe read a statement in support of the theology professor. She is the first female professor of theology to be awarded tenure at a Southern Baptist seminary.

During the lengthy discussion by trustees, Louisville layman John R. Michael presented the conservative argument by listing eight charges against the professor, most related to alleged universalism found in her 1983 PhD dissertation.

Responding to Michael, Monroe read a written statement from Marshall-Green, answering each of the accusations and clarifying her positions to trustees.

Mark Coppenger, an El Dorado, Ark. pastor, stated his opposition to Marshall-Green's tenure was because "her dissertation is clearly contrary to the Abstract of Principles." The seminary's Abstract of Principles outlines the common beliefs of Southern Baptists to be upheld in seminary instruction.

Coppenger elaborated that she sketched a view of man that conflicts with the depravity of all humanity. He claimed her dissertation asserts, "even atheists and agnostics have a yearning for God," which he felt violated the Abstract of Principles.

According to Monroe, Marshall-Green said she had unreserved commitment to the abstract's statement. "She has a very high view of the inspiration of scripture, of the lordship of Jesus Christ, and believes without question that salvation comes only through an expression of faith in him," Monroe reported. "I found she is a strong voice for evangelism and missions on this campus."

Claiming to be "an inerrantist's inerrantist" whose credentials would match up to anyone in the room. Jerry Mahan of Cedartown, Ga. claimed, "It would be a tragedy to deny her tenure on what I fear is our misunderstanding of a thesis she wrote five years ago."

Willis G. Bennett, dean of the school of theology, pointed out that Molly Marshall-Green has been on the faculty five and a half years and has been evaluated every year anonymously. "She has had only five (negative) responses and not one has been an objection to theology by any student who sat in her class."

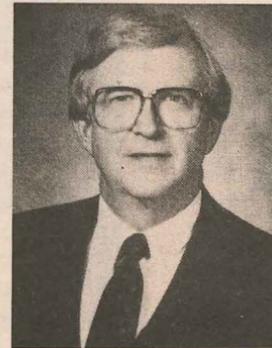
A motion to postpone decision on her tenure was defeated 44-6 after seminary president Roy L. Honeycutt insisted, "It would be better to vote it either up or down today than to give us another year of uncertainty, ambiguity and criticism."

The election of new trustees also sparked strong reactions early in the meeting from two members of the executive committee, George Steincross, Liberty, Mo., and William McBeath, Washington, D. C.

Steincross declared, "I must register a 'Nay' vote because of a system of polity



Dockery



Honeycutt



Mrs. Marshall-Green

in our denomination" which he claimed had been announced as a "take-over move of Southern Seminary."

McBeath followed suit, explaining that some trustees "are concerned about individuals who come with a particular agenda." He asserted their leadership was from "a political system in our denomination," and said he could not "continue to vote without registering a complaint."

Another strongly contested item on the agenda was a proposed change in the election process for new trustees. The board's executive committee recommended electing new trustees by a mail ballot following the SBC meeting in San Antonio, as opposed to the current method of waiting to the next annual meeting in April to elect the persons nominated by the convention.

According to a committee member, the move was intended to accelerate election of SBC nominees so some could become active on the financial committee sooner.

Confusion regarding whether Kentucky law for chartered institutions required a unanimous vote on their decision for a mail ballot or on the actual slate on nominees foiled the motion.

Instead trustees voted unanimously to hold an adjourned session of the board in San Antonio after the SBC meeting promptly to elect new trustees named by the convention. Further discussion of the executive committee's recommendation for a mail ballot was postponed to the board's fall retreat in October.

Reports had circulated widely before this year's meeting that some trustees planned to recommend the board reject

those trustees elected at the 1987 meeting and perhaps even attempt to "pull out" of the convention.

Honeycutt claimed the rumors lacked substance. "It has never been our intention to be anything other than a cooperating Southern Baptist seminary."

The board of trustees also authorized the administration to negotiate contracts for the three-phased construction plan of the \$12.6 million educational and recreational complex.

Don Clapp, executive vice president, told trustees that almost \$8.7 million in cash and pledges is on hand and that the project could begin this year.

The budget adopted for the fiscal year starting Aug. 1 is \$14,814,048, a 2.7 percent increase over the present year. No salary increase was awarded seminary employees because of budget constraints.

In response to recommendations from the SBC's peace committee, trustees approved an action plan including:

- to affirm the seminary confessional statement and enforce compliance;
- to foster in classrooms a balanced, scholarly frame of reference;
- to commit themselves to fairness in selecting faculty, lecturers and chapel speakers.

Carolyn Weatherford, executive director of the Woman's Missionary Union, was recognized with the seminary's highest honor, the E. Y. Mullins Denominational Service Award. Miss Weatherford was cited for "outstanding service to Southern Baptists during 13 years of effective leadership at the WMU."

Alton Butler, pastor of Myrtle Grove Baptist Church, Pensacola, Fla., was elected as chairman and Sam McMahon Jr., Charlotte, N. C. layman, was reelected first vice chairman.

Other officers elected last week include William Causey, pastor of Parkway Baptist Church, Jackson, Miss., second vice chairman; and Fred Pfannenschmidt, Louisville layman, was reelected secretary.

The trustees approved 18 other personnel recommendations from its committee on academic personnel.

David Garland was promoted from associate professor to professor of New Testament interpretation.

Six other persons were granted tenure: Pamela J. Scalise, assistant professor of Old Testament; Elizabeth A. Bedsole, Boyd M. Jones II and Paul A. Richardson, associate professors of church music; Robert Don Hughes, associate professor of communication and mass media; and Ronnie F. Prevost, associate professor of Christian education.

Two former faculty members, Dale Moody and Finley B. Edge, were named as professors emeriti.

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	Month	YTD
Mar. 88	1,448,101	9,452,037
Mar. 87	1,218,499	9,140,064
\$ Chg.	229,602	311,973
% Chg.	18.8	3.4
Budget	1,365,053	9,555,368
\$(under)/over	83,048	-103,331
%(under)/over	6.1	-1.1

Year	\$Over/-Under Budget to Date	% Increase Over Prev Year
87-88	-103,331	3.4
86-87	39,714	9.7
85-86	-768,756	6.7
84-85	-620,990	1.8
83-84	-205,983	3.8
82-83	453,108	9.7
81-82	702,133	13.6

sanford's perspectives

The bittersweet taste of death



Jack D. Sanford

Last week we buried Margaret's mother and thus said goodbye to a loved one whose 81 years had their share of good and bad.

In the 43 years we have been married Margaret and I have each buried a parent. Each time we stood together beside an open grave we had thoughts which were both bitter and sweet.

The bitterness came at the loss of someone whom we loved. To lose a parent is sad indeed and doubly sad when that parent is filled with fun and loves life. The bitterness is there because death takes away someone with whom relationships have developed, someone to whom you could turn for understanding when things were not going very well, someone who knew and helped you bear all the frustrations of your own pilgrimage.

But there is a sweetness about death as well as bitterness. The sweetness comes because we have a tendency to forget the bad and remember what was good. This is especially true when we face the death of a loved one.

For example, around the table in Margaret's sister's home the family told stories of the past, laughed at the way we did things and recalled the good times the family has known. The laughter was sweet because underneath was the bitterness

and emptiness of loss.

There is sweetness too because death ends the suffering, the pain and the misery which takes up so much of life. In the case of Margaret's mother all medical evidence indicated a normal life was no longer possible and that whatever days she may have had would have been even more painful than giving her up. It was comforting to know that death ended that sort of miserable expectation and set free the spirit of a child of God.

The sweetness in death was there because we believe what the Bible teaches us, that death ends the tears, death ends the darkness, death ends the frustration and failure for all who know and trust the Lord Jesus Christ, as Margaret's mother surely did.

Margaret's mother was a Christian woman and all of us know she is safe in the arms of Jesus, as our faith declares so boldly.

We hated to see her go, but we are glad she knew Jesus and that she is at peace now.

We have the bittersweet memories and we know as time goes on the sweet will replace the bitter and someday we will see each other again. Don't you wish all people everywhere had the same confidence in the future which comes to those who believe in and follow the Christ?

Plaudits for courageous leaders

Our Baptist life these days is filled with the aspersions and suspicious innuendos of small-minded people. All of us hope for some fresh word of affirmation and some clear signal that there are those who are above the strong current of polemics.

I offer this word of affirmation and denounce all who cannot or will not give credit where credit is due.

The first word of affirmation is for the trustees of Southern Baptist Theological Seminary. These men and women took a courageous stand last week in their annual meeting by granting tenure to Molly Marshall-Green who has been under fire for several years for alleged universalism, a charge thoroughly debunked by the trustees.

In their granting of tenure to Marshall-Green the trustees flew in the face of a strong political current in the Southern Baptist Convention. This strong force not only does not agree to grant women status as co-equals with men, but some of them would reduce women to the status of second class citizens.

Not only do these critics reject any substantial ministry role for women, then would also charge that this particular woman is a heretic unworthy of teaching in any Baptist institution.

To boldly defy this current earns praise and affirmation for the trustees.

Plaudits are due Roy Honeycutt, president of the seminary, for his prophetic leadership of the our oldest seminary in these very troubled days. Honeycutt has demonstrated, again and again,

that he is a man of principle, integrity and honest conviction.

He did it again last week when he called upon the trustees to approve the appointment of an inerrantist Bible scholar to a professorship at Southern Seminary. A lesser man would have avoided the inevitable flack such a decision will bring. Not Roy, he stayed by his conviction that there is a place for such a person on the staff of our school.

The meeting on the campus of the seminary dealt with reality in Southern Baptist life and, at least from this perspective, said the trustees will not be stampered by prearranged agendas, will not be cut-and-dried in important decisions and will not allow agitation from fringe elements in the convention to determine how they discharge their responsibility to Southern Baptists.

It seems like a new day may be dawning for the seminary since the trustees, by large margins on both counts, seated a woman professor of theology and appointed a faculty member from the ranks of the inerrantists.

We offer congratulations, praise and prayer. Congratulations for courageous action. Praise for acting on the merits of the matters on the table. Prayer that the Lord who watches all of us will be pleased that some of us have been true to the high calling and have left our prejudices outside the door.

May all Southern Baptists take a clue from these men and woman and perhaps we can once again get on with being brothers and sisters in Christ.

western recorder

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baptist news in brief

Nominating committee violating peace process, member accuses

The Southern Baptist Committee on Nominations violated the convention's peace process by politicizing the selection of denomination trustees, a member of the committee has charged.

But the committee's chairman has refuted the allegation, citing theology—not politics—as the standard for trustee nominations.

The committee met in Nashville Mar. 17-18 to nominate people to fill trustee vacancies for Southern Baptist boards, seminaries, commissions and committees. Messengers to the Southern Baptist Convention annual meeting will vote on those nominations when they convene in San Antonio, Tex., June 14-16.

The nominating committee "violated the very spirit of the (SBC) Peace Committee report," said Raymond T. Boswell, an insurance executive from Shreveport, La.

Boswell said the Peace Committee report was violated because a conservative political litmus test was applied to several potential nominees. "So the decision was not whether you believe the whole Bible and whether you believe in the inspiration of Scripture," he said of the nomination process. "The issue rests on whether or not you have been in the struggle with them since 1979."

Nominating committee Chairman Joseph T. Knott III, an attorney from Raleigh, N. C., said that charge is untrue, mainly because the issue in the SBC is theology and not politics.

"I did not think it was a political criterion that was being laid down," Knott said. "My reading of the committee was that people were very much concerned about church membership, baptisms, Cooperative Program, the stand on the Peace Committee report, the Bible and its total trustworthiness—lots of interest in a person theologically."

"I see it purely as an issue that's being debated, a theological issue that has nothing to do with the term 'politics' as it is generally used. I see it as purely service to Christ."

MissionsUSA receives national awards

MissionsUSA, magazine of the Home Missions Board, has been recognized in national competition for excellence in content and use of photographs.

The magazine received its first gold ADDY from the Atlanta Ad Club for its November-December issue, said editor Phyllis Thompson. MissionsUSA was one of 81 recipients of the award from a field of 1717 entries.

Thompson shared the award with magazine design editor Michael Largent, typographer Joe Canzoneri, and editorial department director Bill Junker. The magazine has a circulation of 110,000 copies.

The National Press Photographers Association also recognized the periodical for best use of photographs by a magazine. MissionsUSA shared the honor with LIFE and Sports Illustrated magazines, which also received awards of excellence for their choice of photography.

The photography award was based on photo content of the July-August, September-October and November-December editions of the magazine, said Mark Sandlin, director of the board's photo-journalism department. (BP)

Boswell, however, cited two primary evidences of what he called political activity: the questioning of potential nominees' involvement in the conservative cause within the SBC and the involvement in the nomination process of conservative leaders who are not members of the nominating committee.

He cited his own experience as an example of the first type of activity. He and his Louisiana colleague on the committee, Monroe pastor Benny R. Thompson, presented alternate slates of nominees for most Louisiana trustee vacancies.

"When I had presented mine, and my counterpart had presented his . . . I was asked first, 'What do your people believe about the Bible?' . . . Then my counterpart was asked, 'Have those you nominated been in the struggle with us since 1979?'"

Knott declined to comment on specific actions taken by the committee, including any questions raised about potential nominees. He also declined to describe the "internal workings of the committee." (BP)

Floridians bumped for 'acceptable' nominees

One Florida member of the Southern Baptist Convention Committee on Nominations abandoned a "prayerful agreement" to nominate four Floridians to SBC trustee posts in favor of four nominees approved by conservative leaders, his colleague has reported.

After agreeing in January to a slate of Floridians to serve as new SBC trustees, Gene Whiddon of Ft. Lauderdale broke his agreement with Jacksonville evangelist James Ponder, the other Floridian on the committee, and offered an alternate slate to the committee when it met in Nashville Mar. 17-18.

According to several committee members, Whiddon told the committee the first slate was not acceptable to his pastor, O. S. Hawkins, First Baptist Church, Ft. Lauderdale.

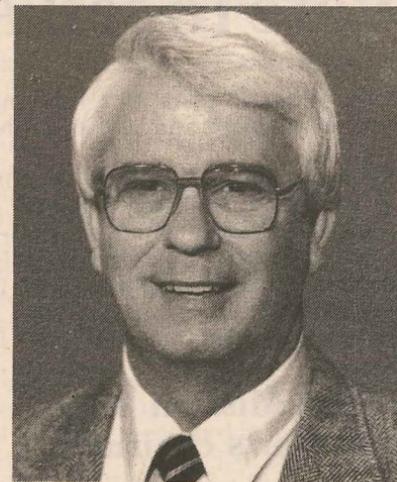
Among people deemed unacceptable was outgoing state convention president Bill Coffman, who was replaced as a trustee nominee of Southwestern Baptist Theological Seminary by another former president, Max Cadenhead of Naples.

Whiddon also replaced two Florida laymen from the agreed list with other nominees, Ponder said. The committee voted to accept those three replacements, but rejected one other Whiddon recommendation in favor of the original nominee.

Whiddon replaced the original nomination of Chiefland lawyer Luther Beauchamp to the Baptist Sunday School Board with Danny Strickland, pastor of Parkway Baptist Church, Orlando.

The nomination of former state Sen. Ed Price of Bradenton to the Southern Baptist Theological Seminary board was replaced with Jim Ballard, a retired engineer in First Baptist Church, Merritt Island.

Whiddon's substitute nomination of Larry Adams, vice president of Florida Power and Light from Coral Gables, to the Southern Baptist Radio and Television Commission was unsuccessful in replacing Velma Daniels, a television show host from Winter Haven. (BP)



Andy Anderson, ACTION promotion specialist, BSSB

Radcliff church hosts Growth Spiral training

Stithon Baptist Church, Radcliff, will host Kentucky's Sunday School Growth Spiral Conference May 10. The conference, featuring Baptist Sunday School Board specialists Andy Anderson and Jim Harvey, will instruct participating church leaders in the "Growth Spiral," a proven technique of building Sunday school attendance.

Growth Spiral is a balanced planning tool that touches all aspects of Sunday school growth: leadership training, space needs, outreach, worker/pupil ratio, teaching units, planning, etc. It works equally well with small and large churches.

A typographical error in direct mail promotion for the conference listed the date as May 19, instead of May 10. Chip Miller, Sunday School Department director for the Kentucky Baptist Convention, says his office is verbally correcting the mistake when potential registrants phone his office.

Some 2200 oversized postcards advertising the event were sent to churches throughout the state. All the information, except the date, is correct.

There is no registration fee for the conference, which begins at 9 a.m. and concludes at 4 p.m.: however Growth Spiral notebooks will cost \$10. Only one notebook is needed per church.

Wingfield joins Home Mission Board news staff

Mark Wingfield, director of news and information for Southwestern Baptist Theological Seminary, Ft. Worth, Tex., has been named assistant director of the news and information department for the Southern Baptist Home Mission Board.

In a reorganization of the Home Mission Board's news and information department, two other members of the staff received promotions and new titles, and a new editorial assistant-secretary has been employed, said Jim Newton, director of the department.

Wingfield, a native of Oklahoma, previously was assistant editor of the Baptist New Mexican, Albuquerque. He is a journalism graduate of the University of New Mexico and has been studying toward a masters in communication at Southwestern Seminary while directing the seminary's news and information program. (BP)

Pressler: SBTS will avoid SEBTS-type controversy

Southern Baptist Theological Seminary will not experience the type of controversy that has raged at its sister school in North Carolina, Paul Pressler predicted.

Pressler, an appeals court judge from Houston and a leader of Southern Baptist conservatives, told students the Louisville, Ky., seminary would avoid a major administrative shake-up because of "realistic efforts" by seminary president Roy L. Honeycutt to hire conservative faculty members.

In October, Southeastern Baptist Theological Seminary president W. Randall Lolley and dean Morris Ashcraft announced their resignations in response to actions taken by the Wake Forest, N. C., school's board of trustees to ensure that only people who profess biblical inerrancy will be hired for faculty positions. Several other administrators also submitted their resignations.

"I don't think you're going to have the situation at Southern that you had at Southeastern because of the leadership of Honeycutt," Pressler said at an Apr. 13 meeting of the seminary's Student Evangelical Forum. Although Pressler's visit to the campus coincided with the annual meeting of the school's board of trustees, he did not directly address actions taken by the seminary's governing body.

The guidelines set forth by trustees at Southeastern for hiring faculty there were a "corrective measure," Pressler said, noting the policies were a "way to balance" the faculty with people who held "traditional Southern Baptist beliefs."

The resignations at Southeastern were voluntary, and Pressler said, adding, he "would have hoped they would have stayed on." The situation at Southeastern had been aggravated by some faculty members and students whom he described as "militant." (BP)

CP hits \$6 million halfway through year

Southern Baptists' national Cooperative Program unified budget has topped \$68 million at the halfway mark of its 1987-88 fiscal year.

March receipts of \$11,200,144 pushed the budget's six-month total to \$68,062,905, announced Harold C. Bennett, president and treasurer of the Southern Baptist Executive Committee.

At the halfway point, the Cooperative Program's year-to-date receipts reflect 48.62 percent of the \$140 million annual goal.

The March receipts were 2.8 percent behind receipts for March of 1987; however, year-to-date receipts are 3.73 percent ahead of the first six months of 1986-87, Bennett reported.

"I'm not overly disappointed in the decrease for the month, because the year-to-date still shows a definite positive increase," he said.

The outlook looks brighter, he added, noting, "Some of the states that showed a decrease in March have reported their contributions for April will show a definite increase." The National Cooperative Program follows the flow of the state conventions' receipts by one month, so states that had a strong March will pass along the benefits of that good month to the national budget in April, he explained. (BP)

baptist news in brief

RTVC trustees vote to sell ACTS network

Trustees of the Radio and Television Commission have voted to transfer operation of the Acts television network to a new Texas for-profit corporation, Friends of ACTS Inc.

At their Apr. 12 meeting, commission trustees approved in principle a memorandum of agreement for the sale and authorized their executive committee to negotiate the definitive agreement, with final approval by the full trustee board.

Jimmy R. Allen, president of the commission since 1980, told trustees he will resign his position and manage ACTS for the new corporation "if this transfer is accomplished and if I am asked."

Under the provisions of the memorandum of agreement, at closing on or before Sept. 15, the RTVC would receive \$10 million for equipment, program films and videotapes, licenses, satellite contracts and property on which the Dallas-Ft. Worth satellite uplink is located and \$1 million for production of programs for ACTS.

In addition the RTVC will receive a \$23 million note, payable at \$2 million annually plus interest, for use in production of programs for ACTS and five hours per day of air time on ACTS with-

Cook named president, Dallas Baptist University

Gary Cook, a 37-year-old minister/educator, was elected president of Dallas Baptist University in a special called meeting of the trustees at the school Apr. 6.

Cook, director of denominational relations and special assistant to the president of Baylor University, Waco, Tex., will assume the DBU presidency almost immediately and preside over graduation exercises this spring, he told the Baptist Standard, newsjournal of the Texas Baptist convention, following his election.

He succeeds W. Marvin Watson who resigned last October after serving as president since 1979. Jerry F. Dawson, director of the Texas Baptist Christian Education Coordinating Board, has been acting president.

DBU was moved to Dallas from Decatur, Tex., in 1965 and continually has been plagued by financial problems. Those problems have been alleviated in recent years, however, and the school's enrolment now is more than 1800.

Cook's first priority will be to build the morale of the faculty and students and then to work on student recruitment for the fall semester, he said. (BP)

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out charge for 30 years for telecasting programs produced and placed by the RTVC.

The initial \$10 million payment will be used by the commission to pay off a loan which was made to it by a California bank in 1986. Trustees were told the current balance of that loan is \$8,901,502.

Acts has struggled financially since it

Foreign Mission Board elects Corts chairman

C. Mark Corts, pastor of Calvary Baptist Church, Winston-Salem, was elected chairman of the Foreign Mission Board Apr. 13 and immediately voiced support for president R. Keith Parks' priorities on evangelism that results in indigenous churches overseas.

Corts, the first North Carolina chairman in the board's history, was elected 49-17 over Frank Norman, a layman from West Point, Ga.

Corts said he does not believe he was elected chairman of the FMB trustees because of the "conservative resurgence" but he said, "I don't doubt at all that the fact I am conservative had something to do with my election. People support me because of that but I think the main thing is that without having to divide everybody up into sections, just to see where every body is, people want to know that someone is committed to missions, committed to the philosophy of the Foreign Mission Board, which I am."

Among actions taken by the board was the addition of the west Africa country of Guinea as the 113th country or territory where Southern Baptists have missionaries. Thirty-eight missionaries appointed in a Greensboro, N. C. commissioning service, which drew more than 13,500 people, raised Southern Baptists' total missionary force to 3861. (BP)

Missionaries made to leave Indonesia

The first in a string of Southern Baptist missionaries expected to be required to leave Indonesia because of new visa restrictions flew to the Philippines in early April. She will work there for about a month while considering options for future assignment.

Doris Blattner, 54, from St. Louis, left Indonesia after the internal security section of the country's Religion Department would not supply a letter necessary for her to live there.

Because of the government policy, about half of Southern Baptists' force of some 95 missionaries may have to leave the country during the next year. As with other Christian missionaries whose ability to stay hinges on annual approval through the country's Religion Department, Blattner was notified more than a year ago that she would be denied visa approval the next time she applied.

Many missionaries, told they will be denied visa renewals during the next couple of months, have begun applying to immigration officials in their areas for three-month temporary extensions. For several missionaries, an extra three months would afford time to pack, wind down their work and attend the mission's annual meeting this summer. But local immigration offices can deny such a request if they choose. (BP)

was launched during the 1984 annual meeting of the Southern Baptist Convention. When the executive committee approved the application for the \$10 million loan with a 10-year payback, it was pointed out ACTS "had been confronted with large expenditures" to start the network.

During discussion of the proposal, trustees were assured Friends of ACTS will honor contracts which the RTVC has with local ACTS boards. These contracts allow the local boards to use the network to air up to 25 hours of programming per week. This time will not be counted against the 35 hours per week that Friends of ACTS will allot to the RTVC.

Representatives of Friends of ACTS said they would organize a board with multi-denominational representation that would be committed to operating in line with ACTS' original stated purposes. Chip Atkins Jr. of San Antonio is the founder of Friends for ACTS. The new organization has contracted for a transponder on Galaxy III satellite, and ACTS will begin transmitting on the new satellite May 1. (BP)

Honduras violence takes missionaries off street

Missionaries stayed close to home Apr. 11 after days of scattered anti-American violence in Honduras' two largest cities.

"We had a quiet weekend," said Southern Baptist missionary Carl Rees in Tegucigalpa. "We're waiting to see if it's normalized or if it's the quiet before the storm."

The Honduran government declared a state of emergency Apr. 8 in Tegucigalpa and San Pedro Sula after an attack on the American embassy and a resulting fire the day before left five people dead. The next day, riot police and demonstrators fought while students and other groups vented their hostility toward the United States in connection with the extradition of a suspected major Honduran drug dealer. Two Americans were stabbed.

Rees, of Springfield, Mo., is chairman of the 41 Southern Baptist workers assigned to the country. He said no missionaries had been targeted by demonstrators, but Southern Baptists were staying off the streets. (BP)

HMB presents Language Missions awards

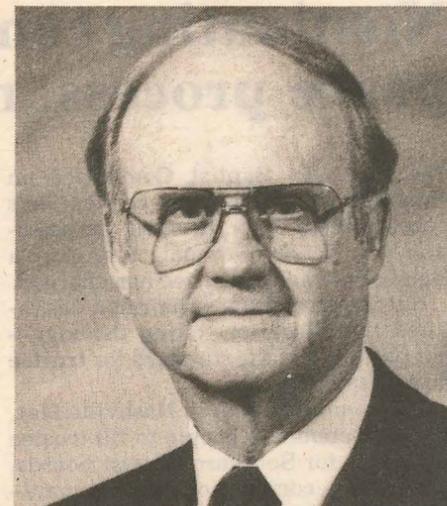
Southern Baptist language missions workers have been cited for outstanding ministry in their states by the Language Missions Division of the Home Mission Board.

Division director Oscar Romo presented the awards during the board's 31st annual Language Missions Leadership Conference.

Manuel Alonso, director of Language Missions for New York, was honored for his state's accomplishments in beginning language congregations. A native of Cuba, Alonso has been in the state 10 years.

David Turner, Language Missions director for the Minnesota-Wisconsin Southern Baptist Convention, received an award for his state's work in refugee resettlement. Turner was a catalytic missionary in Milwaukee from 1976-79 before transferring to Rochester nine years ago.

Ron Rogers, director of Language Missions for the Baptist Convention of



Compton

FMB elects Compton communications VP

Alan Compton, a veteran of mission media work who has led media and resource development worldwide for the past five years, was elected vice president for communications and public relations by the Foreign Mission Board at its Apr. 13 meeting.

Compton will provide leadership for the board's communications and public relations office, offer a communications perspective as a member of its 11-member Global Strategy Group and represent the board in communications and public relations matters to other boards, agencies, associations and groups.

A native of North Carolina, Compton was media consultant for Latin America from 1966-83, when he joined the board's home office staff as senior media consultant. In the past five years he has worked with regional media consultants in designing and producing broadcast and audio-visual products. He has consulted with media missionaries as they planned and developed media programs for their countries of service. And he developed a system by which missionaries have access to methods and strategies other missionaries have used successfully in their work.

Compton, 58, was born in Raleigh, N. C., and grew up there and in Garner, N. C. He received the BA degree from the University of North Carolina in Chapel Hill and the MDiv degree from Southeastern Baptist Theological Seminary, Wake Forest, N. C. (BP)

Maryland, was honored for Maryland's work with the deaf population. He has worked with Maryland Baptists for the past eight years.

Stan Smith, Language Missions director for the Baptist Convention of Pennsylvania-South Jersey, was recognized for his state's work with internationals. Smith began his fourth year with the convention in January.

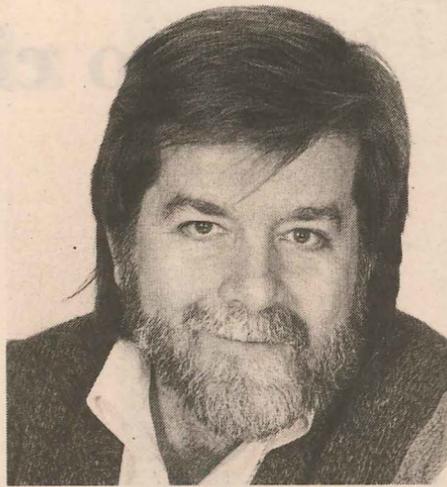
Abel Becerra, director of Language Missions for the Baptist Convention of New Mexico, received an award for New Mexico's accomplishments in ethnic leadership development. Becerra has served the New Mexico convention since 1982.

Romo also presented the Mosaic Missions Award to Wilson Matthews, director of employe benefits for the HMB. Matthews was honored for his advocacy role in providing retirement and medical coverage for workers in Language Missions. (BP)

Ragan Courtney's Art

The gospel on stage

by Denise George
State Correspondent



Courtney

Ragan Courtney, 46, associate professor of church drama at Southern Baptist Theological Seminary, has been king of France, a town crazy, a robot, an inventor, an extra-terrestrial being and an old Jewish uncle. All on stage.

Last week Courtney played a priest in the NewStage Repertory Theatre's premiere season at the Kentucky Center for the Arts, Louisville. Founder and director, David McManus, describes the theatre-organized theatre as a "spiritual theatre, a theatre of hope which boldly explores darkness yet offers light."

The comic drama, "Mass Appeal," was written by Bill Davis. It portrays a middle-aged priest (Courtney) who "is compromised with life and has settled into the comfortable," and who is spiritually challenged by an enthusiastic and innocent young priest (Southern Seminary student John Ballenger).

"Mass Appeal" is Courtney's first appearance on a Louisville stage since he and his wife, Grammy Award-winning vocal artist Cynthia Clawson, moved to Louisville in 1984. They are members of Crescent Hill Baptist Church.

The actor and playwright, a graduate of Louisiana College and the Neighborhood Playhouse School of the Theatre in New York, has written five books and nine Christian musicals. In 1971 he wrote and starred in the Broadway play, "The Earl of Ruston," at the Billy Rose theatre in New York. His most popular Christian musical, "Celebrate Life," has sold over a million copies.

In the following interview, Courtney tells about his faith, his life and his art: theatre—a newly-discovered and powerful means of telling the gospel story.

Ragan, when did you first discover your gift for writing stories?

"When I was a child, I had a duty every day to wash the supper dishes. It was a terrible job, but I had to do it. To make the time pass, I would tell my sister stories. I remember one specific story, when, on the back of a frying pan, I sprinkled Comet and walked through it with my fingers like footprints in the snow. I knew then I was a story-teller.

Where do you get your story ideas?

"I committed myself to be a disciple of Christ when I was 30. At that point, I realized there was nothing I'd ever experienced more important than the gospel story. Growing up in a Baptist church, somehow I had missed it—the part about the *personal* relationship with Christ. When I discovered what being a Christian really was, I thought: 'If I've missed it, I bet a lot of other people have missed it, too.' That was the story I wanted to tell them: the Good News.

What advantages does theatre offer in telling the gospel?

"Religious drama is as old as the church. It was used a lot during the middle ages. And then circumstances killed

it. In the 1960s the Baptist Sunday School Board produced the musical "Good News." It touched the lives of many young people. After that, youth musicals began to emerge.

"Drama is just a tool, but it's a crucial tool. We've not used it in the church because we thought the world had such a hold on it. We now have a chance to pick up this tool and use it constructively."

What would you like to see happen in church drama?

"It's way down the road, but I'd like to see the church trust that God has called an artist like he has called a minister, to be a prophet and to proclaim. I feel one of my spiritual gifts is evangelism. But I would die before I would stand on the street corner and preach. Lots of people have said to me: 'I came to know Jesus Christ as my personal savior because of that thing you wrote.' But I've had to fight to use my gift because my gift is in theatre."

You once said "theatre at its best is always spiritual." Why?

"Because theatre has to tell the truth. What people respond to in theatre is truth. We are spiritual beings. Ingmar Bergman once said: 'Art only has validity when it glorifies God.' If we express art and truth and beauty, and since God is the author of all those things, we will express him."

Describe the writing of your church musical "Celebrate Life."

"I was an actor in New York when Broadman Press asked me to write this musical. At the time, I was not a disciple or follower of Christ. I went to the West Indies after a play I had written for Broadway closed after only a week because of bad reviews. I was very depressed since I had never been taught that I could fail.

I didn't know how to handle it. So I attempted suicide. During my suicide attempt, I thought about Jesus, that he had also gone through humiliation and pain, that he, too had faced death.

Then the thought came to me that Jesus faced death because he loved me. At that moment, I came face to face with the reality of Jesus and my redemption. I saw that I was worthy of being redeemed, that life was really worth celebrating.

Why do you believe story-telling is an effective means of celebrating and sharing the gospel?

"Because I not only see Jesus as my savior, I see him as my model. When he communicated the gospel, he told stories. He was human like we are. He knew we all loved to hear stories.

What do you tell your seminary students at Southern Seminary about "story-telling the gospel?"

"To make it alive, to tell it from your own perspective and to tell the truth. As painful as the truth can be.

4 professors elected to SWBTS faculty

Four new faculty members were elected at Southwestern Baptist Theological Seminary Mar. 16 during the school's spring trustee meeting in Ft. Worth.

Grant I. Lovejoy, 29, pastor of Shady Shores Road Baptist Mission in Lake Dallas, Tex., was named instructor of preaching. He earned the BA degree from Baylor University and MDiv degree from Southwestern. He is currently working on the PhD at Southwestern.

Henry Newton Smith, 32, instructor in missions, is the son of missionaries and currently is engaged in research and writing for scholarly journals. He has lectured in Hong Kong Baptist Seminary and Philippine Baptist Seminary and has done church planting with the Home Mission Board. He earned the BS degree from the University of Georgia and the MDiv and PhD degrees from Southwestern.

Paul W. Stevens, 50, director of field education and associate professor, has been pastor of Ridgecrest Baptist Church, Jackson, Miss., since 1982. Previously, he was vice president for student affairs, director of field education and director of continuing education at New Orleans Baptist Theological Seminary. He earned the BA degree from Missis-

sippi College and the MDiv and ThD degrees from New Orleans Seminary.

Rhonda Jayne Edge, 29, assistant professor in church music education, has been assistant professor of music at Hannibal LaGrange College since 1986. She previously held positions at the University of South Carolina and at churches in South Carolina and Texas. She earned the BA degree in music from Furman University and the MCM degree from Southwestern and will complete the PhD degree at the University of South Carolina in August.

Watson retires after 34 Years At NOBTS

After 34 years, Stanley Jack Watson approaches retirement as the professor who has served New Orleans Baptist Theological Seminary the longest.

The professor of psychology and counseling from Randlett, Okla., first came to New Orleans Seminary as a student in 1948. At that time, the seminary was Baptist Bible Institute and was located in the Garden District of New Orleans.

Watson received bachelor's and master's degrees in 1951 from New Orleans Seminary. After obtaining the doctorate in religious education from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., he began teaching at New Orleans Seminary as a professor of youth education in 1954 and received a doctorate in education in 1969. From 1971 to 1977, he was chairman of the division of religious education and began teaching psychology and counseling in 1978.

Now that he is retiring, New Orleans' only professor with two doctorate degrees plans to pursue a doctor of philosophy. Watson also would like to finish writing four books he has started, continue his counseling practice at Spring Meadow, his farm in Picayune, Miss., and direct the training and supervision at Family Care Counseling Institute in eastern New Orleans.

Watson has been pastor of churches in Oklahoma, Alabama, Mississippi and Louisiana, and has been president of the Gulf Coast Region of the American Association of Marriage and Family Therapists. (BP)

Campbellsville says 'last call' for awards

The deadline for the Excellence in Action Scholarships at Campbellsville College is Apr. 23, according to Phil Hanna, director of admissions.

Thirty-three scholarships are to be awarded. There will be one full tuition scholarship, two half tuition scholarships and 30 annual awards worth \$750 each.

To qualify for the awards, Southern Baptist pastors are encouraged to nominate one high school senior from his church for every 250 members. The nominee should be an active church member who demonstrates Christian commitment and leadership in his or her church, school and community. Award winners will be announced May 1.

Applications and nominations should be sent to W. R. Davenport, president, Campbellsville College, 200 West College St., Campbellsville, KY 42718.



Dr. Randail Lolley

DR. RANDALL LOLLEY

past president of

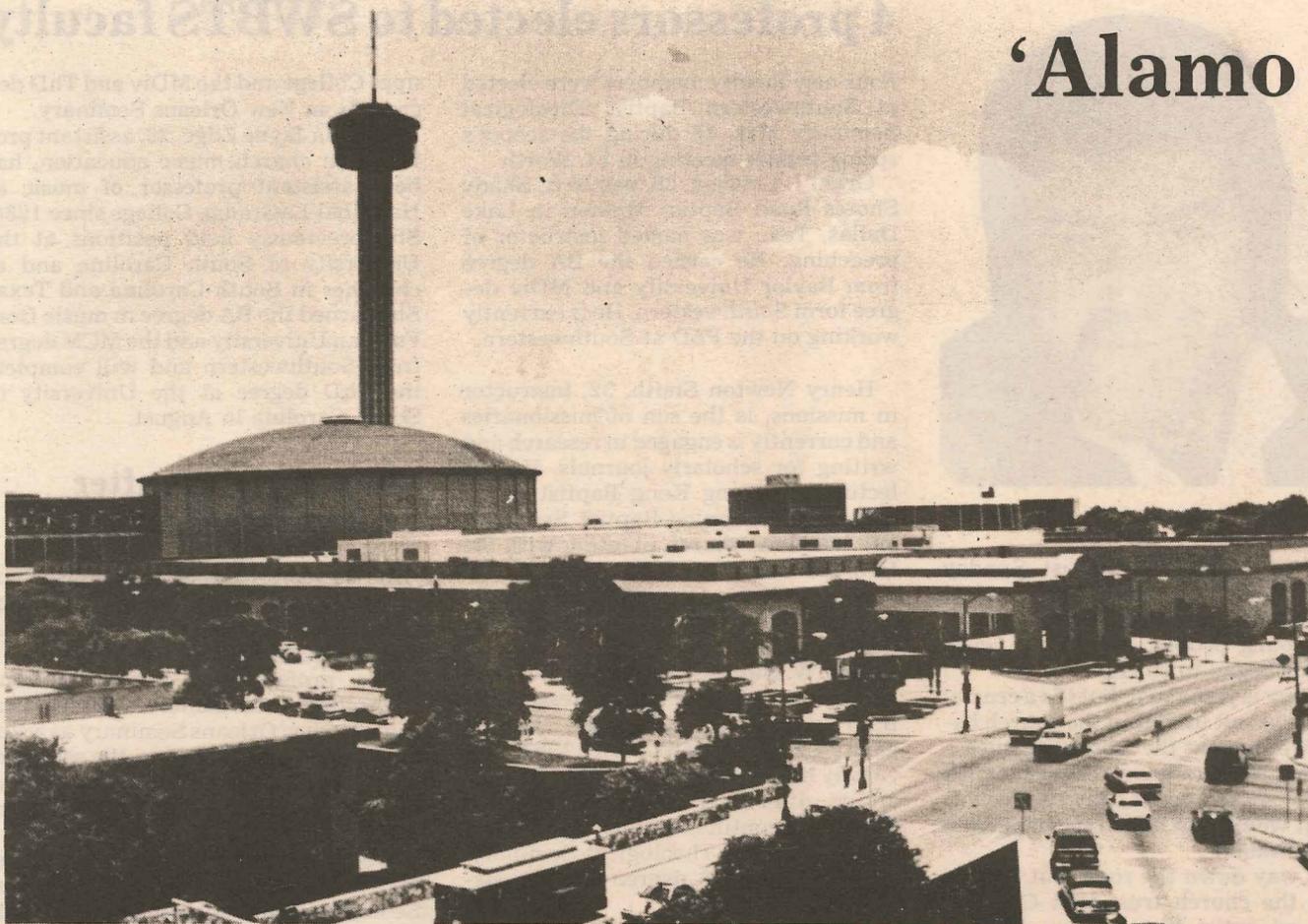
Southeastern Seminary will be speaking in Louisville

Apr. 29-May 1, 1988

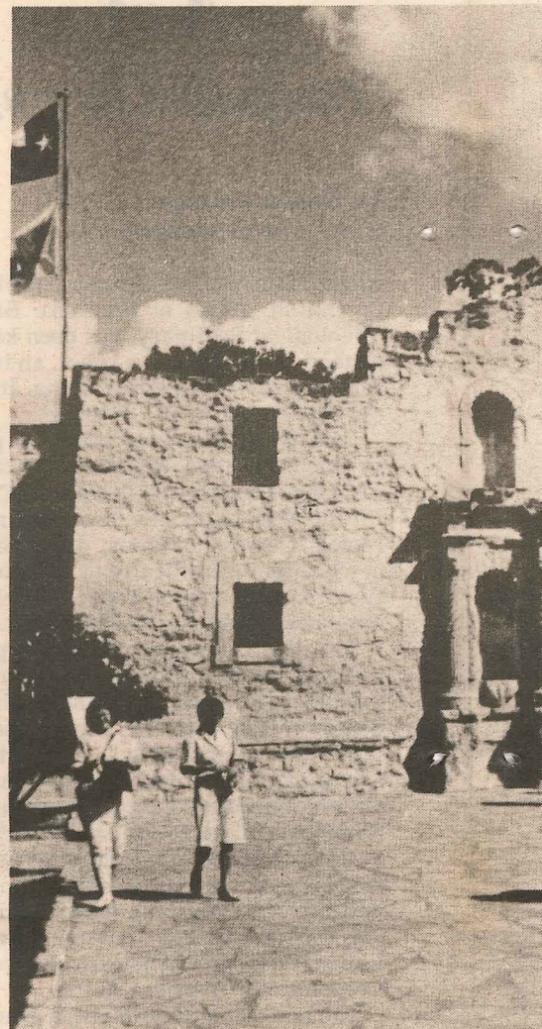
Fri.	Apr. 29	Southern Seminary (chapel) 2825 Lexington Road	10:00 a.m.
Sat.	Apr. 30	Broadway Baptist (dialogue) 4000 Brownsboro Road	7:30 p.m.
Sun.	May 1	Broadway Baptist (worship)	11:00 a.m.
	May 1	St. Matthews Baptist (worship) 3515 Grandview	7:00 p.m.

Plan today to attend one of these informative meetings

'Alamo city' awaits South



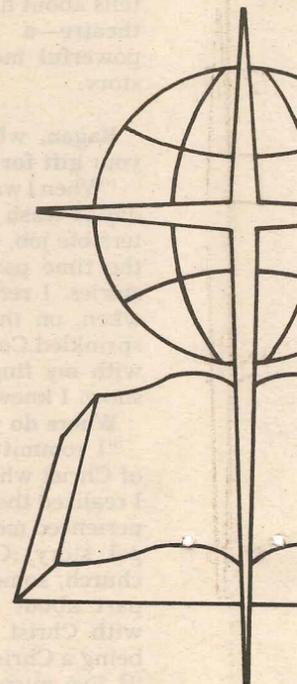
The 1988 Southern Baptist Convention meeting will meet in the newly expanded Henry B. Gonzalez Convention Center in San Antonio, Tex. The center includes 241,000 square feet of exhibit space, two large banquet halls and meeting space on three levels surrounding the San Antonio River Walk. At the far left is the 17,000-seat arena, where the stage for the SBC will be.



Messengers to the annual meeting of the Southern Baptist Convention will be near the Alamo, the shrine of Texas Liberty and independence, the Alamo was the scene of one of our nation's greatest battles.

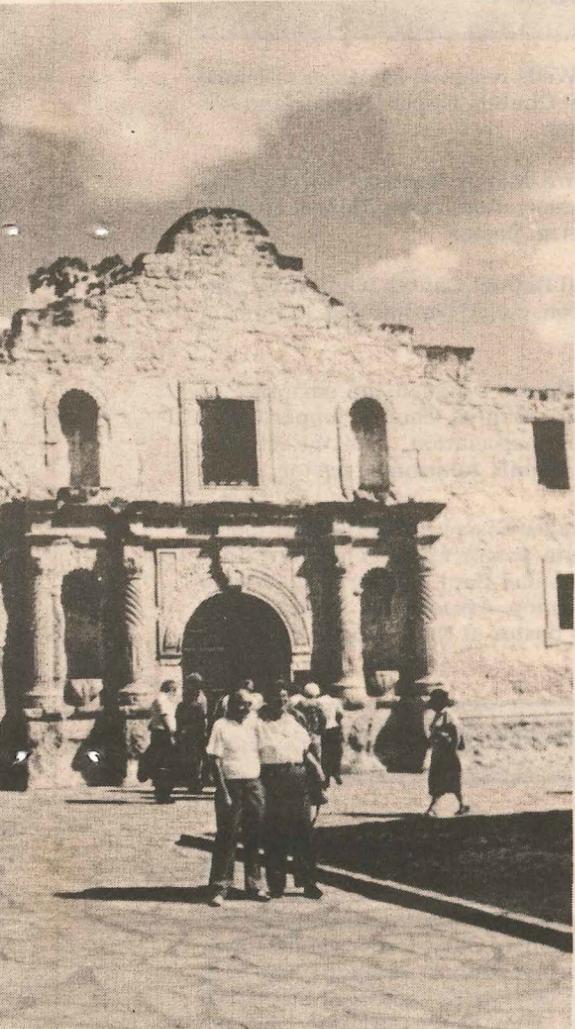


The Institute of Texas Cultures is near the site of the 1988 SBC meeting in San Antonio, Tex. The Institute, originally built as the Texas Pavillion for Hemisfair, the 1968 World's Fair, is now a museum for the interpretation and assimilation of Texas history and folk culture.



Southern Baptist San Antonio

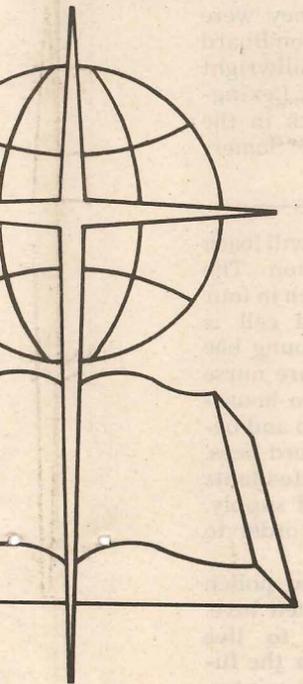
outhern Baptists



f the Southern Baptist Convention in San Antonio of Texas Liberty. In 1836, during the war for Texas eene of one of the most heroic events in the history



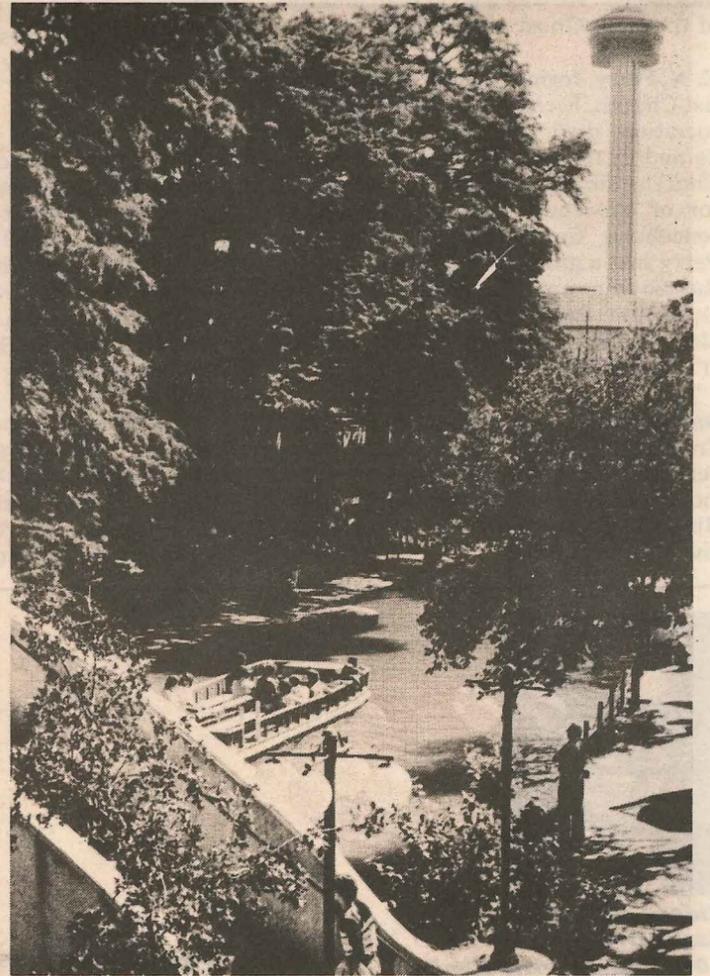
The Marion Koogler McNah Art Museum, one of the outstanding small museums in the United States is located in a Spanish-style mansion in San Antonio, Tex. The museum houses a collection of French modern paintings, including Picassos, Gauguins and El Greco's head of Christ, as well as American water colors and New Mexico arts and crafts.



ptist Convention tonio, Texas



Market Square, or El Mercado, is a large indoor shopping area patterned after an authentic Mexican market and features more than 30 shops, restaurants, open-air patios and the Farmer's Market. The square is in downtown San Antonio.



Towering cypress trees and semitropical vegetation create a beautiful oasis along the San Antonio River Walk of Paseo del Rio, in the center of America's tenth largest city. The River Walk—a mile and a half section of the meandering San Antonio River—offers visitors and local residents a picturesque collection of shops, restaurants and hotels.

mountains to the mississippi

deaths

Carl J. Wainscott, former Kentucky pastor, died at his winter home in Clearwater, Fla. He was pastor of Westside Baptist Church, Cincinnati, Ohio, 27 years before his retirement in 1981. Prior to his ministry in Ohio, he pastored several churches in Kentucky. A native of Owen County, where he was ordained by Mussel Shoals Baptist Church, Wainscott was a graduate of Georgetown College.

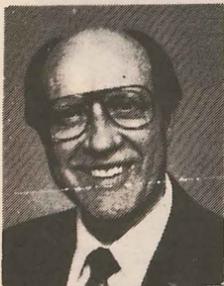
He is survived by his wife, Mayme, to whom he was married more than 50 years; three daughters, Norma Davis, Mason, Oh.; Marlene Gibbs, Cincinnati; and Susan Howard, Atlanta, Ga.; his mother, Lillian Wainscott, Latonia, Ky.; three brothers, Harold, church planter strategist for the Kentucky Baptist Convention, Latonia; Harry Lee, Jasmine, Fla.; and W. S., Lexington, Ky. In addition he leaves two sisters, Alma Clurian of Mississippi and Wileta Garland of Nevada; seven grandchildren and 11 great-grandchildren. Memorials may be made to Westside Baptist Church, Cincinnati.

The executive board of Freedom Association, through director of missions Louis W. Shepherd, expressed appreciation for the ministry of **Isaac Huckaby** who died last December.

Huckaby was pastor of several churches in Wayne County and associational missionary in both Wayne County and Freedom associations. He also was pastor of First Baptist Church, Monticello. His colleagues declared that, like Barnabas, "He was a good man and full of the Holy Ghost and of faith...."

E. N. Perry, former pastor of First Baptist Church, Richmond, Bates Creek Association, died at age 88. He was ordained in 1918 at Shady Grove Baptist Church, Simpson County and was pastor of churches in Owensboro, Lawrenceburg, Carrollton and Columbia. Perry was a graduate of Bethel College, Russellville and Southern Seminary, Louisville. Survivors include his wife, Mary Tichenor Perry, and a son, E. N. Jr., Monroe, Mich.

Danny Mullins, 37, a graduate of Clear Creek Baptist Bible College and a Cumberland native, was killed in an automobile accident in Madisonville, Tenn. His wife, Robin, and three children survive.



Eldred M. Taylor
Executive Director
10801 Shelbyville Road
Middletown, KY 40243

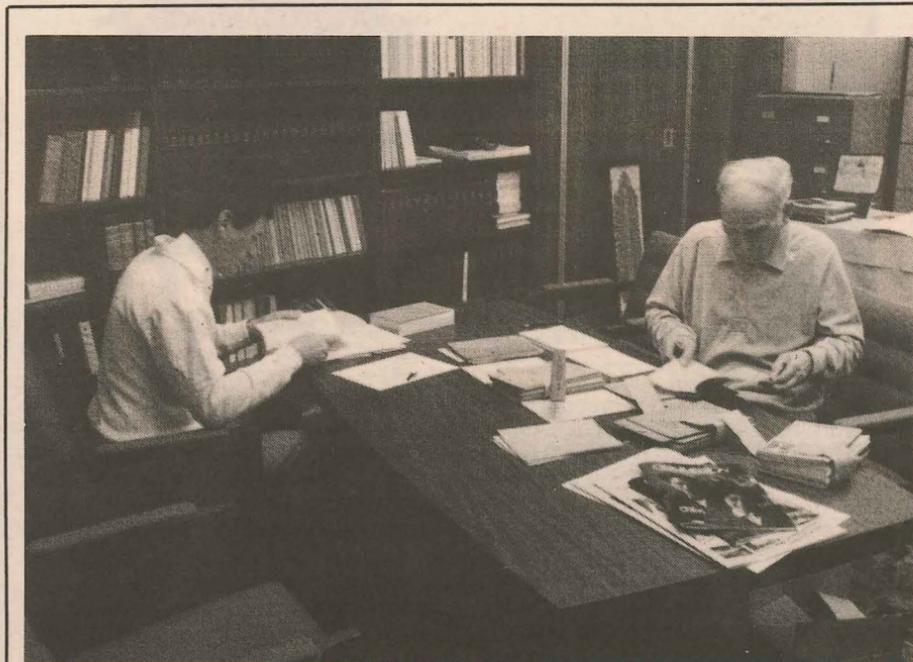
homes for children

Mrs. Maude Dance, 93, widow of J. C. Dance, passed away in Biloxi, Miss., Mar. 2.

Mrs. Dance served with her husband at Magoffin Institute, Oneida Baptist Institute and Clear Creek Baptist Bible College. She was also a home missionary

stance to Cumberland College as well as denominational service through the Kentucky Baptist Convention, of which he was president in 1953-54.

In conclusion the statement affirmed its concern and "expresses to the Siler family its deeply felt sympathy."



Bruce Smith (l) pastor of Salem Baptist Church, Blood River Association, and **James Walters**, layman from Woodland Baptist Church, Middletown, make use of the Archives resources in the Kentucky Baptist Building. The Archives are open Tuesday thru Thursday each week, when **Doris Yeiser**, KBC archivist, is on duty to assist researchers.

in New Mexico, Arizona and Tennessee. Mrs. Dance was instrumental in developing a public literacy program in Bell County and was known for her tireless visits to homes and hospitals in Pineville. She is survived by a daughter and three sons.

First Baptist Church, Williamsburg, approved a statement of commendation for the life and work of **Eugene Edward Siler Sr.**, who passed away in December. Siler was honored through a statement from the deacons which was accepted by the congregation. In part the statement declared that Siler "gave his hand to every good work, his mind to every moral endeavor and used his substance to help the needy and the poor."

During his lifetime he was a loyal member of Williamsburg First, an honored member of Congress and a judge in the highest court in the Commonwealth. He also gave of his time and sub-

congregations

First Baptist Church, Bowling Green, Warren Association, will sponsor a pancake breakfast Apr. 30 at 6:30 a.m. Proceeds will go to support the Kentucky Baptist Crusaders, a group of Southern Baptist athletes who aid in sharing Christ through sports.

Randall Lolley, former president of Southeastern Seminary, will speak at **Broadway Baptist Church**, Long Run Association, Sunday, May 1, during the morning worship. The church will host an informal dialog with Lolley Apr. 29 at 7:30 p.m.

Lolley will also speak at **St. Matthews Baptist Church**, Long Run Association, May 1 at 7 p.m.

Campbellsville Baptist Church, Taylor Association, held a revival with evan-

involved in various 4-H projects, one of which is bee keeping. I decided to give my bees and all the equipment to Glen Dale. Of course all the children will not be involved in caring for the bees, but those who do work with them will learn much.

Indeed, there are many important truths to be learned from bees. One truth is loyalty. There is no such thing as insubordination in a hive of bees. I wish we human beings would be as loyal to family and to God as bees are to their queen and colony.

One also observes that bees are hard workers. The queen lays 1000-2000 eggs per day during the busy season. The worker bees produce wax, draw comb, bring in pollen and nectar, care for the queen, feed the young, change nectar into honey, control the hive's temperature and humidity and gather the nectar from as far as four miles. We need to remember that all worthwhile things require work. It would be wonderful if Christians worked like bees.

gelist Rick Stanley, Mar. 27-30. There were 53 professions of faith and 105 rededications. He also spoke to the high school and junior high students in the area. James E. Jones is pastor.

personnel

Mike Wells resigned as pastor of Dione Baptist Church, Upper Cumberland Association.

Bashford Manor Baptist Church, Long Run Association, called **Robert Hughes** as interim pastor.

Central Baptist Church, Ohio River Association, called **Garlon Sills** as interim pastor.

Jerry Owens resigned the pastorate of Riverside Baptist Church, Upper Cumberland Association and the church called **Dennis Johnson** as pastor.

Dan Koger has accepted the position of associate pastor/minister of education at Immanuel Baptist Church, Paducah, West Union Association. William Cubine is pastor at the Paducah church.

missions

Jim and Donna Shemwell, missionaries to Togo have completed furlough and returned to the field (BP 1353, Lome, Togo). He was born in Greenville, Ky. and considers Gary, Ind. his home town. The former Donna Maggard, she was born in Dayton, Ky. and grew up in Cold Spring. They were appointed by the Foreign Mission Board in 1982.

Billy and Julena Mounce, journeymen to Leeward Islands, have arrived on the field to begin their two-year term of service as an athletic director and music teacher (P.O. Box 353, St. John's Antigua, W. I.). He was born in Hamilton, Oh. and considers Somerset, Ky. his home town. She is the former Julena Edwards of Somerset. Before they were employed by the Foreign Mission Board in February 1988, he was a millwright at Duncan Machinery Movers, Lexington, Ky., and she was a clerk in the Pulaski County sheriff's office, Somerset.

One working with bees soon will learn the importance of organization. The queen lays the eggs, which hatch in four days. In six days the brood cell is capped, and in 21 days the young bee comes out of the cell. There are nurse bees to feed the young and do house-keeping. Later they build comb and become field bees. There are guard bees, air conditioning bees, queen attendants and scouts searching for food supply. Organization is important in order to get things done.

Bees loaded with nectar and pollen always fly a straight line to their hive. Likewise, Christians ought to live straight lives. Bees prepare for the future. They bring in food for the winter, but will not live long enough to eat it. Younger bees will eat what others stored. Finally, remember that bees go about making life sweet. I wonder how well we prepare for the future and how much sweetness we share along the way.

The youth at Glen Dale will enjoy bee keeping.

BJCPA attorney analyzes Civil Rights Restoration Act

by Oliver Thomas
General Counsel for the BJCPA

They shut down the Senate telephone system.

Thousands of callers who had been told their churches would be forced to hire homosexuals and drug addicts were expressing their concern. The "villain" was the Civil Rights Restoration Act—a law designed to overrule the 1984 Supreme Court decision in Grove City College v. Bell.

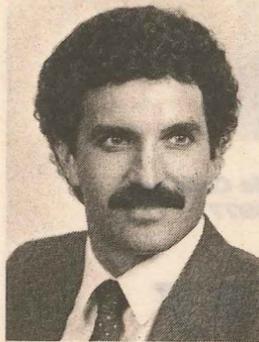
In that decision the court scaled back the reach of federal antidiscrimination laws by limiting their application to the specific programs or activities of an institution receiving federal funds. The decision meant that a college or university could receive millions of dollars in federal aid for scientific research and still deny women, minorities, the elderly and the handicapped admission to its college of business. Prior to Grove City three presidential administrations (two Republican and one Democratic) had interpreted antidiscrimination laws as applying to all the programs and activities of an institution that received federal funding.

Proponents of the new law said it merely would restore the pre-Grove City interpretation. Opponents, including president Reagan, called it a "big government power grab" that would result in wholesale regulation of small businesses, farmers and even churches and synagogues.

Despite an intense lobbying campaign and a presidential veto, Congress passed the bill by substantially more than the required two-thirds majority. With the new law now in effect, what can Baptists expect?

Most Baptist churches needn't expect anything to happen, as the act applies only to organizations that receive federal funding. Baptists generally agree that tax dollars should not be used for the support of religion, and they have been unwilling to "secularize" a particular program of the church in order to receive federal funds.

A great deal of misunderstanding exists over what constitutes federal funding so as to trigger these antidis-



Since passage of the Civil Rights Restoration Act over President Reagan's veto many Baptists have raised questions about the new law. Attorney Oliver Thomas and the Baptist Joint Committee on Public Affairs have stayed on top of this legislation and he is one of the most qualified persons in our convention to address the issue.

Oliver Thomas

crimination laws. Pell Grants, Guaranteed Student Loans, the GI Bill and Title XX day care vouchers are considered federal funding. Tax exemption, Social Security checks, food stamps and farm subsidies are not. The committee report accompanying the new law makes this clear. In addition, the act contains a "small providers" exemption for all businesses employing fewer than 15 persons. Therefore the "mom and pop" grocery store will not be required to install ramps, rails and other facilities for the handicapped.

Even if a religious institution receives federal funding, it will not be forced to hire homosexuals. None of the laws affected by the act have been interpreted to prohibit discrimination on the basis of sexual orientation. Nor will any hospital be forced to perform abortions. The Danforth Amendment overrules the Title XX regulations that had placed abortion on an equal footing with other medical disabilities. Therefore, no institution will be forced to provide abortion-related services simply because it receives federal funds.

The Southern Baptist Convention's only resolution on the Civil Rights Restoration Act was one adopted last June in St. Louis calling for "vigorous support" of the Danforth Amendment. (The Christian Life Commission and the Baptist Joint Committee on Public Affairs lobbied successfully for its passage.) The resolution did not indicate opposition to the bill if the Danforth Amendment was passed.

A religious organization's right to discriminate on the basis of religion in em-

ployment is unaffected by the act even if the organization receives federal funds. If, for example, a church wishes to hire only born-again Christians in its federally funded day care program, it may do so under current law. (Churches should note, however, that they may give up the right to discriminate on the basis of religion in hiring child care workers if the Act for Better Child Care, currently under consideration by congress, is passed. Much like the Civil Rights Restoration Act, this bill would apply only to organizations that participate in the proposed federally funded child care program.)

The act also maintains the longstanding exemption from sex discrimination laws for any educational institution "controlled by" a religious organization if the application of the act to that institution would violate its religious tenets. Fortunately this exemption has been interpreted broadly to include even institutions that are indirectly controlled by the churches. Thus, separately incorporated Baptist colleges that have their trustees appointed by a state Baptist convention have received exemptions. In fact, in the 16 years that the religious tenets exemption has been in existence not a single religious institution has been denied an exemption.

Despite the favorable interpretation that has been given to this exemption the BJCPA advocated a broadening of the "controlled by" language. The effort failed, largely because no institution has yet been denied an exemption. If a legitimate request for an exemption is denied in the future, the BJCPA has laid the groundwork for corrective legislation.

Prior to the passage of the new law, religious organizations receiving federal funds already were required to refrain from discrimination on the basis of race, color, national origin, age and handicap in their funded programs and activities. In addition they were barred from discriminating on the basis of sex unless they sought an exemption from coverage. The Civil Rights Restoration Act "reexpands" the scope of coverage to other programs and activities that do not involve the inculcation of religious faith.

Numerous questions have been raised about that portion of the act which bars discrimination against the handicapped in federally funded programs. In court decisions unrelated to the new law, "handicap" has been construed to include alcoholism if the condition does not affect significantly the employee's ability to do his or her job. AIDS victims have received similar protection. The Civil Rights Restoration Act provides some relief to organizations that do not wish to employ AIDS victims by stating that "handicap" does not include "an individual who has a currently contagious disease or infection and who by reason of such disease or infection would constitute a direct threat to the health or safety of others...."

The underlying principle of the Civil Rights Restoration Act is one familiar to Baptists. Accepting government funds invites government scrutiny and regulation. In one sense, it's the governmental equivalent of good stewardship.

Baptists, of all people, should understand that.



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Kentucky worker wins court dispute

The U. S. Supreme Court has rejected a mining company's appeal of lower rulings that it violated a worker's religious rights by firing him for refusing work on Sundays.

The high court let stand rulings of the U. S. District Court of western Kentucky and the 6th Circuit Court of Appeals in Cincinnati that Pyro Mining Co. failed to "reasonably accommodate" the religious needs of Danny R. Smith, an independent Baptist whose church discourages Sunday work.

Smith ran into problems in 1982 when the company instituted a new work schedule requiring employes to work four consecutive 10-hour days followed by four days off. The new schedule meant employes would work about 26 Sundays a year.

When Smith did not show up the first two Sundays he was scheduled to work, he was admonished by his supervisor. After he missed a third, he was fired.

Smith took Pyro Mining to court. After a 1985 trial, the presiding judge in the federal district court for western Kentucky agreed with Smith. A divided

6th Circuit panel affirmed the trial judge, 2-1.

Attorneys for the company appealed to the Supreme Court. They argued that by enforcing the Title VII provision for religious accommodation the government itself unlawfully promoted religion.

An attorney for Smith claimed his conviction was based upon the Fourth Commandment—"Remember the Sabbath day to keep it holy"—and on his own church's requirement that its Sunday school teachers refrain from Sunday work. Smith at the time of the suit was treasurer and trustee of the Independent General Baptist Church, Cedar Hill, as well as a Sunday school teacher.

The worker's lawyer argued Smith was not seeking a "governmental imprimatur" on his religious beliefs. "Rather, (he) is attempting...to ensure that he is not singled out or discriminated against because of his sincerely held religious beliefs," the attorney said.

Smith's high court victory means the company must reinstate him with back pay. (BP)

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Baptist Hospitals Foundation

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Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Trusting, serving
every day

I know I am a sinner.

I know, by faith in Jesus Christ, I will be one day in heaven with Jesus.

The two certainties stated above can be echoed by every born-again Christian.

On two recent chapel mornings (every morning is a chapel morning at Oneida for we worship the Lord daily), George Redding preached. He stirred out hearts and nourished our faith with powerful messages on "Things I Know" and "Life's Certainties."

Not only was there powerful preaching but also powerful singing and praying. Math teacher Barry Wyrick is in his third year of service with us and he has done a splendid job of leading the singing this year. Art teacher Bonnie Turner Hawkins does an excellent job on the piano. This is her eighth year of OBI teaching. Then we are very proud of another fine musician, Jeff Minor, our organist. Jeff was valedictorian of our 1978 class and has returned to teach with a college degree and qualifications in three differing areas.

Four wonderful men of God led us to the Lord in prayer. The prayers of coach Larry Gritton, with us 10 years, often are inspiring sermons themselves. One of our Bible teachers and also work supervisor, Jerry Smith, also led in prayer. We stood as he prayed. Mentally we always stand as he leads in prayer for one feels very close to God as he prays. This is his 18th year of faithful service to the Lord at Oneida. We often

ask principal Oliver Hawkins, in his eighth year here, to preach. He always has a message to bring. On this morning he prayed. Him Boswell, my hardworking assistant for nine years who suffered a severe heart attack a year ago, also prayed. His daily life and spirit are prayers of blessing and benediction.

Hymns of praise like "To God Be The Glory" with the sung promise "the vilest offender who truly believes, that moment from Jesus a pardon receives" and the equally triumphant "Sunshine In My Soul" blessed us with the affirmation: "There is gladness in my soul today, And hope and peace and love, For blessings which he gives us now, For joys laid up above."

Then the congregation sang: "Let us then be true and faithful, Trusting, serving, every day; Just one glimpse of him in glory, Will the toils of life repay."

We were able to sing "When We All Get To Heaven" because of a soul-knowledge assurance that "I know my Redeemer liveth, and on the earth again shall stand; I know eternal life he giveth, that grace and power are in his hand."

How wonderful to go back to the classroom, to the office, to our myriad daily tasks having been refreshed in such a wonderful manner.

Yes, the chapel hour is a part of our daily life. I look forward to it. I think most do. It is seldom that one does not feel a blessing during that time when the Oneida family gathers to hear God's word read and expounded upon, to sing, to pray. The seeds of many students' salvation have been planted during thousands of such services held since the founding of the school.

After each chapel service, unless there are guests to be shown around, I immediately return to my desk for a visit with many of God's saints who make possible this work. I visit with them in their wonderful letters to us.

A fine Kentucky pastor writes: "Recently several members of our church along with myself visited Oneida for the first time. We certainly came back to our church bearing news of excitement about Oneida. Some of our Sunday school classes mentioned they are sending a gift to you. I pray they did. I know you are busy but I would like for you to come and speak for the 11 a.m. service soon. Last night a lady in our church called saying she had an extra \$500 to give. I asked her to make the check to Oneida. I believe in the work there."

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H. C. Chiles
Clear Creek Bible College
Pineville, KY 40977

sunday school lessons

LESSONS FOR APRIL 24, 1988

Life and work series

Peace with God

Rom. 5:1-5 Among the benefits of justification by faith are the following:

1. Peace with God. Through Christ's death on the cross peace with God was made available to us. The sins which separated us from God were blotted out. No longer does God hold anything against us.

2. Access to God. Access into God's presence and favor is the continuing privilege of every child of God, regardless of circumstances. Are you daily entering into God's presence with joy and satisfaction?

3. Rejoicing in the hope of glory. Complete triumph over Satan has not yet been obtained, but the believer has the assurance of one day being in the presence of God and being conformed to the image of Christ.

4. Exultation in trouble. When troubles, trials and tribulations are met courageously and in dependence on divine strength, the Christian emerges purer and stronger than ever. Christ never lets us down.

Rom. 5:6-8 Those who were sinners by birth, by choice and by practice and were therefore under condemnation were also the beneficiaries of God's love. His love was so great it reached to the most unworthy and transformed those who would repent and believe from

slaves of Satan into the children of God.

Rom. 5:9-11 When the sinner, who was without hope, repented and believed in Christ, he or she was saved from the penalty of sin and reconciled to God.

Christ also saves the believer from the power of sin. Christ will enable the Christian who looks to him for guidance, direction and enablement to live victoriously.

Christ will save from the presence of sin when he takes the believer out of this sinful world and takes him to be with him.

International series

God's promise of rest

Heb. 3:12-19 The writer urged the Jews who had abandoned Judaism and professed faith in Christ not to allow the sin of unbelief to defile their consciences and harden their hearts. He admonished them to refrain from doing anything which would break the bond of personal devotion to Christ and to encourage one another to be steadfast in the Christian faith.

Christians must never allow their hearts to become hardened through the deceitfulness of sin, or unresponsive to the will of God for their lives.

Heb. 4:1-2 The writer here admonished the Hebrew Christians to be cautious and watchful lest they should fail to enter into the rest which God had promised to them. The "rest" to which he refers is the peace which is received from God when one believes on Christ as personal savior. It is through the acceptance of God's word and the exercise of faith in God's son that the rest which God bestows is received by the believer.

The writer was greatly concerned that the Hebrew Christians, whose circumstances were very difficult and whose temptations were unique, not abandon their faith in Christ and revert to Judaism. A more complete entrance into rest, peace and joy in Christ is possible for every Christian through prayer, hearing and heeding God's word, and living in intimate fellowship with him.

Heb. 4:9-13 God's word is alive with the power of God. It quickens and penetrates into the deepest recesses of the soul and always does something to and for those who hear or read it. It is sharper than any man-made weapon. Like a sword whetted on each of the blade, it cuts both ways. With one edge it convicts and corrects, and with the other it condemns and destroys.



William W. (Bill) Marshall
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on mission together

The other side of yesterday

Some days ago, our college freshman called us late one night. She had been having a hard week. Forewarned that the University's Architecture program was no picnic, Shawn was experiencing the pains of "stretching" beyond where she had, until then, grown. She was tired, stressed, and unsure she could make it or, worse, whether she wanted to.

She came home that weekend, spent a long Saturday morning in bed, had fresh waffles and bacon when she finally got up, turned on some music and relaxed. We said little and listened a lot. We were just there, available, and sup-

portive. She worked through that dark hour, as she has since done several more times. After some pain, she finally got to "the other side of yesterday."

A close friend called the other day. He is a good listener and I enjoy our conversations. This particular day, he was listening to me work through some feelings that were pulling me down. This was the same friend who, just a year ago, was struggling in his own soul to hang on during what he considered the hardest struggle of his ministry. He had already come out to "the other side of yesterday."

For many of us, if not all, life is like that. When life is playing a dismal tune on the delicate instrument of our soul, we wonder if we'll make it. Some of these are times of growth, but not always. Not every dark day is followed by a brighter sun tomorrow. The God who refused to "rescue" his son from a horrible death, has made no promise to rescue us from our failures and human suffering. But for those of us who have lived

a few years, we understand the meaning that "time is kind." Through living we have experienced the healing qualities of the simple passage of time between a terrible moment and a day, down the road somewhere, when we discover that the pain is gone. We have learned that there is "the other side of yesterday," even when it means simply "toughing it out."

Maybe that's why those of us who have lived for a few years are less cynical than the younger among us. We have not their energy, but we know how to "hope" . . . we've seen the sun come out after many a storm . . . and we have known the effects of storms. They have taken their toll on us but they have also taught us lessons yet to be fully appreciated by those whose shoes are still new.

I still feel pain when it comes. But I wouldn't want it any other way; for pain means I'm still alive and that I can still look forward to seeing "the other side of yesterday." And I can still **hope!**



Bubbles (Betty Hudson of Pontotoc, Miss.) hugs a young Nashvillian while practicing the ministry of Christian clowning during a recent clown seminar sponsored by the Baptist Sunday School Board's church recreation department.

Clowning can portray serious messages

by Terri Lackey

Clowns and laughter might seem synonymous, but there also is a serious side to clowning which carries with it a theological base, a longtime clown minister said.

"There is biblical and theological basis which gives us permission to use clowning in church," Holice Turnbow, a clown minister and Shepherdstown, W. Va. resident, told a group attending a recent seminar on clowning and ministry sponsored by the Southern Baptist Sunday School Board's Church Recreation Department.

Turnbow, who is retired from the U. S. department of health and human services and a member of Charlestown Baptist Church in Shepherdstown, said, "A clown is a servant for Christ. He is not proud; he is a humble being." He noted that this is in line with Christ's command that Christians be humble servants.

Turnbow said he believes even the make-up clowns use carries a theological basis.

"When you cover your normal facial features with the white make-up, you are dying to self. And when you paint your face with new lines, you are bringing back new life.

"When you become a Christian, you die to your old self and come alive anew," Turnbow added.

While clowning in church can be serious business, it can also lighten the mood and "bring a little levity into the worship experience," Turnbow said.

But approaching clowning strictly from a "gimmick point of view" is not using the art to its fullest capacities, he added.

"People have said to me, 'Hey, this

clowning thing would be great for my youth,' but it's not meant to only entertain," Turnbow said.

"Turning Christian clowning into a gimmick moves it so far away from its central focus of spirituality," he said.

Turnbow propounded clown ministry has come of age and is now considered "a valid way to worship and serve Christ."

"It is meant to entertain, but it is also meant to motivate and articulate a Christian philosophy," he said.

Clowns have played an important part in history, Turnbow said.

"It is meant to entertain, but it is also meant to motivate and articulate a Christian philosophy."

"In the medieval age, fools or jesters were used for the purpose of reminding a king that he was human after all," he said.

"They were also around to lift a burden and make the king think about something different than his problems," he added.

Christian clowns can serve the same purposes in a worship service by reminding those who need it they are human and by lifting the spirits of others, Turnbow said.

Backgrounds of favorite hymns Baptists sing

by William J. Reynolds, professor of church music, Southwestern Baptist Theological Seminary

The following are background stories of four familiar hymns, as researched by William J. Reynolds

"Blessed Assurance, Jesus Is Mine"

One afternoon in 1873 Fanny Crosby, the blind hymn writer, was visiting her friend Phoebe Knapp. Mrs. Knapp played a new melody she had written and asked, "Fanny, what does that melody say to you?" Without a moment's hesitation, Fanny replied, "Blessed Assurance, Jesus is Mine."

Fanny Crosby's poetic mind quickly pursued this idea and soon three stanzas and the refrain were completed. Blind from birth, she wrote more than 8000 poems during her lifetime.

In spite of her blindness she lived a vigorous life until a few months before her death at 95 in 1915. Many distinguished national leaders were her friends, among them Grover Cleveland. As a young man, he worked as a bookkeeper at the New York Institution for the Blind, where she taught. They remained good friends in later years.

A frequent visitor to the nation's capitol, she met every president from John Quincy Adams to William Howard Taft and was an occasional guest at White House luncheons.

Phoebe Knapp, daughter of a Methodist evangelist, married Joseph Fairchild

Knapp, founder of the metropolitan Life Insurance Company. A musician, composer and singer of extraordinary ability, she graciously entertained religious leaders of her day in her elegant apartment in New York City's Hotel Savoy.

How grateful we are to these two women whose words and music we borrow to sing "This is my story, this is my song! Praising my savior all the day long."

"Because He Lives"

Bill and Gloria Gaither have become the best known gospel song writers of our time. "There's Something About That Name," "The King Is Coming," "Gentle Shepherd," "He Touched Me," and "Because He Lives" are only a few of the long list of songs they have written jointly.

"Because He Lives" was written in 1971, shortly after the birth of their son Benjy. Both parents were greatly concerned about world conditions. Yet in the midst of political, economic and moral uncertainty, they felt the assurance that because Jesus lives we face the unknown future without fear.

The second stanza as it now stands was written first and the rest of the song took shape quickly. The first stanza tells of Jesus who came to be the savior; the second stanza is about their new baby boy; the third stanza about the glorious hope of eternal life.

The Gaither concerts in recent years have filled the largest auditoriums in the

nation and their record albums have been among the most popular in the gospel music category.

In spite of their extraordinary success, Bill and Gloria Gaither have shared their musical gifts generously, carefully maintained their family lifestyle and expressed their Christian faith in their testimony and song.

"O Zion, Haste, Thy Mission High Fulfilling"

A weary mother watching over her restless child who was ill with typhoid fever, hummed familiar hymns to quiet the feverish child. One of the hymns Mary Ann Thomson remembered from her childhood in England was a melody set to the hymn "Hark, Hark, My Soul."

When her child was resting quietly, Mrs. Thomson began to fit some new words about world missions to the melody she liked so well. Phrase by phrase and line by line the poem took shape.

During that night in Philadelphia in 1868, she sketched off the four stanzas, then left them untouched for almost three years. Finally she completed the poem and added the refrain lines.

Mary Ann Thomson was born in England, the daughter of a Church of England minister. As a young woman, she came to America, where she met and married John Thomson, the first librarian of the Free Library of Philadelphia.

In the Church of the Annunciation in Philadelphia, she and her husband were

active members. She was a faithful participant in the life and work of this Episcopal congregation until her death in 1923.

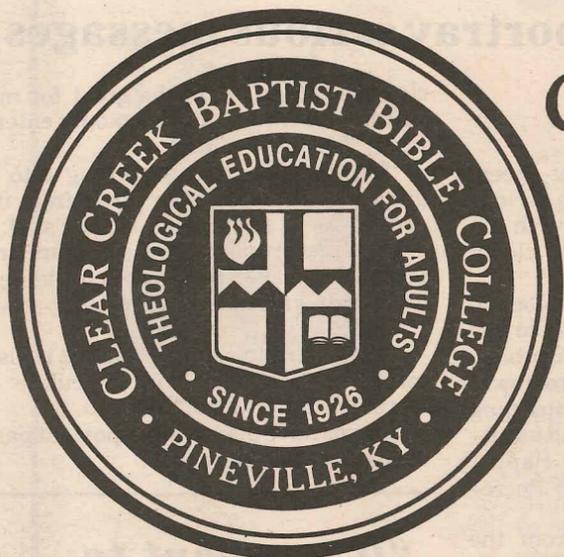
Expressing strong missionary zeal, the hymn addresses God's people using the biblical term "Zion." Here is an urgent appeal to the people of God to reveal God to the world as "light and love," as we "publish glad tidings, tidings of peace, tidings of Jesus, redemption and release."

"All Hail the Power of Jesus' Name"

This hymn about crowning Jesus Lord of all was written by an Englishman. Magnificent pageantry is involved in a coronation in Great Britain. Reflecting such grandeur, imagery from both the Old and New Testaments appear in the lines of the hymn.

Edward Perronet, a descendant of Huguenot refugees and an evangelical minister associated with John and Charles Wesley, wrote the hymn in 1779.

The tune most commonly used in our churches, called "Coronation," was composed by Oliver Holden. A carpenter by trade, Holden had helped rebuild Charlestown, Mass., after it had been burned by the British in the Revolutionary War. Later he ran a general store, taught singing in schools and published several collections of music. He also dealt in real estate and when a new Baptist Church was organized in Charlestown, he gave the land on which the building was to be erected.



CLEAR CREEK BAPTIST BIBLE COLLEGE

NEW

AT CLEAR CREEK

Students at Clear Creek are now eligible to receive Pell Grants. We feel this will be a tremendous help to our students who face the tremendous burden of paying for their education and taking care of their families while in school. This year there were 213 students enrolled. Clear Creek also offers a three-day, two-day schedule which allows many people to come to college that otherwise would not be able to do so. We feel that Clear Creek should be able to meet the needs of anyone called of God. We are dedicated to helping men and their families prepare for the work to which God has called them.



IN-SERVICE REPORT

The students at Clear Creek Baptist Bible College are busy ministering for our Lord. In March our students traveled 70,823 miles, delivered 342 messages, taught 312 classes and made 812 visits in homes, jails, hospitals and rest homes. As a result of this work there were 63 professions of faith, 37 baptisms and 153 rededications. We at Clear Creek thank the Lord for our students and their diligent work for the Lord's Kingdom. Mrs. Julia McCall is director of our In-Service Guidance program.



WEEK OF PRAYER FOR HOME MISSIONS

The Week of Prayer for Home Missions was an exciting time for our campus family. The goal for the offering was \$501.25. The Brotherhood made a wooden church to help promote the Easter Offering while the G.A.'s and R.A.'s made stained glass windows and painted the church. The mission organizations of Clear Creek sponsored a drama based on the theme for the week, "A Church for Everyone". The combined effort resulted in a offering of \$560.44.



NEW TRUSTEES

New Trustees were elected November 1987, and attended their first board meeting in January of 1988. Pictured from left to right are: Rev. Bobby Barnes, Mr. Alva Hollon, Sr., Mr. Wallace Loftis, Rev. Henry Johns, Mr. Dale Carrier, Mr. Carl Rice, and Rev. Don Yeager. Not pictured are: Rev. Sam B. Smith, Mr. Charles Dean and Mr. John Keck.

FACULTY

Mrs. Daryls Warren has been Professor of English at Clear Creek Baptist Bible College for the past 6 years. Mrs. Warren is a graduate of the University of Kentucky and received her Masters Degree in English from Eastern Kentucky University in 1982. Mrs. Warren is married to John Lewis Warren of Pineville, who is sales manager of Rowland Chevrolet. Mr. and Mrs. Warren have four children: Amy, 17; Amber, 13; Will, 11; and Neil, 6. Mrs. Warren is very active in the academic life at Clear Creek. She presently serves on the academic council and was very instrumental in the recent accreditation of the college. Mrs. Warren is a member of the First Baptist Church, Pineville, Kentucky, and serves as Director of the Youth II Sunday School Department. She is also involved in the drama activities at First Baptist Church. Mrs. Warren is also a member of the Pineville School Board.



We are proud to have Mrs. Warren on the faculty of Clear Creek Baptist Bible College. We appreciate her outstanding contribution to our college and her dedicated service to the Lord.

CHAPEL

Clear Creek has chapel Monday through Friday from 10:55 until 11:30. Our faculty/staff and student body have the privilege of hearing a fresh word from the Lord each day. Many denominational leaders, directors of missions, alumni and area pastors share during this time. Recently, Dr. Terry Lester, pastor of the First Baptist Church, London, Kentucky, led our chapel service.



Dr. Terry Lester & Dr. Carvin Bryant