

## Drama festival marks shift of recreation within KBC

by James H. Cox, Associate Editor

The state drama, puppetry and clowning festival held Aug. 4-5 at Second Baptist Church, Hopkinsville, was a swan song of sorts.

It was the last time the weekend event will be conducted under auspices of the Kentucky Baptist Convention's Church Training and Special Ministries Department, undergoing program changes Sept. 1.

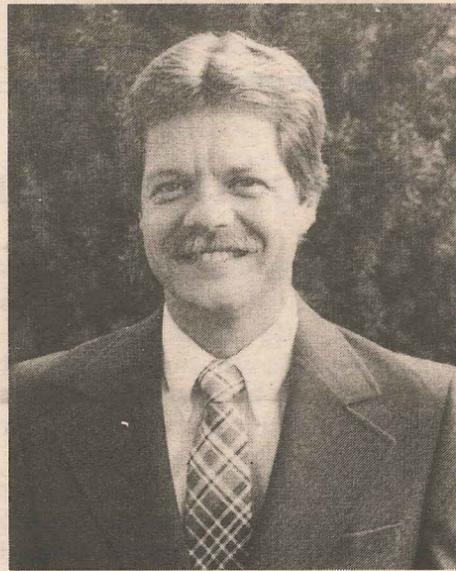
According to Doug Strader, department director, church recreation will shift to the Student Department. Another current Special Ministries assignment, human needs, moves to the Brotherhood Department. Human needs focuses on Christian social ministries, hungry, homeless, disadvantaged, medical attention and related areas.

C. Benton Williams, director of the KBC's Missions and Church Services Division, said the exclusive emphasis of the Church Training Department will be Church Training. And because the Baptist Sunday School Board is changing the name of that program this fall, the KBC administrative committee will be asked Oct. 10 to rename the Church Training Department. The proposed name will be Discipleship Training Department, the BSSB-adopted moniker.

Reflecting on the changes, Strader, director of the Church Training Department, believes all three programs of work—Discipleship Training, human needs and church recreation—will be strengthened. "To me it says Kentucky Baptists are going to try to do more in Discipleship Training and not less in the other areas," Strader allowed.

He praised G. Tom Smoot, Student Department associate director, who will coordinate the convention's church recreation emphasis, as an "excellent choice." Citing Brotherhood's Disaster Relief ministry, Strader said, "that's a good place for human needs."

Brotherhood Department director Robert Y. Simpkins indicated he is "excited" about acquiring the human needs



G. Tom Smoot

program. He said men can now have a "personal touch" in meeting "so many needs" statewide.

Human needs will be able to add mission action to its activity through existing Brotherhood programs in jail ministry, nursing home ministry, pornography fights, disaster relief and builders as it relates to disaster, said Simpkins.

Williams observed that the transfer of church recreation to the Student Department would provide leadership by personnel who have "hands on experience" in this area.

Student Department director Don Blaylock indicated that his department welcomes church recreation.

Church recreation, said Blaylock, has to do with "the whole person—mental, spiritual and physical." The Student Department is the "natural place" for it, he said, for "we've been involved in it so much already."

Smoot, 45, a campus minister 14 years before becoming Student associate in 1988, thinks the assignment is "ideal." He also recognizes he personally "can't do anything without doing it well" and is concerned about "spreading myself too thin."

He would like to see future festivals like the one in Hopkinsville include productions by church groups critiqued by festival faculty members. He suggested offering two tracks—one for adult leadership and one for youth.

Time and place of the 1990 drama festival will be announced later, he said.

In a small group seminar at Hopkinsville, Smoot told volunteer church leaders and staff members that the stage is the drama group's "pulpit" but its "ministry" is performed before and after formal presentations.

It must not become an "exclusive group" with members remaining by themselves, he intoned. "Young people have to reflect Christ in their lives or they won't be able to fake it on stage. They must mix and mingle with audiences before and after performing, get to know them, show concern for them and be a part of them. Their ministry is in their lifestyle. Only by caring and sharing before and after performances will the message on stage be heard."

Others on the weekend drama, puppetry and clowning festival program included Ev Robertson, Church Recreation Department, Baptist Sunday School Board, Nashville; Raymond Bailey, Southern Baptist Theological Seminary, Louisville; Jennifer Smoot, puppetry specialist, Louisville; Billie Dixon, clowning specialist, Louisville; and Son Share Players, state youth drama team.

## Historical Society convenes for Harrodsburg Baptists' 150th birthday celebration

by Kima Jude, State Correspondent

The Kentucky Baptist Historical Society conducted its annual meeting July 21-22 in Harrodsburg, simultaneously celebrating Harrodsburg Baptists' 150th anniversary.

By the close of its two-day annual meeting, the Historical Society had elected new officers, approved a budget for 1980-90 and transacted other business related to its organization.

But primarily, the group focused on the host church, founded in 1839, and several of the distinguished pastors who influenced it.

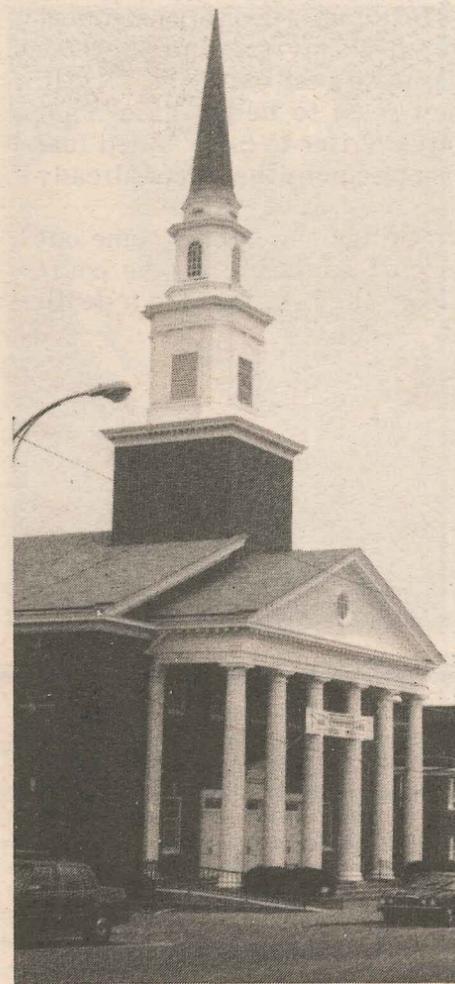
The entire weekend, in fact, honored the church's rich heritage.

The Harrodsburg congregation conducted special services Sunday, July 23, featuring Wallace H. Carrier, pastor from 1957-70, as guest speaker in morning worship.

Following dinner on the grounds an afternoon service featured C. R. Daley, pastor from 1954-57, who spoke on "A Noble Heritage," and meditation by John Carter, pastor from 1944-47. James E. Jones, pastor of Campbellsville (Ky.) Baptist Church and president of the Kentucky Baptist Convention, spoke on the "Faithful Until Jesus Comes: The Challenge of the Future."

Mrs. G. W. Ellers, whose husband pastored the church from 1932-44, and Dorothy Knight Wilson, daughter of C. W. Knight, pastor from 1922-32, attended.

W. Robert DeFoor, current pastor, reported about 750 attended the services, including a special joint adult Sunday school.



Harrodsburg Baptist Church

Although Harrodsburg is Kentucky's oldest settlement and had strong Baptist influence, its first church was not established until 1839. William Vaughn, prominent theologian of that day, was first pastor.

Mrs. Mabel Felts, whose grandmother was the granddaughter of Vaughn, read a historical paper on his ministry during the Historical Society meeting.

A number of other notable preachers have led the church. J. Morgan Wells, born in Harrodsburg in 1855, became known as one the "most eloquent" and "fascinating" speakers of the American pulpit, according to the church history.

George C. Lorimer, 1859-60, served the famed Tremont Baptist Temple, Boston, and First Baptist Church, Chicago.

E. Y. Mullins, 1885-88, became president of Southern Baptist Theological Seminary, Louisville, and president of the Baptist World Alliance.

Fred F. Brown, 1913-15, later became president of the Southern Baptist Convention.

The Historical society also made note of the link between five of the church's former pastors, Robert Thurman, 1850-53; A. W. LaRue, 1853-58; A. C. Graves, 1860-62; and W. P. Hardy and Jonathan Bow, who served during the Civil War era. All were editors of Western Recorder or forerunners to the publication.

Added to the list is C. R. Daley, who resigned from the Harrodsburg pastorate in 1957 to become editor, a position he held until retirement in 1984.

LaRue also was instrumental in beginning a Sunday school at the church in 1853, one of the first in the state.

Woman's Missionary Union was organized in 1908 under J. M. Roddy's pastorate.

The church planted several area churches that still flourish, including Calvary, Fellowship, Pioneer and Ellers Memorial.

It also established the Harrodsburg Baptist Foundation, through which the state children's homes and ministerial and missionary students are helped financially.

Following the Historical Society's meeting on Friday night, the group spent Saturday touring the historic spots in the area of Mercer County, including Shakertown, Shawnee Run Baptist and the Old Mud Meeting House.

Elected president for 1989-90 was Terry Wilder, pastor of Sand Springs Baptist Church, Lawrenceburg. Vice president is Keith Rogers, pastor of First Baptist Church, Loyall. Secretary-treasurer is Barry G. Allen, director of the Business Division, executive board, Kentucky Baptist Convention, Middletown.

Also elected were executive committee members-at-large: Mrs. Mabel Felts, Lyndon, representing the central region, and Hughlan P. Richey, Madisonville, representing the west region.

The Kentucky Baptist Historical Society, an auxiliary to the Kentucky Baptist Historical Commission, currently has 185 members. Thirty-seven attended the annual meeting.

The group's next annual meeting will be July 20-21, 1990 joining the celebration of Upper Cumberland Baptist Association's 100th anniversary.

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August 15, 1989

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## in the interim

### The American anguish: abortion

On July 3 the Supreme Court dramatically handed down a divided opinion that some observers say has brought about a crack in the earlier Roe v. Wade decision of the court. While not taking away the right of a woman to obtain an abortion, the court has made it more difficult for her to do so once the ruling is put into force.

Both sides in the controversy are claiming a victory, hollow though it may be. And both sides are gearing up for the long struggle that will come as other cases relating to a woman's right to seek and obtain an abortion are brought before the high court.

Someone has observed that the conflict between the opinions of the "Pro-Life" proponents and their "Pro-Choice" adversaries has long since passed beyond reasonableness or the possibility of any reconciliation. These two groups cannot seem to find any grounds for even seeking some common position for talking or being civil to each other.

The "Pro-Life" group sees any and every abortion as cold-blooded, premeditated murder. While the "Pro-Choice" groups insist that a woman's rights give her power over the destiny of her own body even to the point of ending any unwanted pregnancy. This issue has become so emotional for some that any act of civil disobedience or even doing violence to those who seek an abortion, perform an abortion or provide a clinic where a woman can get counsel about the possibility of having an abortion seems to be both the proper and the godly thing to do.

Positions taken by the Roman Catholic Church and by other church bodies including resolutions which have been passed annually by messengers to the Southern Baptist Convention have not helped to resolve this thorny issue. Indeed, it seems that each time some church, denomination or individual minister speaks out, it only serves to polarize people even more.

Many had hoped that a decision from the Supreme Court would lay this issue to rest once and for all. But, sadly, that does not seem to be the case. That decision only seems to this writer to have added fuel to the raging fires of disagreement that were already burning out of control.

There are at least two things which may come out of what the Supreme Court said July 3. The court seems to have dealt at least the beginning of a death

blow to the practice of using abortion as a means of birth control. And the court seems to have said that human life does begin at conception! In this framework, whether we accept these positions or not, it may now be possible to begin to work toward some agreeable solution to one of the most divisive issues this nation has ever faced!

What does this issue say to us as Christians?

Strong differences of opinion can and do develop within the Christian community. Not every Christian will interpret the Bible the same way. Not every Christian will have the same answers to the various ethical issues that we face in life. There will be disagreements—strong disagreements! The book of Acts records that this was the case in the early church.

Christians must settle their differences in a Christ-like way. Shouting accusations, name-calling and regarding each other as children of Satan will not resolve ethical issues. Such actions will only make the divisions deeper. That kind of behavior causes the world to see God's children in a less than favorable light!

We must find a way to go back beyond the actions in question and instill in the hearts and lives of those who are involved a commitment to Christ that is so great that it will cause them to do what he wants them to do. If abortion is wrong, then consider the fact that sexual activity outside of marriage is wrong. You cannot cover-up one wrong with another wrong! Let's share this truth with our children. Let's encourage them to live by Christ's teachings. And let's live by it ourselves! This issue of abortion is really a spin-off of the sexual revolution that began in the 60s. We are beginning to see that when you start breaking one God-given rule, you open the door to breaking them all!

How can an individual Christian decide what is right or wrong? He must know what the Bible teaches. He must go to God in prayer and ask God to help him see God's truth and God's way. Then, with God's help, he must seek to live by the light that he has received from God. Having done that, he must keep on living by God's teaching until God calls him home or Jesus comes back to take his children out of this world!

*Isaac B. McDonald*

**western recorder**

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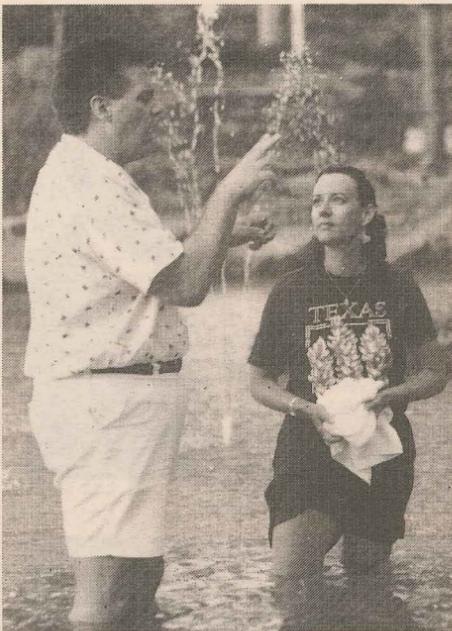
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# baptist news briefs



**Mark Mitchum, minister of music and youth at Austin (Tex.) Baptist Church of the Deaf, prays in sign language after baptizing Janice Hottle in the prayer garden fountain at Glorieta (N. M.) Baptist Conference Center. Miss Hottle, who is deaf, made a profession of faith during the annual meeting of the Southern Baptist Conference of the Deaf at Glorieta in July. She requested to be baptized at Glorieta rather than waiting more than a year to be baptized at the Texas church. This was the first known baptism at Glorieta performed under the authority of a local church and with the permission of the conference center staff.**

## Crescent Hill Ministries perform play Aug. 18-19

*Leaning on the Everlasting Arms*, a one-act play based on a true story about one black woman's strength when dealing with racism, will be performed Friday, Aug. 18, 7:30 p.m., and Saturday, Aug. 19, 2 p.m., at the Kentucky School for the Blind, Louisville.

Kentucky Baptists involved include Kim Christman, author, Crescent Hill Baptist Church; Heidi L. Yost, director, Crescent Hill; cast members Janet Rittenhouse, Crescent Hill; Kimberly Watkins, Mt. Nebo Baptist Church; Hunter Huff, Southern Baptist Theological Seminary student.

The performance is in celebration of United Crescent Hill Ministries' 15th anniversary. Tickets are \$2 for adults and \$1 for children. Information: 893-0346.

## Together . . . through the COOPERATIVE PROGRAM

### September-July 1989 gifts

	Month	YTD	11 mon.
July 89	1,086,749	14,873,090	
July 88	1,185,880	14,587,566	
\$ Chg.	(99,131)	285,524	
% Chg.	-8.4	2.0	
Budget	1,419,655	15,616,200	
\$(under)/over	(332,906)	(743,110)	
% (under)/over	-23.4	-4.8	

Year	\$ Over/-Under Budget to Date	% Increase/Decrease Over Prev Year
88-89	(743,110)	2.0
87-88	(428,012)	-0.2
86-87	315,637	7.0
85-86	(646,913)	6.1
84-85	(372,985)	6.6
83-84	(303,013)	4.8
82-83	616,595	8.1

## Church Training meets see almost 2000 decisions

A total of 1914 public decisions for Christ were made during four Church Training conferences this summer, where nearly 1400 young people placed their names on a Youth Prayer Corps roster.

The conferences were held at Glorieta (N. M.) and Ridgecrest (N. C.) Baptist conference centers.

The total decisions at all four conferences included 291 professions of faith, 1378 rededications, 62 pledging to enter church vocations and 183 other decisions.

Meanwhile, by placing their names on the Youth Prayer Corps roster, 1395 young people attending one of the four conferences signed pledge cards to pray at least 10 minutes each day. (BP)

## Hong Kong missionaries adopt evangelism plan

Southern Baptist missionaries in Hong Kong have adopted a strategy that takes mission work beyond 1997, the year China regains control of Hong Kong.

The Hong Kong Baptist Mission organization voted 33-5 in July to channel the majority of its personnel and financial resources into starting churches. In the past the missionaries focused on Christian publishing, education, social ministry and medical institutions.

The new strategy includes a "base staffing plan" that places essential personnel positions into four categories: mission administrators; institutional workers; "church and home" missionaries, primarily homemakers; and workers related to church planting. Missionaries in the latter category can work in field evangelism, social services, youth and student ministries, discipleship training, music or religious education.

According to the plan, all missionaries assigned to Hong Kong should fill one of the base staffing plan positions once the strategy is in place. However, a statement included with the strategy promises that no missionary will be forced to choose between changing assignments or resigning.

The new strategy also calls for any missionary associated with an English-language church—unless the missionary is pastor—to be involved in a Chinese-language church by the end of 1989. Additionally the principal church involvement of all Hong Kong missionaries should be in a new church, under five years old, by 1991. (BP)

## HMB employes volunteer to build house for needy

Employes who administer the behind-the-scenes paperwork at the Home Mission Board have announced plans to take to the front lines of missions by building a house for a needy Atlanta family.

More than half of the agency's 380 Atlanta-based employes have already pledged financial support and volunteered personal time to the project, said Beverly Hammack, director of the missions ministries division and chairwoman of the HMB employes on mission steering committee.

As of Aug. 1, employes had pledged \$14,000 toward a \$15,000 goal. All money has come from personal donations rather than fund-raising events.

Construction is slated for Sept. 16-23 as part of a larger project of Habitat for

Humanity, a nonprofit Christian organization dedicated to providing affordable housing for the poor. Habitat for Humanity will match the \$15,000 donation of HMB employes.

Habitat will select the family to receive the house. The family will help with construction and will purchase the house from Habitat with an interest-free loan.

No Home Mission Board funds will be expended for the project, Miss Hammack said. (BP)

## To other Gaza woes add more paper work

Southern Baptist workers in Gaza are being required to obtain new work permits valid for only six months instead of a year.

Three of the new permits have been received, and workers hope to obtain the others soon, said Southern Baptist representative Dona Fitzgerald. The permits are required for continued presence in Gaza.

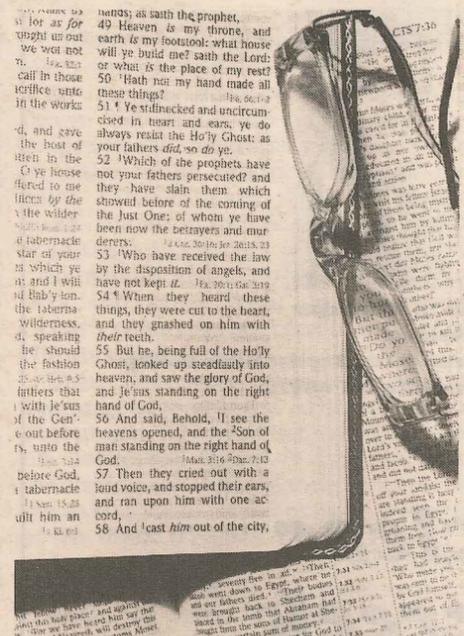
New guidelines were adopted by the government following the June 22 kidnapping of Christopher George, an American who directed the work of a humanitarian agency, Save the Children Federation, in the occupied territories of Gaza and the West Bank. He was released unharmed the next day.

At the time of the kidnapping, two Southern Baptist families left Gaza for several days and other workers remained indoors amid fears that other Americans in Gaza might become kidnapping targets. So far, no other kidnappings have occurred.

In Gaza, strikes that halt most commerce and motor vehicle traffic continue to be called each week. An 8 p.m. curfew remains in effect, Mrs. Fitzgerald said. Stores continue to open only for a few hours in the morning. But fewer major demonstrations have occurred in recent weeks, she said. (BP)



**Joe Scott Shell, a music composition major at Ouachita Baptist University in Arkadelphia, Ark. and member of First Baptist Church, Clinton, Ark., operates a sound board as part of a summer course in audio engineering at Belmont College, Nashville, while Larry Wacholtz, associate professor of music business at Belmont College, observes. "One Step at a Time" is theme of On To College, a program sponsored by the Student Ministry Department of the Baptist Sunday School Board to help churches assist college students as they enter or return to college.**



**Giant print in an "UltraThin" Bible is a publishing first from Holman Bible Publishers in their new UltraThin Giant Print Reference Bible. The new Bible is lighter, smaller and more flexible than any other complete Bible in giant print.**

## Professor declines offer to teach at SEBTS

Two professors have accepted teaching posts at Southeastern Baptist Theological Seminary, Wake Forest, N. C., but a third has declined to accept the job offer.

L. Russ Bush III, academic vice president and faculty dean, told Baptist Press Wayne McDill and Marvin L. Reid will join the faculty for the fall term, but Paul R. House has declined to accept a job offer to become associate professor of Old Testament.

The seminary sent out a news release following a July 11 called board meeting announcing the three men had been hired. It noted starting dates for the three would be announced later.

Bush, however, told Baptist Press in early August the trustee action constituted a "job offer."

Bush said McDill, of Portland, Ore., accepted "within a few hours" the trustee's offer to teach preaching. Reid, of West Palm Beach, Fla., accepted a post as professor of New Testament "within a few days."

House, however, is under contract at Taylor University in Upland, Ind., and will continue to teach there for the 1989-90 school year.

Southeastern also announced the selection of J. Michael Scarborough as dean of students, replacing Woody Catoe, who resigned earlier this year. Scarborough, 39, has been pastor of Calvary Baptist Church, Thomasville, Ga. He also has been pastor of churches in North Carolina and Virginia. He is a 1984 graduate of Southeastern. (BP)

## Western Recorder Listening Sessions

Burlington Baptist Church  
Burlington, Ky.  
Aug. 24 7 p.m.

Severns Valley Baptist Church  
Elizabethtown, Ky.  
Sept. 8 7 p.m.

Clear Creek Baptist Bible College  
Pineville, Ky.  
Sept. 21 7 p.m.

# mountains to the mississippi



**Bill D. Whittaker**  
President  
Clear Creek Baptist Bible College  
Pineville, KY 40977

## clear creek chronicle

### New students

"Your application procedures have been completed and your request for admission as a student has been approved. We are delighted God has led you to train for his work here with us at Clear Creek Baptist Bible College." Director of admissions Creed Caldwell mailed that word to 32 students and they now begin an exciting pilgrimage.

Most new students moved on campus during the first two weeks of August. Each family was adopted by another campus family who helped them unload and prepared their first supper at Clear Creek. Orientation week is Aug. 14-18 and includes testing, academic advising, meeting the faculty and the president's reception. The full week also includes the senior class dinner for freshmen and welcome dinners at Pineville First Baptist and Binghamtown churches. Registration for classes occurs Aug. 21 and the new semester begins the next day.

The freshman class comes from 10 states: Arizona, Indiana, Kentucky, Missouri, North Carolina, Ohio, Tennessee, Utah, Virginia and West Virginia. They come highly motivated and excited about the future leaving behind good paying jobs and trusting the Lord to supply resources.

Adjustments will be faced by the entire family, including a smaller residence, reduced income, new schools, separation from family and home church plus returning to school after years at full time work.

With responsibility for tuition, rent and family needs students seek ways to meet their obligations. We encourage them to "walk by faith and not sight." Our low costs help offset higher family needs. Scholarships, student workshops, church donations and "gifts in kind" stretch small budgets to meet the need.

Churches and mission groups find a worthy mission action project by adopting a Clear Creek student family. A monthly or quarterly check is applied to their account for tuition and books. Members of the church visit their adopted family or invite them to the host church. Relationships begin which last a lifetime and bring eternal results.

Pray for our new families!

### personnel

First Baptist Church, Highland Heights, Northern Kentucky Association, called **Larry Michael** as pastor and **Pete Coleman** as youth minister.

Michael, a recent PhD graduate of Southern Seminary, Louisville, goes from Switzerland Baptist Church, Vevay, Ind. Coleman is a student at Cumberland College. He goes from Main Street Baptist Church, Mt. Zion Association, as minister of music.

**Caudle J. Atkins** is new pastor of Wayside Baptist Church, Greenup Association.

**Cova Duvall** is interim pastor of Corinth Baptist Church, Boones Creek Association.

**Randy Chestnut** resigned as pastor of Horse Creek Baptist Church, Lynn Camp Association.

**Bill Neal** resigned as pastor of Sinking Creek Baptist Church, Laurel River Association.

Mill Street Baptist Mission, Laurel River Association, called **Howard Potter** as pastor.

**Richie McKinney** resigned as pastor of Sulphur Springs Baptist Church, Ohio River Association.

**Don Lay** is pastor of Ryans Creek Baptist Church, South Union Association.

**Clifford Huddleston** resigned as pastor of Mt. Pisgah Baptist Church, Mt. Zion Association.

Crestwood Baptist Church, Sulphur Fork Association, called **Beverly Stephens** as minister of education.

**Ted Richardson** is new pastor of Covington Baptist Church, Sulphur Fork Association. He and his wife Judy have two children: Beth, 8, and Bryan, 4.

Bedford Baptist Church, Sulphur Fork Association, called **Mrs. Ray Clem** as minister of music.

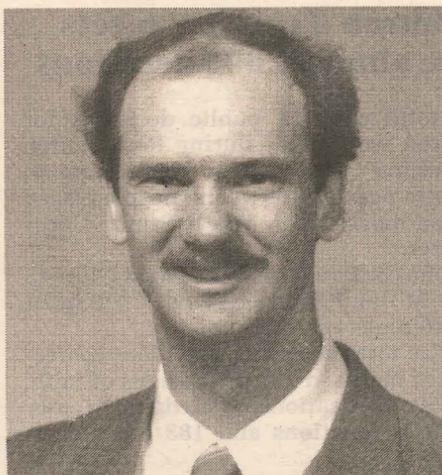
**Darrell Prusiful** is new pastor of Rolling Hills Mission, Sulphur Fork Association.

**Raymond Ward** is retiring Aug. 27 after 20 years as pastor of Rineyville Baptist Church, Severns Valley Association. He and his wife Justine will reside in Elizabethtown. The church held a reception in their honor Aug. 13.

**Philip Yancy** is new pastor of Lamasco Baptist Church, Caldwell-Lyon Association.

**David Dills** resigned as pastor of Thixton Lane Baptist Church, Long Run Association. He goes to Center Hill Baptist Church, Loganville, Ga., as pastor.

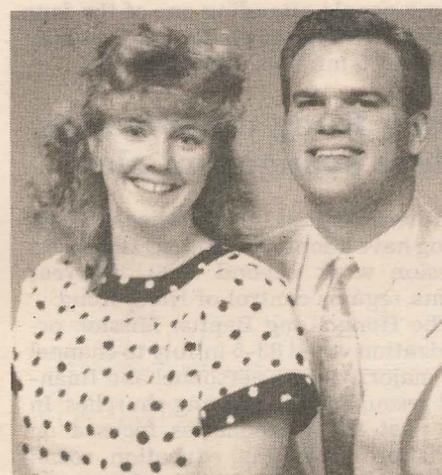
Because we received incorrect information, Western Recorder mistakenly printed in the Aug. 1 issue that Larry E. Davidson was new pastor at Rolling Fork Baptist Church, Nelson Association. He will remain at his present pastorate, Mt. Zion Baptist Church, West Union Association.



**Harrison**



**Mr. and Mrs. Carl Jones**



**Mr. and Mrs. Ken Render**



**Mr. and Mrs. Bill Wood**

### missions

Seven people with Kentucky ties were among 69 appointed to mission work by the Home Mission Board.

Campbellsville native **Mark Harrison** was appointed church planter apprentice to Benzonia, Mich.

Louisville native **Carmen Jones** and her husband **Carl** were appointed missionaries to Louisville. Mrs. Jones will be family and church worker. Jones will be director/superintendent of missions for the Baptist Fellowship Center.

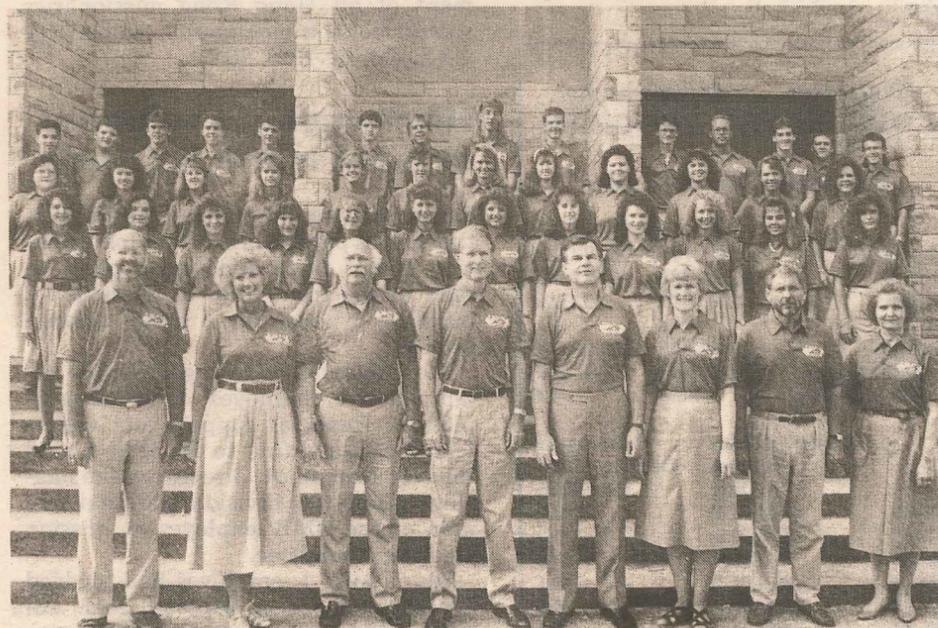
Ft. Thomas native **Ken Render** and his wife **Laura** were appointed missionaries to Hillcrest, Mich. Render will be church planter apprentice. Mrs. Render will be family and church worker.

Kentucky natives **Bill and Debbie Wood** were appointed missionaries to

Clincho, Va. Wood will be pastor/director of Clincho Baptist Mission. Mrs. Wood will be family and church worker.

Fourteen from **Ohio River Association** participated in an associational **Mission Kentucky trip** to Pike Association. Eleven taught vacation Bible school at Island Creek Mission near Pikeville.

Three did construction work at the Baptist mission at Dorton. The mission team participated in a morning Bible study and prayer emphasis, VBS preparation, teaching in the night vacation Bible school and witnessing in the mobile trailer court. Team members included Ray, Sharon and Corrie Gilliland; Buddy and Lillie Spears and James Nichols; Hardin and Betty Hosey; Amy Cavanah; Brad Peek; Vernon Travis; Ricky Yandell; Lester Watson. John East is director of missions in Ohio River Association.



The first annual Kentucky Baptist all-state youth choir completed its Kentucky tour in July. The choir was sponsored by the Church Music Department, Kentucky Baptist Convention. Jim Cordell is director of the department.

## Buelah Norman coaches children to lifelong spiritual rewards

by Kima Jude, *State Correspondent*

Because she lives in the heart of basketball country, Buelah Norman likens herself to a coach.

"I coach to win," she says she tells her young charges without apology.

One can forgive her firmness, for winning is practically foreordained.

She coaches fourth to sixth grade youngsters into learning scripture and using the Bible through memory drills. It's a can't lose situation.

For the past 30 years Mrs. Norman has taught children to learn Bible verses, key passages and books in the Bible through memory drills.

"I think it has a lifetime effect on them," said Mrs. Norman, who is a member of Immanuel Baptist Church, Lexington, Elkhorn Association. Fourth to sixth graders are at a "golden memory age," according to Mrs. Norman.

"Whatever they learn at this age is likely to stick with them throughout their lives."

Mrs. Norman spends four months, beginning in January until the end of April, coaching Immanuel children to participate in drills at the church, associational and state level.

For the past several years Immanuel has led the state in its number of winners, according to Mrs. Norman. Nineteen children were named state winners this year. Last year Immanuel had 20.

To ready the children to participate in the drills Mrs. Norman coaches them for an hour each week during Church Training for the first four months of the year.

During the first four to six weeks she works only with beginners, those who have never participated before. That gives younger children an opportunity to learn without feeling defeated in comparison to older, more experienced children. After that children who participated in drills the previous year join them.

In 30 years, she has learned a lot of tricks of the trade. After a couple of weeks with a full group she invites parents to join them for the last half of a session.

"Sometimes it's a rude awakening," she says as parents realize the work involved and how much the children need encouragement at home as well.

To enlist children, she and the children's minister study Sunday school records for prospects. Mrs. Norman then contacts the parents and explains drills and their purpose. In some cases, it's the only participation they ever have in Church Training.

To help the children learn the pre-selected scripture passages, all key passages, she often divides them into groups and engages in what she call Bible Book Bees. She also writes parts of verses and passages on colored cards which the children learn to string together.

"That's when we go to the floor," she says.

As they put verses together, she asks the children what those verses mean. If they are unclear on a passage, she explains it.

Mrs. Norman also sometimes follows up class work with notes to parents informing them of their child's progress. For the past three years at the request of the minister of children she has given demonstrations to the church at large.

There are four types of Bible drills. In a quotation drill the children must quote

a verse from a given reference. In completion drills the children quote a verse completely after being given the first few words. For a book drill the children must find the given book in the Bible and name both the preceding and following books. In key passage drills the children find a verse in the passage and when called on must give the title and reference and read it.

Those who make 12 mistakes or less may participate in drills at the associational level. Those who then make eight or fewer mistakes may go on to the state level. Those who make four or fewer mistakes are declared state winners.

Mrs. Norman's class has included 29 children. "That's too many," she maintains, "but I'll take on 50 if they want to come in there." She works with two assistants.

Teaching children the self discipline needed to participate in Bible drills is more difficult than teaching the memory work, according to Mrs. Norman. She



Mrs. Norman

recalls one child who missed out on being a state winner many years ago because of nervous movements, and the disappointment lingers in her voice.

"When they're in those drills it's like every one of them's my own."

So like any good coach she tries to insure her children's performance is judged fairly, sometimes pointing out an irregularity in interpretation of the rules. After so many years of involvement, she often knows the rules better than those in charge.

Immanuel gives Bibles to state winners and takes them on an outing. "That's when they see I can be fun," Mrs. Norman smiles.

There have been other rewards. For example, each year one of her assistants encourages the children by relating how his basketball standout daughter said the three-year Bible plaque awarded to her as state winner meant more than any of her other trophies.

And one day when Mrs. Norman's pastor preached a message with a number of scripture references, he warned that it would be difficult to keep up unless you were a Bible driller.

That day after worship service one lady thanked Mrs. Norman. She wouldn't have been able to find all those scripture references, she said, if it hadn't been for what she learned under Mrs. Norman's coaching in memory drills.

## Southern Seminary students do on the job training; classroom is combined with missions and evangelism

by Glenn Mollette  
*State Correspondent*

Southern Seminary students and Baptists from across the country participated in the Good News Nassau Crusade in July. The group under the supervision of Wayne Dehoney, senior professor of Christ preaching at Southern, had a multifaceted crusade experience.

During the morning most of the students were enrolled in the seminary accredited class "The Life and Work of the Pastor," taught by Dehoney, senior professor of Christian Cole commented, "It was a great class. The concept of being able to combine a revival-mission trip with an accredited course made this week a great all around experience."

Several of the students also were involved in an afternoon session "Training In Witnessing," taught by Bob Kersey of Paducah. The class enrolled 38 students, many of whom were Bahamian pastors and lay persons.

This class must have motivated action. Larry Lindsey, a student at Southern and pastor of Union Baptist Church in Henry County, personally led 38 persons to Christ during the week.

Mike Day, a graduate student and Jeffersonville, Ind. pastor, coordinated the Bible school at Temple Baptist Church. He and his wife Leigh Anne along with fellow church member Lavinia McManis saw an average of over 130 Nassau children attend each day. In the evening, Day led Temple Baptist Church in revival.

Temple Baptist is one of three Nassau churches started by Southern Baptist missionaries, the other two being Central and Providence.

The 10 students were a part of a 62 member group of pastors and laypersons from all over the United



Southern Seminary students conducted revivals, Bible schools and attended seminary class while in Nassau, Bahamas.

States. The group was the first of its kind on any of the Bahamian Islands since the Crusade of the Americas that concluded in 1970.

Earle Francis, a MDiv graduate of Southern Seminary, has pastored First Baptist Nassau 25 years. he noted, "This is the first time that the Nassau pastors and Baptist churches have gotten together to do anything of this magnitude in over 19 years."

Alfred Brown, pastor of Central Baptist affirmed, "This is one of the greatest events that has come to Nassau." Brown attended Boyce Bible School in Louisville. During the week he not only led his church to be involved in the revival but at-

tended every class taught by Dehoney and Kersey.

The outcome of the week was more than fruitful; the results indicated a mighty harvest. At the Saturday morning victory breakfast, crusade members and national pastors rejoiced and sang praises over the outcome of the week. There were a total of 136 professions of faith made during the week, 659 rededications and 68 others decisions for a total of 1073 public decisions for Christ.

Nassau pastors, feeling the spirit of revival and seeing what can happen when Baptists work together, have already invited Southern Baptists to return to a 1989 crusade.

# GA/Acteens camp: even rain doesn't

by Lawanda Smith, Staff Writer and Holly Oliver, Graphic Artist

Bright twinkling Christmas lights outline the roof and doors of the two story wood building. Inside, lights twinkle on a Christmas tree too. Several stockings are pinned to the wall. Other doors are decorated with silver and gold tinsel. Guests and kitchen workers sing Christmas carols as lunch is served. Staffers in their red hats resemble Christmas elves. Talk of Santa's upcoming visit buzzes among the girls.

But the girls are all dressed in shorts and outside it's not snowing; it's raining. It's not really Christmas.

But it's not Christmas all summer at Cedar Crest. Each week is centered around a different theme. There's also Disney week, sound of music week, new creation week, Hawaiian week and "We are the World" week featuring olympic teams from each cabin. Theme for the summer is "Created to show love."

Beth Dunn, math teacher at Shawnee High School, Louisville, directs Cedar Crest camps. She's by no means a stranger to the job; she's been involved in Cedar Crest leadership for 10 years. She's told her US-2 mission story and directed the musical performed each week at camp. She was assistant director two years

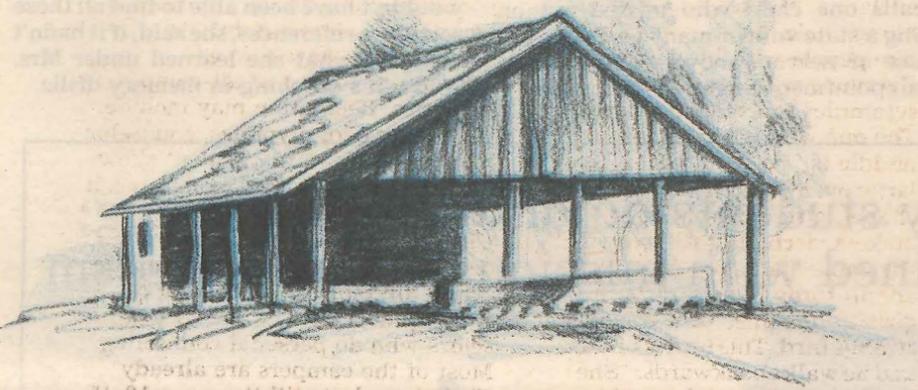


Whitney Bowling is recreation director. Churches supply their own counselors Jonathan Creek camps. There are four weeks of resident camps at Jonathan Creek. Two weeks are for GAs only; one is for Acteens; one week is for both groups. Resident weeks here are centered around themes also. Jonathan Creek sponsors one mother/daughter overnight.

The staff all participate in an orientation before the summer begins. They are trained by camp directors, assistants and program directors, along with Grace Powell and Brenda Price of Kentucky

girls as they share pictures, food and various items from foreign countries. During Christmas week at Cedar Crest, Marsha Smith, missionary to Israel, helps girls prepare falafel, a snack served in pita bread. David Jackson, missionary to Senegal, also helps that week. Counselors and assistants lead cabin Bible studies in the mornings.

Recreation is a morning activity led by support staff and unit leaders. Typical recreation games are beachball-volleyball, elbow tag, kick ball, parachute, earth ball and outside games such as relay races.



It's July and this is GA week at Cedar Crest.

Christmas is theme of the week July 17-21. This week and three others are only for girls in fourth through sixth grades. One week is sponsored for Acteens in grades seven through 12 and one additional week is conducted for both GAs and Acteens, grades four through 12.

In addition, Cedar Crest hosts four mother/daughter overnight camps for girls in first through third grades. These girls participate in the same type of activities that are offered in week-long resident camps for older girls. The aim is to prepare the younger girls for resident camp later.

and has been camp director the past four years.

Assistant director Evie Cash is a Cedar Crest veteran, too. This is her sixth year of camp leadership. During the school year she's an elementary art teacher in Versailles.

Twenty other high school and college girls are on summer staff at Cedar Crest. Ten college students work as counselors, one for each cabin. Seven high school juniors and seniors are assistant counselors. They stay in cabins with campers, too, and learn from counselors who have worked at camp before. Three unit leaders are college students with several years of Cedar Crest experience. Of course there must be a lifeguard, too.

GA and Acteen camps are conducted at Jonathan Creek Baptist Assembly, too. Peggy Monroe of Morganfield and Penny Akers of Barlow are camp directors.

Carla Taylor of Murray and Joyce Paris of Sturgis are program directors, similar to assistant directors.

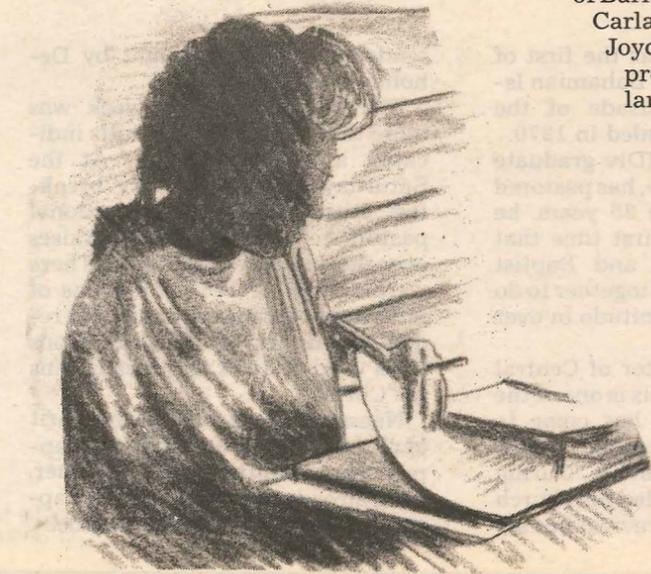


CREATED TO SHOW LOVE

Woman's Missionary Union. Staffers prepare for leading Bible study, recreation, worship and counseling girls. They learn of other duties they will have—cabin clean-up and kitchen duty. But perhaps most importantly, the group starts to form Christian friendships that will continue long after the summer is over.

Monday afternoons begin resident weeks. The campers register then. They are assigned to cabins and each cabin becomes the "family" of one counselor and her assistant. Several cabins form a unit under the supervision of unit leaders: Andrea Ramage of Cold Springs, Linnea Sharp of Elizabethtown and Karen Roberts of Russellville work at Cedar Crest; Sherry Lassiter of Murray and Lisa McCarty of Savannah, Tenn. work at Jonathan Creek.

The pattern of activities that will continue until Friday afternoon comes later. Each day starts with breakfast and one day, barring rain, girls even prepare breakfast outside. Campers participate in missions activities in the mornings. Every week two missionaries tell their stories and bring missions alive to



# It doesn't dampen spirits

Lunch is an especially exciting time for the girls. At Cedar Crest banners are presented to three award winning cabins. Each cabin can earn a maximum of 100 points for cabin activities such as night time, rest time or clean cabin. Winning cabins are announced after everyone is served lunch and each cabin representative is applauded as she accepts the banner on behalf of her cabin. Receiving mail from home, which is distributed after banners have been presented, sparks squeals and cheers from the girls and often hands held high in the air signal that quiet is needed so campers can hear their names called.

Lunch itself is a favorite with the girls. A typical meal consists of meat, two vegetables, salad, bread, dessert and drink. And there's always enough for seconds. "This is the first camp I've ever gone to where the food is really good!" exclaims Cedar Crest camper Jenny Chasteen from Cynthiana Baptist Church.

It's hard to find an unhappy camper. Girls even enjoy rest time after lunch. Most of them create some "rest activities" of their own. They like talking among themselves and making new friends.

Afternoons are filled with crafts, swimming and unit time. Craft time is directed by the support staff and counselors help the girls make their craft items. GAs weave yarn into different designs to make book-marks. They paint wooden "teddy bear" picture frames and weave rex lace to make key chains. Acteens do needle work weaving to make coasters of animal patterns. They paint apothecary jars and, like GAs, they weave key chains.

Swimming is an always anticipated event for the girls even when the weather is chilly. They are always



under the watchful eye of a certified lifeguard on staff.

Unit time is group building time with one unit leader guiding about 45 girls from different cabins. Girls participate in "get to know you" activities." In the Cedar Crest chapel unit leader Linnea Sharp directs girls to make a big circle with chairs. The game is called "I like, but I especially like" and it is played similar to musical chairs. All the girls sit in chairs and Linnea begins the game by standing in the middle of



the circle to be "it." She tosses her short brown hair as she exclaims, "I like people with blonde hair, but I especially like people with brown hair." Everyone with brown hair scrambles to exchange places. The one who is left in the middle is "it" next. Later, in a large open room below the chapel, girls hold hands to make a circle. Linnea explains the game "jamaquack." "We are all birds," she directs the girls to imagine. "But this is a strange bird. This bird is blind and he walks backwards." She bends over to grab her ankles.

"And he quacks," she directs. She picks certain girls to be jamaquacks. They all move to the middle of the circle, grab their ankles, close their eyes, walk backwards and quack. They try to feel their way around, attempting to move to the outside of the circle through a designated break. As they bump into people forming the circle, they are pushed back to the inside. Those who make it to the outside quack louder to direct other "birds." Everyone laughs and enjoys the funny sight.

And afternoon includes canteen time—more food and more fun. Of course Cokes, candy bars and chips are plentiful and girls can also purchase camp T-shirts.

Later in cabin time counselors direct group building activities, play games, work on crafts or help girls write letters to missionaries. Sometimes cabin groups collect wood for a hot dog cookout Wednesday evening.

Another activity is "camper's choice." Girls may choose a group to participate in—drama, aerobics, beginning swimming, hiking—for one hour two days a week.

Evenings consist of all-camp activities. Recreation may include swimming pool olympics, counselor hunt, treasure hunt or talent show. Campers participate in worship each evening in the chapel or prayer garden. Thursday night worship is a decision service around a campfire. Camp directors are in charge of worship and are assisted by counselors who do personal counseling. Most of the campers are already Christians, but still there are 10-15 commitments per week at each camp.

There never seems to be an idle moment at camp. When the girls are waiting in line for lunch, canteen or other activity, they are singing fun songs. Even the downpour of rain doesn't dampen the girls' spirits as they sing, "With Jesus in my vessel I can smile at the storm."

Camp is over after lunch Friday and girls depart for their homes, many with tearful goodbys and promises to meet at Cedar Crest or Jonathan Creek again next year. They are not soon forgotten by staff and counselors either. Every Cedar Crest camper receives a letter from her counselor the week after she attends camp. Much of the camper mail received back at camps reflects later decisions influenced by the work at GA/Acteen camps.



# christian education



**Curtis C. Mooney**  
President  
10801 Shelbyville Road  
Middletown, KY 40243

## homes for children

### What a mess

When I was a senior in high school I worked on Saturdays as stock boy and general flunkie for my cousin Colin Todd in his grocery store in Dixon. Todd's Grocery was the local hangout for most of the gentlemen of the city who had time on their hands. During the course of any day you would find a number of men in the back of Todd's Grocery which served as a combination storeroom and butcher shop.

On Saturday I had the job of moving three large tubs of lard from the front of the store to the back. The three were stacked on top of each other so in the interest of time I put a dolly under the one on the floor and started to the back with all three at once. I made a major mistake in judgement when I got to the one step going to the store room. Instead of turning around and guiding it down the step, I decided to just continue to pull it down the step.

You can probably guess the results of that mistake. I lost control of the lard and all three cans toppled, spilling their contents on the floor. Those gentlemen discussing the events of the day in the storeroom moved quicker than most of them thought they could to avoid the oncoming wave of lard, and everybody in the store came back to investigate what I had done. Needless to say, it took the whole day to clean up the mess and everybody in town stopped by to see my misfortune, or at least it seemed so to me. I am rather easily embarrassed and I know my face was beet red for at least a week after that.

Messes in children's lives or anyone's life are not as easily cleaned up as that lard was and we often do not know the best way to help them proceed or what decisions we should make ourselves.

There are times when our youth get themselves into a real mess and we would just like to say go away but they still need us so we continue to work with them. Not everyone will understand why we continue, but the youth need us during the difficult times as much if not more than before.

The messes in life are always major to the individual involved. Sometimes just our presence and concern is all we can give but that can be a real encouragement and help.

### cumberland college



President Jim Taylor and Joe Tarry demonstrate the immensity of the Cumberland College marching band's newest addition.

The Cumberland College marching band has a new addition that only four other bands worldwide can claim.

A bass drum, seven feet in diameter and 10 feet tall when resting on its carriage, was given to the band by a donor who wishes to remain anonymous, according to Jim Taylor, Cumberland president.

The University of Texas, Purdue University, the McDonald's All-American band and a high school band in California are the only others which own simi-

lar custom built drums.

Joe Tarry, chairman of the music department, says the drum, weighing more than 800 pounds, was built for the Cumberland band by the Evans Drumhead Company in Dodge City, Kan. Using a wheeled carriage, the drum will be pulled onto the field by three band members during performances.

Begun five years ago with the revival of the Cumberland College football program, the marching band has grown from 35 members its first year to an anticipated 75 members this fall. Cumberland's is the largest marching band among Kentucky's private colleges.

The band is directed by Steven Hall, instructor of music.

### southern seminary

With a cast of artisans and artistic-minded theologians on center stage, Southern Baptist Theological Seminary, Louisville, will host its first national Conference on Religion and the Arts Sept. 12-15.

Addressing the conference will be Jeanette Clift George, founder and artistic director of the A. D. Players in Houston, Tex.; Paul Alexander, a British actor; and Mark McMasters, a theatrical performer of mime and theatrical clowning.

Participants will also hear from Jane and John Dillenberger, retired professors at Graduate Theological Union, Berkeley, Cal., and Doug Adams, profes-

sor of Christianity and the arts at the Pacific School of Religion, Berkeley.

A variety of workshops covering banner making, visual arts, media design, clowning, creative writing, drama in the church and music drama in the church will also be presented.

The conference is sponsored by Southern Seminary's Center for Religion and the Arts. Information: (502) 897-4315.

**Mary J. High has been named coordinator of the deaf program at Boyce Bible School, Louisville.**

Boyce, a division of Southern Baptist Theological Seminary that provides ministerial training for persons without college degrees, will begin offering theology courses in sign language this fall. Miss High, a ThM student at Southern, has been an interpreter for deaf students at the seminary and has been active in the deaf congregation at Louisville's Lyndon Baptist Church.

Miss High, a native of Baltimore, Md., earned a BA degree from Mars Hill (N. C.) College and a MDiv degree from Southern Seminary.

**Gayla Sherman-Koch has been named director of annual giving at Southern Baptist Theological Seminary in Louisville effective Sept. 1.**

Mrs. Sherman-Koch, 29, has for the past year been director of development for Louisville's Maryhurst Treatment Programs for Adolescent Girls. She received the MSW degree from Southern Seminary in 1988.



Prior to entering seminary she worked for three years as a producer for KUT-FM, a public radio station at the University of Texas at Austin. She earned the bachelor of journalism degree from UT in 1982.

She and her husband David are the parents of a five-month-old son, James Gavin.



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Life after Death	Sept. 30	Post Oak Baptist, Russellville Gardenside Baptist, Lexington

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# baptist forum

## Wounds forever

I don't agree with the pastor that said (July 18) if our state papers refused to editorialize about the controversy it would go away and we would return to normalcy within three years.

The SBC may return to normalcy some day but the aftermath will last for generations to come. He evidently hasn't been stepped on and trampled under foot like many of God's chosen pastors and their flock. They have wounds that will never heal.

Mrs. Howard Smith  
Burgin

## Thanks for a good summer

I would like to use this forum to offer a few words of heartfelt affirmation concerning our summer missions program in Kentucky. This year our church used two summer missionaries to help us conduct a mission VBS in downtown Louisville. Tammy Howard, a student at University of Kentucky (LCC) and Valerie Anderson, a student at Murray State University, were our summer missionaries through the Nelson Baptist Association.

Their Christlike spirits, their positive attitudes and their willingness to give of themselves left an indelible mark on those in our church who came to know them as well as on the lives of the children they touched in Louisville. In spite of a little homesickness, sleeplessness and exposure to some very trying circumstances, these girls soared like eagles!

As a church, we would like to say thank you to them as well as to the Student Department of the Kentucky Baptist Convention. We appreciate you!

Tim Maynard, pastor  
Bardstown Junction Baptist Church  
Nelson Association

## A plea for tolerance

We, the members of Buechel Park Baptist Church, wish to express our concern and dismay over the Foreign Mission Board's recent decision not to appoint Greg and Katrina Pennington to Scotland. We are disturbed that a local association of churches could exercise such control and influence over the board's decision-making processes. The Southern Baptist Convention has historically affirmed the autonomy of the local church to ordain persons to ministry. The board's action implies that local associations have more authority in the matter of ordination than does the autonomous Southern Baptist church.

Further, the board's decision frustrates the efforts of Southern Baptist women to gain full participation in the life of our denomination. Since 1845 women have provided most of the financial resources, personnel and publicity for our world mission program. The FMB encourages women to discover God's call and to fulfill that call in mission service. Ordination is intended to be an affirmation of that call—not a reason to prevent women from pursuing their call. We are concerned that many in our convention have a low estimation of women which may result in fewer women responding to the call to missions.

According to board trustees, Katrina Pennington's ordination brought divisiveness to the local association; therefore, they refused to appoint her. It follows then that if Katrina had sought ordination from a church in an association which "allowed" ordination of women,

then she would have been appointed. Our church ordains women and belongs to an association which tolerates our doing so. Would the FMB accept her ordination from this church, but not from a church which knows her gifts and affirms her calling?

The FMB has forgotten that local Southern Baptist churches provide all of the board's finances and missionaries. Associations provide neither. We hope in the future that the board will evaluate persons on the basis of their Christian calling, local church participation and personal lifestyle—not on the basis of the theological position of their local association.

We urge FMB trustees to reconsider their decision not to appoint the Penningtons as our missionaries. The board desperately needs persons willing to share the gospel with the world. This couple has responded with faith and courage. Our Christian mission will suffer if we refuse to appoint Katrina and the hundreds of ordained women who will follow her lead.

Members, Buechel Park Baptist Church  
Unanimously adopted in business session, July 23, 1989

## Can't agree with Simmons

I read with interest Paul Simmons' letter in the July 25 edition of your paper. Paul strikes me as a man of great integrity and principle. He apparently has great compassion for women in the throes of the abortion dilemma. However, I'd like to respectfully disagree with him on a few points. As a youth minister I talked with teenage girls who had suffered the effects of the abortion dilemma; I also picketed an abortion clinic and marched around a hospital that performed abortions. As a pastor I participated in Operation Rescue at our recent convention in Las Vegas. I engaged in nonviolent civil disobedience by blocking an entrance to an abortion clinic; fortunately I was not arrested.

I'd like to see Paul's proof that "physical attacks" have taken place against "women seeking abortions." When I was blocking the clinic entrance at Las Vegas I personally saw one woman (apparently pretending to be a patient) stick her arm between our locked arms and yell that she was being hurt. It was a great acting job for the television cameras.

I disagree with Paul when he says, "The Bible is silent about abortion." The word "abortion" is never used, but the principle is clearly dealt with in the Bible. Check the following passages: Ps. 139:13-14; Ex. 21:22-23; Luke 1:15, 41, 44; Prov. 24:11.

Paul states, "Religious liberty requires that government not coerce or punish people in matters of religious belief." Aren't all of our laws based on religious beliefs? There's no such thing as a neutral set of values. Freedom automatically comes with certain moral boundaries. I own a shirt, but I am not free to crush a child inside it. A woman owns her body, but she is not morally free to abort a child inside it.

Mike Morris, pastor  
First Baptist Church  
Wickliffe

## Simmons is way off base

I don't know whether to laugh or cry at Dr. Simmons' letter (July 25). It is such an amalgam of misstatements and half-truths. I read his statements in the Courier-Journal carefully and could draw no other conclusion than that he

meant that opponents of abortion should keep silent and "go home"; i.e. not engage in any form of protest against abortion. Apparently Dr. Simmons is unwilling to extend to others the right to expression he so vociferously exercises himself.

Dr. Simmons refers to the "religious fanaticism" of abortion opponents without giving equal time to the often more excessive humanist fanaticism of the proabortion movement, a fanaticism he participates in by slinging groundless accusations at fellow Christians. He obfuscates the issue of abortion on demand by dwelling on the "hard cases"; the vast majority of abortions are convenience abortions and have nothing whatever to do with medical or economic considerations. And Dr. Simmons knows full well that, while the Bible may not use the word "abortion," the scriptures clearly speak of God's love and concern for life in the womb, a concern prolife activists share and as well they share a concern for women with "problem pregnancies." The statement that "thousands of women die from self-induced or botched abortions" is not only beside the point, it is an exaggeration. Dr. Bernard Nathanson, one of the founders of NARAL, admitted in his book *Aborting America* that proabortionists vastly inflated these reported numbers to draw sympathy for their cause. And should we not have sympathy for the millions of confirmed deaths of unborn children who have been aborted since 1973?

Finally, Dr. Simmons' references to soul competence and religious liberty are red herrings and obscure the real issue which is whether the unborn child deserves to be protected as a human being.

Michael Nicholson  
Student  
Southern Seminary

## Abortion: contrary to God's will

These remarks are in response to the recent comments of professor Paul D. Simmons at Southern Seminary (July 25) regarding abortion and religion.

Any biologist, physician or thoughtful person should recognize that at fertilization there is the formation of a new life. The growing embryo and fetus is not part of the mother but exists in a parasitic relationship with the mother. Since the developing human is an innocent individual, no other human being has the right to terminate his life.

To say that the Bible is silent about abortion is an incredible statement for any Christian to make. There are many references which demonstrate the sanctity of life and what should be our attitude toward it (see Gen. 1:26-27, Ex. 20:13, Jer. 1:4-5, Matt. 22:37-39, John 3:16, 2 Pet. 3:9).

As best as I can understand the scriptures and the Holy Spirit's leadership,

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abortion is wrong and contrary to God's will in all but one circumstance. When the life of the mother and also the unborn child will be lost otherwise, then abortion is not the taking of a life but the preservation of the one that can be saved. Of course this is a rare cause for abortion.

Therefore for the Christian abortion is clearly a moral issue. Moral issues are black and white. If something is morally right or wrong for me then it is morally right or wrong for everyone. Immorality is always contrary to God's will. I believe that for too long Christians have been silent on issues of great importance. By our silence we imply our consent.

I believe that it is appropriate for our colleges, universities and seminaries to expose students to a great diversity of beliefs and ideas in their proper context. I trust, however, that our Christian students will be receptive to the leading of the Holy Spirit to discern truly what is according to God's will and what is self-gratifying humanistic rationalization authored by Satan. For our non-Christian students I pray.

Kenneth M. Slone, M. D.  
Hindman

## Simmons: resign or be fired

The Bible makes it very clear that human life begins at conception. Anyone who will take time to read Ps. 139:13-18, Jer. 1:5, Luke 1:13-15 and Luke 1:41-44 can know for sure that the baby in the womb is an individual living person and not just part of the mother's body.

The killing of a million and a half innocent unborn babies a year in America is a terrible abomination in the sight of almighty God. These abortions are a crime against God and a crime against the children who have a God-given right to live.

Paul D. Simmons has supported the killing of unborn babies in an article titled "Abortion and Religion" in the Courier-Journal June 4 and in a letter to Western Recorder July 25.

Because of Simmons' stand against the innocent unborn, he has disqualified himself (regardless of credentials) from continuing as a professor at Southern Baptist Theological Seminary. He can't set a good example for young people who are going into the ministry. He should resign immediately and if he will not resign he should be removed from his position.

William R. Hagan  
Taylorsville

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President  
Oneida Baptist Institute  
Oneida, KY 40972

## oneida journal

### Four new buildings

Construction has started on a second gym-activities-classroom building. It will be 170 feet long and 72 feet wide.

Some money is in hand but we are trusting the Lord to provide the larger portion as we build.

A three bedroom, two bath house with basement for a staff family was completed several months ago. We have just completed another carpeted, air-conditioned apartment building housing eight other staff members. Six months ago neither building had been thought of. Both projects were started without a dime or the promise of a dime. But we had the need and God promises to provide our needs.

We have built the buildings ourselves, meeting every code and they are now occupied. Both are paid for. I believe this is our first public announcement of either building. We had no campaign. We had no suppers. We had no pledges. We did not ask anyone for a cent. Yet both are completely paid for.

The need arose. The Lord sent us staff members that we needed. Some of them have retirement or other income and do not need a salary from us. Nearly all of them have college degrees and years of experience. We had no place to put them as they came to work except in guest rooms, three or four sharing the same bathroom. That left almost no place for us to house our guests and we have guests almost nightly.

Yes, we had a need. We stepped out

on faith and began to build what was needed. I told our staff that the Lord was not going to pick the site and lay the foundation for us. Nor was he going to do the block work. He retired from carpentry work about two thousand years ago. I told them that I didn't expect him to come and do the plumbing or electrical work. The Lord knows that we can do all that sort of thing for ourselves and he expects us to help ourselves. So I told our Oneida family we would do all we could do, and trust the Lord for the rest. We would trust him to raise up enough extra funds to pay the bills.

In rather dramatic fashion that is exactly what happened. Within weeks we had enough money in hand to totally pay for those two buildings. This was largely made possible by the gifts of three people. One I am told has never been to Oneida and I don't know if the other two have been or not. One was briefly a teacher but spent most of her time in business before retirement. I don't know the occupations of the other two. I don't know how or when they became interested in Oneida. I wouldn't know either one of them if I saw them. Their gifts were sent undesignated so they weren't sending directly to build these two buildings. They didn't know we were building the buildings. But the Lord knew.

In fact the Lord through his servants made such generous provision for us we will finish a **third** apartment building in about five more weeks, taking care of eight more staff members. All the money for this third facility is not in hand as yet but we had some to start with and that is more than we had for the first two. So we started out to house two adults (and children) and will be housing a total of 18 adult staff when we are finished with the newest apartment building. In the meantime the Lord has sent us several more volunteer staff that we needed but did not recruit. Our Lord again knew our need and provided and they will have a nice place to move into when they arrive.

How thrilling to live by the promises of God when we are faithful to share the gospel, feed the hungry, give water to the thirsty, clothe the naked, care for the sin sick and take in a stranger. We do those things daily at the Oneida school in the name of our Lord Jesus Christ.

So now we have started our fourth building in six months. As the calendar year began we had not even thought to build even one of them.



**H. C. Chiles**  
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## sunday school lessons

LESSONS FOR AUG. 20, 1989

Life and work series

### Trusting God

**Psalm 23** To multitudes of God's children this Psalm has brought comfort to the sorrowing, strength to the weak, encouragement to the discouraged, assurance to the doubting and hope to the dying.

**Psalm 23:1** David rejoiced that God would never forget, fail or forsake him. He had the assurance that God would supply his spiritual, intellectual and physical needs, because his riches were unsearchable, his love was unchanging and his faithfulness was unailing.

Because the Lord was his shepherd, David knew that rest, relaxation, refreshment and revitalization would be provided for him each day. The Lord's presence, protection, power and provision should abolish our fears and purge us of anxious care.

**Psalm 23:6** Goodness and mercy are attributes of God. What a joy it will be when God's children go to be with the saviour and the saints in heaven!

**Psalm 121** Implicit trust in God on the part of believers results in the submission of their wills to God's perfect will and guarantees the reception of numerous and invaluable blessings from him.

**Psalm 121:1-3** One may think of the psalmist as a displaced person, separated from home and all things that

make life dear and worthwhile. Nothing less than God's help could really satisfy his longings and meet his needs.

**Psalm 121:4-8** God constantly keeps watch over his own at all times and under all circumstances. It is wonderful to know we are always under God's watchful eye, the object of his protecting care and the subject of his tremendous power. How grateful we should be to our omnipotent and eternal keeper for his protection and preservation.

International series

### The compassion of Boaz

On her arrival in her new home, Ruth became anxious to do something to earn her living. She voluntarily assumed the position of the widow, the orphan and the very poor and went to glean in the field of Boaz, a wealthy member of the family of Elimelech, her father-in-law.

**Ruth 2:5-12** Coming from Bethlehem and observing Ruth among the gleaners as they moved through his field, Boaz was impressed by her and attracted to her. He went to his servants and asked, "Whose damsel is this?" When he was informed she was a Moabitish damsel who came back with Naomi he was impressed with her because she, as a foreigner, had asked permission to glean and had been at it practically all morning. Boaz approached Ruth, extended to her a cordial welcome and assured her she had permission to glean exclusively in his fields throughout the harvest. He informed her he had instructed his employes to extend to her courtesies and kindnesses and had taken precautions for her safety, physical comfort and welfare. Furthermore he had instructed his young male employes not to become interested personally in this young Moabitish woman and not to prevent her from gleaning.

Overwhelmed by this courtesy and kindness and recognizing the social status of her benefactor, Ruth "fell on her face and bowed herself all the way to the ground" and asked Boaz, "Why have I found grace in thine eyes?"

The reply of Boaz revealed God had been working with him. His answer suggested that, although she was indeed a stranger, she had shown herself worthy of honor and blessing by her attitude and action toward her mother-in-law, Naomi, by abandoning her home in Moab and by casting her lot with the people of Israel. Boaz did not leave to God alone the task of rewarding Ruth, but he sought to share in the task.



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## on mission together

### Crabgrass

It happened overnight. At least, it seemed that way to me. I had begun to take some pride in the front lawn, having nurtured it along for almost a year.

I had carefully replaced sections of badly worn, scruffy looking grass with measured sections of fescue sod.

Alice had mentioned a few days before that she thought some crabgrass had appeared. "No problem," I had said. Not many days later, a little after daybreak as I walked to the mailbox for our paper, I was startled. There it was, all across the lawn, reaching for my ankles . . . crabgrass . . . that sneaky dreaded monster of lawn-lovers.

I called Alice out to look at it. She consoled me by telling me, "I told you so." Meanwhile, the crabgrass whis-

pered: "gotcha!"

Later in the day I called a local lawn service company. "What can I do?" I asked. "Nothing," the salesman replied. "You'll have to wait until spring and treat it before it comes up."

"No way," I said to myself and with the help of Otte's Nursery, I purchased a weed killer and went to work. I sprayed it twice within a two week period. The result was some slight retardation of some of the crabgrass and the death of some fescue around it.

Determined to prevent a complete takeover, and somewhat angered by what I perceived as a smirk on the green face of the crabgrass, Alice and I set forth to pulling it up by the roots.

From 6:30-7:30 every morning and from about 7 p.m. until dark, passing neighbors who didn't dare ask what we were doing may have mumbled something to each other after they were completely out of range.

For more than two weeks we pulled it up by hand. Though not recorded,

"D-day" occurred. We began to notice we were winning. The spreading had stopped and we had devastated what seemed to be the heart of the monster. . . where more of the grass was crab than fescue.

More than three large garbage cans contained the remains of the green monster. I left them sitting in a sunny spot and enjoyed immensely their wilted look when I returned from work each day.

For several nights the first thing I saw in my closed eyes was a large chunk of crabgrass. But that, too passed.

The front lawn is clear now and the fescue breathes again. The green monster has been dispersed . . . for a time. But we know that underneath the sod, it lurks . . . waiting for that opportune time to lift its ugly green head and slowly strangle the more fragile and more beautiful grass.

Crabgrass and sin have one thing in common. They will take over if you let them.

# Bicycles haul food, hope to 'saucepan bandit' victims

by Craig Bird

The "saucepan bandits" and the Baptist bicycles are in a tug of war in northeastern Uganda. Starvation is the rope.

Over the past three years an already chaotic civil war has degenerated into a series of robberies as armed gangs roam the Teso District. Ambushes have twice driven the Red Cross out of the area, and until recently food truck convoys reached the town of Soroti only with heavily armed escorts.

"We're told the 250,000 people of this district have lost four million head of cattle," says Harry Garvin, a Southern Baptist missionary from Cisco, Tex., who has worked in the area since 1971. "There used to be cows everywhere and now you can drive for miles and not see any."

You won't see many chickens, sheep, goats or hoes, either. Even cooking pots ("saucepans" in the British English of Uganda) are scarce—snatched up by the thieves.

"These people don't deserve to be called rebels—they are bandits pure and simple," Garvin says. Many of the cattle thefts have been charged to the Karamajong people—traditional tribal enemies of the Iteso people. But the gangs the people derisively call "saucepan bandits" are mostly Iteso, stealing from their own people. The bandits often torch what they can't haul off, including crops in the field or stored grain.

The natural result has been widespread hunger.

By mid-1987, 60,000 refugees had fled into Soroti and the protection of the government's National Resistance Army. Southern Baptist missionaries in Uganda requested \$60,000 in hunger relief funds from the Foreign Mission Board and set up one of the first feeding programs for the refugees.

But Garvin and area Baptist pastors knew many people who could not or would not leave their villages. And they were starving.

Trucks could not safely leave the main highway. But bicycles might dodge the ambushes—and the pastors who made up the Baptist Relief Committee all owned bicycles. More importantly they were willing to risk their own lives to carry food, seed, blankets and hoes up to 45 miles beyond the protection of government troops.

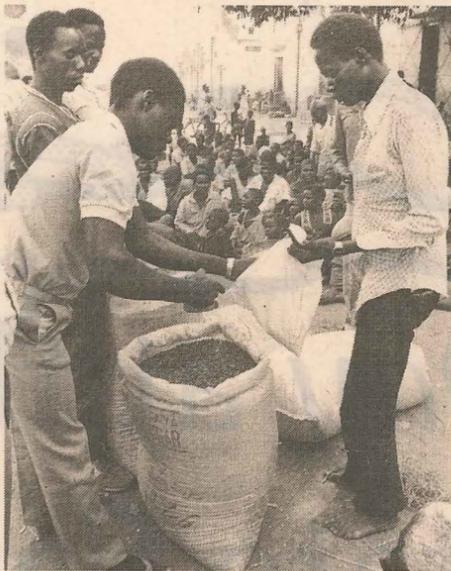
Regularly the pastors walk those miles, pushing bicycles creaking under 100-pound loads. Most of the time they make the trips safely. Most of the time.

"In a year and a half we've lost only two bicycles, 28 hoes and 15 blankets, which is remarkable when you think of how much these men have hauled and where they have carried it," Garvin says. "Of course, 'just a bicycle' is not accurate here because when they lose a bicycle it's like an American losing a Cadillac."

The pastors, who themselves have been victims of bandits and are having trouble feeding their own families, risk both physical harm and financial loss. Hunger funds are restricted and cannot be used to replace stolen bicycles. Their courage does not surprise Garvin.

"I would put these men up against any in the world for honesty and integrity," he says. "And they don't get a penny in salary for all this. They do it out of love for the Lord and love for the people."

Soroti government officials tell other groups who want to assist in the relief work to "pattern yourselves after the



Ugandan Baptist pastors and Baptist workers distribute food at a refugee camp in Soroti, Uganda.

Baptists. They're honest and do good work." The Food For the Hungry organization was so impressed it has offered to provide food if the Iteso Baptist pastors will distribute it.

The \$60,000 Foreign Mission Board grant for 1988 was followed by another \$158,000 this year in hunger relief gifts from Southern Baptists. By January 1989—via bicycle in the rural areas and trucks in the refugee camps around Soroti—Baptists had distributed 10 tons of sorghum seed; nearly 5000 hoes, 2000

cooking pots and 2000 blankets and more than 200 sacks of beans, cornmeal and millet flour.

"We fed a lot in the camps at first but as other groups came in we turned over as much of that as we could and kept moving out where no one else would go," Garvin says. "We naturally go to areas where we have strong work (about 10,000 Baptists live in the district) but once we get there the distribution is from government lists, not our church rolls."

While the pastors are nonpartisan in handing out food and blankets, they are still pastors. "We preach every time," Garvin explains. "The food distribution dominates but we share the gospel alongside it."

On a few occasions distributions turned into near-riots when the pastors took enough food for 900 people (based on the government lists of camp population) and several thousand rushed the truck.

"It is so sad," Garvin admits. "We have to force our way into the truck and just drive off leaving them hungry. Otherwise somebody would get killed." But as soon as the lists are corrected, the pastors return with food—and the Bible.

As the government gains control of more territory and the bandit groups surrender, refugees are returning to their abandoned farms. But the "outflux" of refugees from Soroti is slower than the influx. They know the government's hold on much of the area is tenu-

ous. They also know there is not much to go home to.

"It is still dangerous to return home when people know you have been in Soroti," says John Ekuru, a member of the relief committee. "After dark a group of men will come to your door and say, 'Come out and give us what you brought back from town.'"

As Garvin points out, "It is a big risk to leave the campus because at least there the people are getting something to eat every day. If they go back they don't have anything to eat until they get their first harvest. But if they don't go back they can't plant and there won't be a harvest. This area is usually just one crop failure from famine anyway. The soil here will produce but not like other parts of Uganda. So the people have to work harder to survive."

Ironically many bandits who have surrendered return to their villages as destitute as their former victims. "The people are joking about the men coming and begging for help but they don't have anything to share with them because the men had stolen it earlier—even the saucepans!" Garvin says.

But many of those villages will be visited by Baptist pastors pushing bicycles. The grain to feed people today, the blankets to keep them warm tonight, the hoes to dig the ground and the seeds to plant for tomorrow's harvest will then be available. Even to some former "saucepan bandits."

And the Baptist bicycles will have won the tug of war.

## Hunger relief could spark Ugandan revival

by Craig Bird

Thousands of Ugandans fled to the Soroti refugee camps to escape death by starvation or ambush.

Now as the flood of people begins to wash back out into the rural areas, the seeds of spiritual revival are going with them, Southern Baptist missionary Harry Garvin believes.

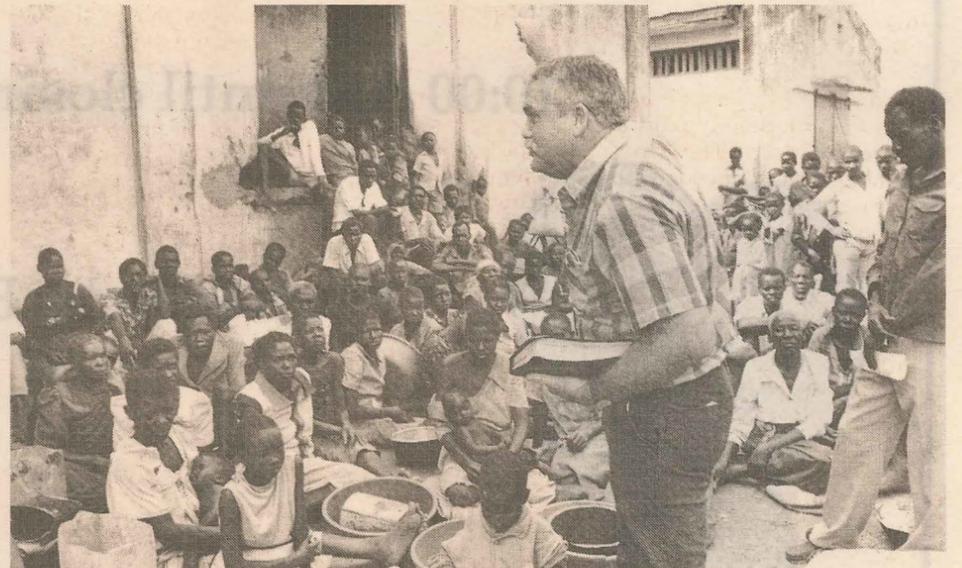
Garvin, who has worked with the Iteso people of northeastern Uganda since 1971, has wept and worked his way through the last year and a half as civil war forced 60,000 refugees into Soroti, a town which normally has a population of 10,000.

But Garvin sees good coming out of the tragedy.

"We have a dream of 1000 Baptist churches in the Teso District by the year 2000, and these refugees are going to start many of those churches," he says. "Baptists have fed refugees without a break when even the Red Cross pulled out, and we've fed them in areas where even government troops were afraid to go. And wherever we feed people we preach the gospel."

Crowds of 400 to 500 people overflow Soroti Baptist Church each Sunday morning. The house where relief supplies are stored between distributions is used throughout the week for Bible studies, choir practices and women's meetings.

The mix of humanitarian aid and Bible based preaching finds a receptive audience in Soroti and the outlying areas, where Baptist pastors ferry food, seed, blankets and hoes for distribution in areas still controlled by armed bandits.



Southern Baptist missionary Harry Garvin gives a gospel message prior to food distribution at a refugee camp in Soroti, Uganda.

"When these people return home they will carry the gospel with them and start churches where we've never even attempted to have work," Garvin says. "We've already had one refugee go back home and start a church. He's already asking us to come do some teaching and training."

"But what is really exciting is that all this work has been beyond my reach for a long time now. This isn't the missionary from America starting churches and training disciples. This is Ugandan pastors risking their lives and their property to go out and preach. This is God moving among local people using local resources."

The pastors themselves often view the difficult times the Iteso have faced in

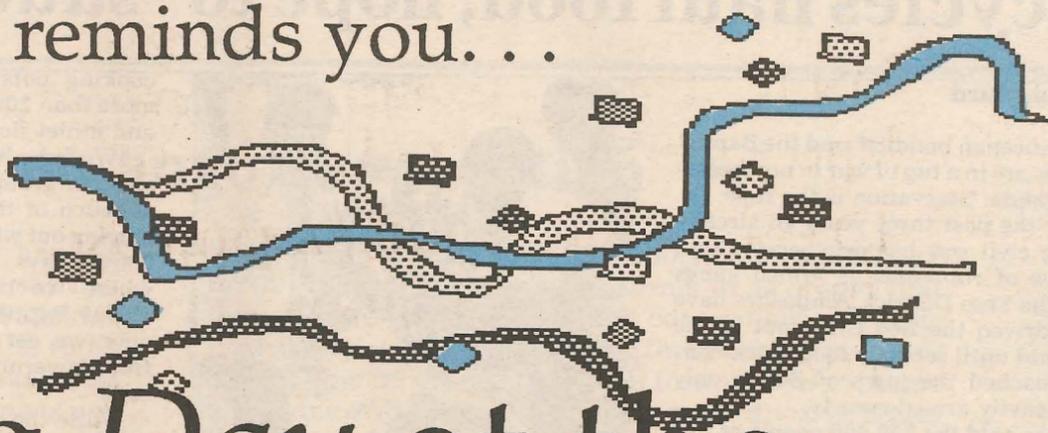
light of how God will work it out.

It is good, they say, that raiders have stolen their cattle, "because we loved our cows so much we worshiped them instead of God."

Now they will soon be able to return to their villages. The pastors expect the working relationship that has been so effective in hunger relief will continue as they work together in spreading Christianity throughout Teso.

"You know," says Garvin, his voice choking with emotion, "when we get to heaven I'm going to look up and see all of these guys so far ahead of me. The quality of the men God has raised up here humbles me and gives me confidence God is going to do great things here."

Georgetown College reminds you. . .

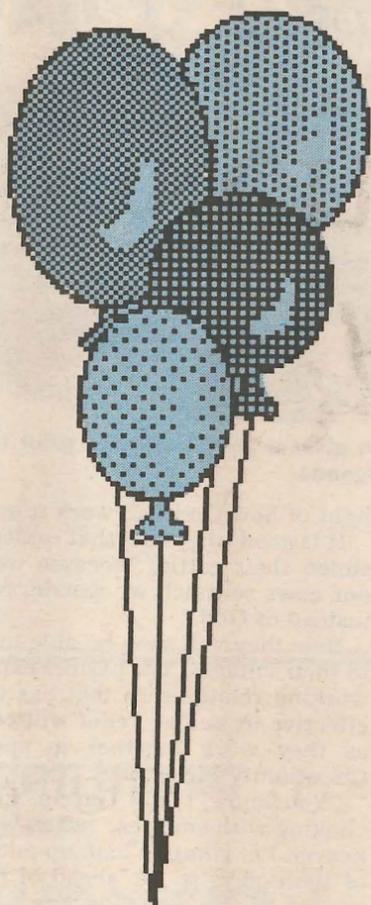


# *Opening Day at the* **Kentucky State Fair is** *Kentucky Baptist Day!*

Again this year the Kentucky Baptist Convention,  
WHAS radio and WAMZ radio celebrate  
Kentucky Baptist Day on opening day of the Kentucky State Fair.

**Thursday, August 17, 1989 from  
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A cooperative presentation of  
The Kentucky Baptist Convention Executive Board  
Baptist Hospitals, Inc.  
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