

Mrs. Graham, sons evacuate Kuwait

By Mike Creswell

Southern Baptist worker Laurie Graham and her two sons have evacuated from Kuwait with a planeload of American and British citizens. Her husband, Maurice, remains behind in the U.S. Embassy where the family had taken shelter since Iraq's Aug. 2 invasion.

"I can't imagine the experience of going through this without faith," Mrs. Graham said shortly after she set foot in a free country for the first time in six weeks.

The Grahams are Southern Baptists' first workers in Kuwait and had been there only about three months when the invasion occurred.

Mrs. Graham, with sons Peter, 13, and Aaron, 10, arrived in London late on the night of Sept. 14, enroute to the United States the following afternoon. They were healthy and in good spirits despite having lived through days of terror when they feared for their lives, she said in an interview.

"There have been times during the last six weeks when we've been nervous and absolutely terrified," she said. "Especially the first day, when troops were in our house four times and I wasn't sure if I'd be raped or killed, and other times when we were afraid we would be rounded up and taken to Baghdad."

One time of terror occurred when they

traveled through Kuwait City in a bullet-riddled church car whose windows had been broken out, she said.

"But the overwhelming feeling we had, except for those isolated days when we were terrified, was to be encouraged. We have sung over and over, 'God will take care of you,'" Mrs. Graham added. "We knew our strength lies in God and that he will watch over us no matter what happens."

Although her husband was safe when she left, she said only rice and tuna remain as food. "We're not sure how long it will last," she said.

But life in the embassy compound, even

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Vaughn returns as chief executive of Baptist Hospitals

Edgar D. Vaughn of Salt Lake City will return to Louisville in early November as president and chief executive officer of Baptist Hospitals Inc. He was born at Louisville's Baptist Hospital, the flagship facility of the statewide Baptist medical system.

Vaughn, 55, was elected last week by the hospitals' board to succeed Roger N. Struble, who resigned in early March. John M. Vines, vice president for finance, management information systems, planning and marketing, has been acting president.

Baptist Hospitals Inc. is Kentucky's largest not-for-profit health care system. It operates acute care hospitals in Corbin, Lexington, Louisville and Paducah.

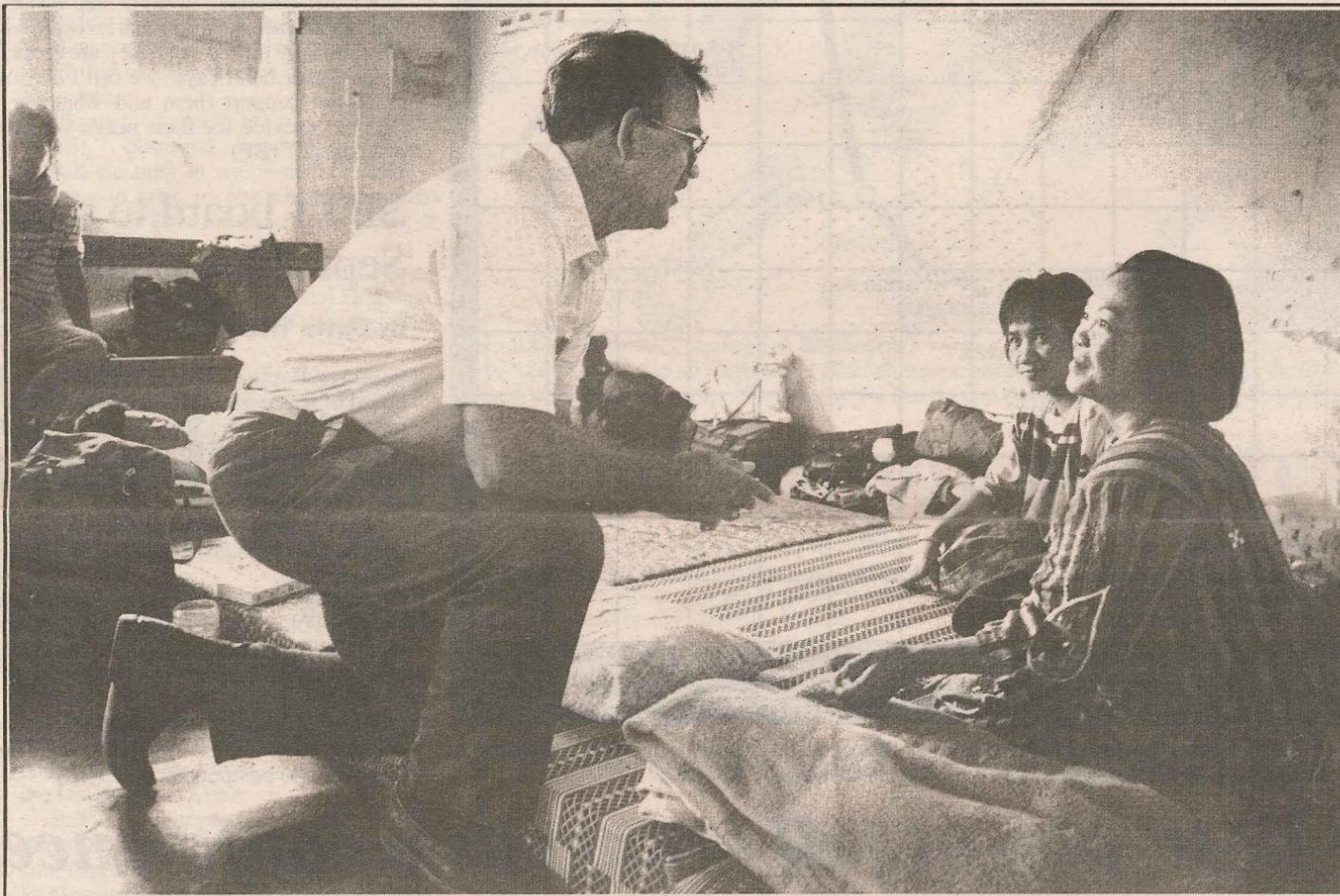
Vaughn, who brings more than two decades of health care experience to his new post, has been a consulting associate with Lehman Associates, a Bellevue, Wash., health care consulting firm, since February. In that capacity, he specialized in mergers and acquisitions.

For 11 years prior to that, he held various executive positions with Intermountain Health Care Inc., a Salt Lake City-based not-for-profit system of 23 hospitals in Utah, Idaho and Wyoming. Most recently, he held concurrent positions with Intermountain as vice president of medical affairs and executive vice president of a company involved in health care business, including joint ventures with physicians. In a previous position, Vaughn was vice president of Intermountain's northern region and had operating responsibility for six hospitals.

He has been associated with Baptist hospitals in Texas and Alabama. Prior to joining Intermountain, he was executive vice president and administrator of Baptist Medical Center-Montclair, a 480-bed facility in Birmingham, Ala., from 1975 to 1979. He was vice president of Hendrick Memorial Hospital, a 400-bed Baptist institution in Abilene, Texas, from 1969 to 1975.

Born in Louisville, he is a graduate of Atherton High School, Baylor University and the University of Minnesota. He completed an administrative residency at Baylor University Medical Center in Dallas. He is a fellow of the American College of Health Care Executives.

A churchman, Vaughn and his wife, Jo, have two sons and are members of University Baptist Church in Salt Lake City, where he has taught children's Sunday school.



FACE-TO-FACE CARE—Southern Baptist representative Gerry Milligan, who teaches nursing at the University of Jordan in Amman, puts his knowledge and Christian compassion in action by ministering to Filipino refugees from Iraq and Kuwait who took shelter in the Amman Baptist School after

Iraq invaded Kuwait. The refugees are among thousands of Asian workers who have fled Kuwait and Iraq. Southern Baptist workers in Jordan have provided mattresses, blankets and medicine—with money from their own pockets and with Southern Baptist relief funds. (BP photo by Don Rutledge)

First fall evangelism meet deemed success

by James H. Cox, Associate Editor

Calling it "a good beginning, something we can build on," Kentucky Baptist Convention office for evangelism Director William D. Jagers said he was "gratified" by an initial fall evangelism conference last week.

Jagers said he is hopeful the event, held at Briensburg Baptist Church in Marshall County Sept. 14-15 with a distinctly western Kentucky audience, will become an annual agenda item in 1992. He envisioned that the conference would rotate between eastern and western Kentucky. It will not be programmed in 1991 because a meeting is already set at Radcliff on smaller membership churches.

"The budget simply won't allow any more (conferences in 1991)," Jagers said, "but at least we've had an opportunity (at Briensburg) for a pilot project."

The fall evangelism conference was suggested by KBC Executive Secretary-Treasurer William W. Marshall of Middle-

town. According to Jagers, it will draw heavily from the 25% of Kentucky Baptist pastors who are bivocational, and from laypeople.

Both groups, Jagers said, find it difficult to be away from secular jobs. A weekend meeting, he believes, best meets their needs.

The annual Kentucky evangelism conference, scheduled on a Monday and Tuesday in February, is held "along the I-65 corridor or in Lexington," Jagers said, "so people from everywhere can attend."

"Time off the job and great distances can be costly to people in secular work," he noted. That's a principal reason for this new conference. Jagers also confirmed that, to his knowledge, no other state convention offers such an alternative to the annual statewide evangelism conference.

A unique feature at Briensburg was the inclusion of 13 small group discussion sessions. Topics ranged from vocational evangelists and lifestyle witnessing to mass evangelism, music, church program organi-

zations and relationship building.

The weekend's theme was "Reaching the Lost." Principal speakers were Richard Harris of Atlanta, director of the mass evangelism department of the Home Mission Board, and Wayne Bristow of Oklahoma City, director of evangelism for the Baptist General Convention of Oklahoma.

Testimonies by several guests and vocals by professional music evangelist Lois Jane Huddleston of Gallatin, Tenn., were interspersed between addresses by Harris and Bristow.

Harris told the crowd in one session that there are two questions which may be asked of almost any Southern Baptist that will cause him or her to become red-faced:

1. How many people have you led to the Lord?

2. When was the last time you tried? He cited statistics indicating that only 4% of Southern Baptists ever try to win anybody to Jesus.

"Every person you meet on the street is

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Designations may help Lottie Moon: O'Brien

by Pat Cole

The emerging trend of designated giving among Southern Baptists might bolster gifts to the 1990 Lottie Moon Christmas Offering for Foreign Missions, predicted Del-lanna O'Brien.

"I'm not saying that's a good thing," said O'Brien, executive director of the Southern Baptist Woman's Missionary Union in Birmingham, Ala. "I'm just say-

ing that is probably what is going to happen. Part of that is a result of the fact that people love missions and they want to see the missionaries have everything they need."

A number of moderate Southern Baptist churches, disenchanted with some denominational programs, are taking steps toward supporting national causes in the denomination through designated gifts rather than through the Cooperative Program. In August, more than 3,000 moderates meeting in

Atlanta established the Baptist Cooperative Missions Program which will channel funds directly to SBC agencies.

In an interview at Southern Baptist Theological Seminary, O'Brien said, "Churches and individuals who hold back their funds from certain other areas of Baptist work may double up their gifts to the Lottie Moon offering." O'Brien visited the Louisville, Ky., school to address a Sept. 11 chapel service.

WMU, she said, never has addressed the 11-year controversy in the Southern Baptist Convention. However, now that the controversy has begun to have an impact on missions, WMU's sole interest, the organization will have to give attention to the controversy.

The Atlanta meeting played a key role in WMU's decision to address the controversy's impact on missions, O'Brien said. Some who participated in the Atlanta meeting are members of churches that give large amounts of money to missions, she said, noting WMU cannot "ignore that reality."

In the midst of denominational turmoil, O'Brien continues to urge Southern Baptists toward greater support for missions. To those who are having difficulty supporting missions because of the conflict, she said: "All you have to do is step inside a country and see the missionaries there who are faithfully doing what they are there to do and your heart says 'we can't do anything but support them and whatever it takes to provide for their needs we must provide it.'" (BP)

SBTS board to meet Sept. 24 in Louisville

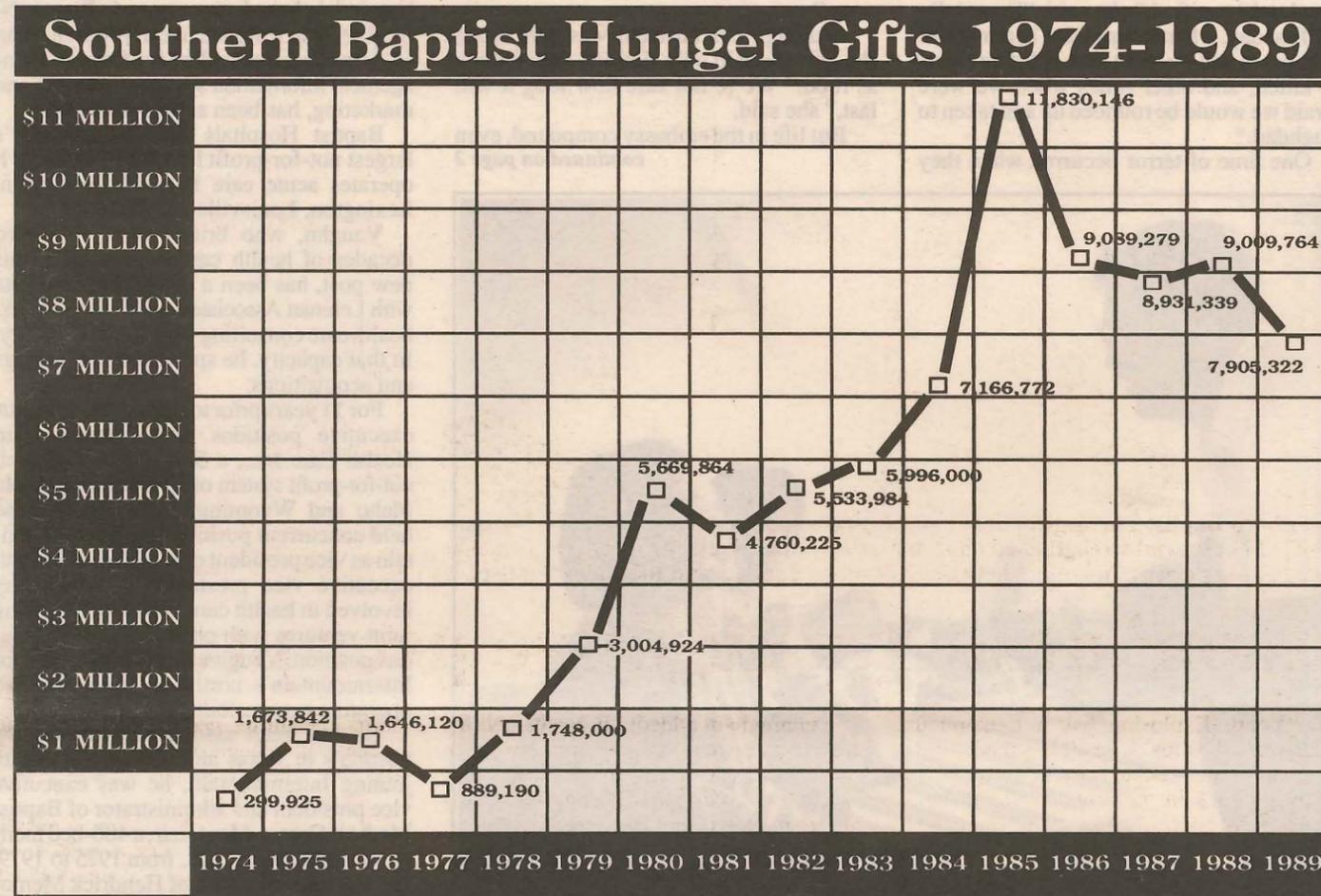
by David Wilkinson

Southern Baptist Theological Seminary's board of trustees plans to meet as a "committee of the whole" Sept. 24 to confer with one of its members who has made public accusations against the seminary's president and several professors.

The meeting will be held the day before the trustees' annual retreat on the Louisville campus.

Trustee Jerry Johnson, a pastor from Aurora, Colo., last spring circulated a document charging President Roy L. Honeycutt and several professors with "doctrinal infidelity."

After several hours of discussion in executive session at the April meeting, trustees voted to postpone action. (BP)



HUNGER GIVING DROPS—Total Southern Baptist contributions to world hunger ministries continue to decline, according to statistics compiled by the Southern Baptist Christian Life Commission. The total for 1989 was \$7,905,322.

'Reaching the Lost' aim of fall evangelism conference

continued from page 1

either heaven-bound or hell-bound," said Harris.

Most people, he went on, have "just as much of Jesus as they really want."

He cited 5 million Southern Baptists who live under "that dignified title of 'non-resident member.'"

"What that means," said Harris, "is that they aren't worth a hill of beans to the Lord."

In a later address, Harris proclaimed that what's wrong with evangelism today is the fact "a lot of us have gotten over our salvation."

He called for Southern Baptists to return to the priority of soul-winning: "If each deacon had won one person to the Lord last year, we would have had over 500,000 converts. If each Sunday school worker had won one, we'd have another 800,000. If each pastor had won only five, we'd have added another 400,000."

Oklahoma Baptist evangelism leader Bristow declared that "Jesus is God's answer to man's dilemma."

There is much unhappiness in the world, Bristow noted, but most people are "looking for answers in all the wrong places."

"Jesus, and Jesus alone, is enough to meet the needs in the heart of man," he emphasized.

Bristow said those that hunger and thirst after righteousness "meet the condition of

real happiness."

"Everything that God is, is in Jesus," Bristow said. "To be a Christian means that Christ has taken up residence in you."

Earlier, he told the opening session audience, "Look where you put your money, energies and time and you will understand what is perceived to be the real need of man."

"The American way is to choose self over God. The best selling self-help books say to take care of Number One—yourself. That's what's wrong now, for we have surely replaced God with ourselves," Bristow said.

The fall evangelism conference was televised locally on the ACTS network. At the

Maurice Graham remains, family freed from Kuwait

continued from page 1

with 120-degree temperatures and no electricity or air conditioning, may be preferable to that of many foreigners whom Iraqi forces have moved to strategic military sites as human shields. Mrs. Graham knew of two members in the National Evangelical Church in Kuwait where they worked who were captured by Iraqi soldiers.

Graham had planned at one point to reopen the church building, but stopped when the Iraqis began rounding up people found on the streets and carrying them into Iraq, she said. The church building was thoroughly looted by soldiers the day of the

start of the final session, Jagers, KBC evangelism director, reported that an Indiana businessman spending Friday night in an Aurora, Ky., motel, accepted Jesus as savior after watching Lois Jane Huddleston sing. The crowd responded with voiced "amens."

But the most inspiring soul-winning testimony of the weekend may have come from a McCracken County layman, Bart Record, who was cited by his pastor as having thus far won 267 persons to the Lord this year.

Record, a member of Mount Zion Missionary Baptist Church near Paducah, is a retiree of the Tennessee Valley Authority,

invasion.

The Iraqi invasion especially frightened her two sons, Mrs. Graham said, because they had followed news from Liberia, West Africa, where the Grahams formerly served. "They heard that 600 people had been slaughtered there, and then they saw the soldiers here," she said.

But the boys rallied and seem to have handled the situation well, she said. "I'm stronger from this experience," Peter told his mother.

Embassy personnel coped with the stress of confinement by trying to keep busy with physical things, she said. She taught school

and said he takes "none of the credit" for what has transpired. Using a black couple whom he converted last January to discover lost people in what Richard Harris termed a "bird dog approach to evangelism," Record said he witnesses and wins people every week.

Record acknowledged that he begged the Lord to give him a burden for the lost. God gave it, then taught him how to win people and showed him that "the fields are white."

"We've got the books and materials and the know-how but we need to put some knuckles on doors when we leave here," Record admonished.

subjects to her boys, and they were able to swim in the embassy pool. "Morale was good for people with good attitudes," she said.

Nightly candle-lit prayer services led by Graham provided a big boost for everyone, she said, as did the singing of Christian hymns.

For now, Mrs. Graham said, she plans to visit family and friends in Tennessee and Kansas and explore getting her sons into school.

She also will keep a watchful eye on reports from Kuwait, where her husband and many others still are captives. (BP)

SBTS 'partners' sing missions song in Brazil

by Pat Cole

Southern Baptist Theological Seminary's vocal ensemble got a taste of Brazil this summer that many in the group are still savoring.

"It is truly a life-changing experience to see missions, smell missions, taste missions and feel missions rather than to merely read about or experience missions second-hand," said Richard Suggs, a member from Brentwood, Tenn.

The 24 singers from the Louisville seminary spent three weeks in the South American nation as part of a partnership effort between Kentucky Baptists and Brazilian Baptists. They conducted clinics, strengthened church music ministries and performed concerts. Seminarians were involved in about 70 separate events with a collective attendance of more than 13,000 persons, according to church music professor Phillip Landgrave, director of the vocal ensemble.

"Baptist churches are very active (in Brazil)," observed Landgrave. "Every church we sang in was a packed house." The group sang in one church that had started a new church each of its 14 years of existence, he said.

The vocal ensemble sang about 20 songs in Portuguese, Brazil's national language. Nine of them were composed by Landgrave.

"I think they respected us for singing so many songs in Portuguese," said Faith Aeilts

of Carthage, Ill., noting, however, that the Brazilians also liked to hear songs sung in English.

"We attracted people with songs sung in English and preached to them with our songs sung in Portuguese," she said. "The power of music as a part of ministry was never so evident to me as it was in Brazil."

The seminarians stayed in the homes of Brazilian Baptists. Though vocal ensemble members had interpreters to help them through many of their tasks, Landgrave

noted that many times ensemble members and the host families did not share a common language. With the help of sign language and dictionaries, the host families and the seminarians developed friendships and mutual respect, he said.

Sandi Brady of Bennett, N.C., said the trip "would have been much less meaningful had we not lived, eaten, played, cried, prayed, washed clothes, ridden the bus with, 'talked to' and worshipped with the Brazilians themselves."



Southern Baptist Theological Seminary's vocal ensemble performed concerts, conducted clinics and strengthened church music ministries during its trip to Brazil as part of the partnership effort between Kentucky Baptists and Brazilian Baptists.

In worship services and clinics, vocal ensemble members encountered people who love singing, said Landgrave. Since very little music is taught in public schools, many Brazilians are eager for an opportunity to learn more about music, he added.

Christopher Harbin, the son of missionaries to Brazil and a member of the vocal ensemble, helped bridge the language and cultural barriers between the students and Brazilians. Vocal ensemble members, he said, were impressed with the generosity of the Brazilians, many of whom exist at a standard of living below the poverty line in the United States. "Many of the members of the ensemble were having to seriously re-evaluate their priorities," he said.

The Brazil trip marks the third time Landgrave has taken the vocal ensemble abroad. Such trips familiarize students with missions, and some students have made commitments to missionary service during the trips, he said. Landgrave's music school colleague, Hugh McElrath, also occasionally leads students on music mission trips.

In Brazil, the group worked with Southern Baptist music missionary Tony Gray, a 1980 graduate of Southern Seminary. In a letter to Southern Seminary President Roy L. Honeycutt and music school Dean Milburn Price, Gray noted that "none of us will ever be the same" because of the group's ministry. Several professions of faith, rededications and other decisions were made by Brazilians who were touched by the vocal ensemble, he said.

Hardin 'explosion' destroys negative peer pressure

by James H. Cox, Associate Editor

An annual youth revival at Hardin Baptist Church in Hardin has helped young people say "no" to negative peer pressure.

While Christian conversions are desirable, they are not the main focus of the four-night event. Pastor Ricky Cunningham said that leading teens to faith in Christ is inevitable, and rejoiced over 79 conversions in the last two summers.

But the primary target, he said, is helping youth cope with the negative peer pressure that challenges their faith. The Youth Explosion emphasis "counteracts those negative influences and provides a Christian youth support group within the school system," he explained.

Three years of Youth Explosions have produced positive results. From an initial 60 youth present on the first night in 1988, the revival drew more than 600 participants in late summer this year.

"Like an explosion, the youth revival spreads the message of positive, Christian peer pressure throughout the region's schools," Cunningham said. "Unlike an explosion, however, Youth Explosion creates and builds rather than destroys.

"Youth Explosion has a tremendous impact in the kids' lives. It lets them know they have a Christian support group when they go back in the schools. Parents and leaders from other churches tell me their kids constantly ask when Youth Explosion is."

Cunningham added: "It has helped the kids realize they can say 'no' to drugs, alcohol and sex outside of marriage. They identify with a Christian peer group and say 'no' to negative peer pressure."

The first 400 youth enrolled this summer received Youth Explosion 1990 T-

shirts. Featuring neon colors and beach scenes with a theme of Christian lifeguards, the shirts help teen-agers identify other Christians in school.

Teen-agers have been asked to wear the T-shirts every Wednesday at school. "As other kids see this shirt and ask questions about what it means, Christian youth find an opportunity to witness to their friends," Cunningham said.

The nightly agenda of Youth Explosion begins with dinner at the church. A different emphasis is slated for each of the revival's four nights. In 1990, a potpourri of contemporary youth-oriented issues, entertainment, self-centered habits and Christian dating were focuses.

Youth Explosion is open to all teen-agers, Christian and non-Christian, of all denominations. "We deal with problems and issues that all teens face, but principles that all Christians can follow," Cunningham said.

The Hardin church has not used budget money for Youth Explosion but has depended on love offerings. The event this summer cost about \$9000, and Cunningham said less than 10 percent of the total came from outside the congregation.

FMB appoints 7 with Kentucky ties

Seven persons with ties to Kentucky were named by the Southern Baptist Foreign Mission Board to work overseas through its International Service Corps (ISC) program.

ISC personnel fill jobs in such fields as library work, church development, recreation and teaching. They work alongside missionaries for periods ranging from 4 months to 2 years.

Those with Kentucky ties include: Shelley Adams, of Louisville, assigned as a teacher of missionaries' children in Israel for nine months; Sandi Brady, of Bennett, N.C., who graduated from Southern Baptist Theological Seminary this year, assigned as a guest house hostess in Ivory

Coast for six months; Winona Favel, of Owensboro, assigned as an MK teacher in Venezuela for seven months; Kizzie Owens, of Mount Vernon, assigned as a mission support worker in Israel for one year; Mildred Thomas, of Asheville, N.C., who graduated from Southern Seminary in 1935, assigned as a library administration worker in Zambia for two years; Charles Whaley, of Atlanta, who graduated from Southern Seminary in 1947, 1948 and 1977, assigned as a theological education worker in Japan for two years; and Lois Whaley, of Atlanta, who graduated from Southern Seminary in 1948, assigned as a church and home outreach ministries worker in Japan for two years.

WMU executive board to consider issues at called session

around the sbc

The executive board of the Southern Baptist Woman's Missionary Union will meet in a called session Friday, Sept. 21, and Saturday, Sept. 22, in Richmond, Va.

Dellanna O'Brien, executive director, said, "It is important for us to consider WMU's response to the variety of needs emerging in our denomination related to missions."

Among other news from Southern Baptist Convention life:

GOOD NEWS FOR RUSSIANS. A plan to place 4 million New Testaments in the Russian capital so every family there may have one will be supported through donations collected in the 62 Baptist book stores owned and operated by the SBC Sunday School Board. Cannisters have been placed in all the stores for the Moscow Project.

FMB LISTS PRIORITY NEEDS. Two urgent requests for volunteers have been cited by the SBC Foreign Mission Board's international service department.

A computer programmer is needed to join the software project team of a major university in the Black Sea region. Help

from a travel agency is needed to develop business in Soviet Central Asia.

For information, contact Mike Barnett, (800) 999-3113, ext. 472.

AUTHOR REQUESTS INPUT. At the request of the SBC Woman's Missionary Union, Sara Hines Martin is writing a book that will offer churches directions on starting support groups for varied populations.

Baptists familiar with churches that conduct such groups are invited to share case histories.

Martin may be contacted at 2950 S. Cobb Dr., Apt. 19-3, Smyrna, Ga. 30080, telephone (404) 436-0180.

MISSISSIPPI CHANGES GUARD. Don McGregor, 66, editor of the Baptist Record, newsjournal of the Mississippi Baptist Convention, announced his retirement for Dec. 31.

Guy Henderson, 62, has been elected to succeed McGregor. Since 1981 Henderson has been director of evangelism for the Mississippi Baptist Convention Board. He and his wife, Lois, had been career missionaries to Korea and the Philippines.

McGregor, editor 14 years, had been associate editor of the Baptist Record two years before that. He has also been on the staffs of Baptist papers in Texas and California.

Pray for reconciliation at Southern Seminary

editorial

Marv Knox

The young professor stood before his class, absent-mindedly tousling his own hair while intently reading aloud from the Greek New Testament, translating into English as he went. The Apostle Paul had chosen a word indicating continuous action to describe how God, through Christ, changes the lives of Christians.

David Garland stopped reading to explain what that word means. He got more excited the longer he talked, and so did we, his students. Through his eyes, we saw new meaning in the New Testament. The concept of God's everlasting action in our lives became real. We knew then, more than ever before, how much the Lord wanted to participate in our lives and ministries as we lead others to Jesus.

On another day, a crisp autumn morning, a white-haired professor stood before a smaller class, coaxing us to remember the meaning of strange-looking words. We were reading from the Hebrew Old Testament, trying to translate a passage from Genesis.

Maybe we were a little slow, perhaps sloppy, in our choices of English words to match original Hebrew. J.J. Owens abruptly changed the course of his lecture. He started talking about how much the Children of Israel loved these very words—this story of their faith. His eyes misted as he talked about them sitting around the fire, teaching their children the scripture word by word so that it would live in the lives of each generation. Before I knew it, my Hebrew Bible blurred as I tried to read through tears of wonder. I had never loved the Bible so much.

One more seminary story: A lanky, enthusiastic professor paced across the front of the classroom, talking about how Jesus commanded his followers

to carry a Roman soldier's pack an extra mile, to give others the shirts from their backs, to turn the other cheek.

"Do you see what Jesus was saying?" Glen Stassen asked. "He was telling us to do the loving thing, to take the surprising initiative to bring about peace and reconciliation with our enemy." He cited a long list of examples from Jesus' teaching and ministry. After class, a friend confessed that she never would enjoy "getting even" again, because Jesus' way was to "take the surprising initiative."

Do you see why I love Southern Baptist Theological Seminary? These three illustrations could be multiplied many times. Time and again, our teachers brought us to the throne of God. Through their lectures and lives, they demonstrated to my generation of students the meaning of authentic faith and vibrant ministry.

Just last week, a Kentucky Baptist and new friend told me, "I don't trust those professors who don't believe the Bible." I would defend that brother's right to believe what he believes. But I would be irresponsible if I did not tell you my experience: Every class I took at Southern Seminary affirmed my faith in the trustworthiness of the Bible, the value of prayer, the power of the Holy Spirit, the divine love of Jesus Christ and the encompassing grace of God the Father. My professors taught that; even more, they lived it.

As a reader of the Western Recorder, you are aware of trouble at Southern Seminary. Our pages have carried stories of conflict. The majority of trustees do not share the faculty and staff's vision of theological education, and vice versa.

The trustees will meet on the seminary campus in Louisville Sept. 24. We should pray for them as they chart the course of Southern's future.

As a matter of fact, a committee of students and faculty has given leadership to a concerted prayer effort. Tina G. Pugh, president of the student body, explains: "Beginning at 11 a.m. on Wednesday,

Sept. 19, our seminary will begin a 24-hour period of prayer, fasting and dialogue. Drawing upon the biblical image of community, we are calling this event 'Koinonia Day.' The 24 hours will culminate in a chapel service led by both students and faculty at 10 a.m. on Thursday, Sept. 20."

Kentucky Baptists would do well to join with the seminary community for this day of fasting and prayer, even if we cannot visit the campus. Many among us share the trustees' vision and desire even more change at the seminary. Others cherish the historic ministry of Southern and wish the trustees could see their vision. Regardless of our views, we can join together in fervent prayer.

- Pray for President Roy Honeycutt as he recuperates from quintuple bypass heart surgery.
- Pray for Acting President Willis Bennett as he provides interim leadership during a trying time.
- Pray for the trustees as they seek to direct the seminary into the 21st century.
- Pray for the faculty as they prepare women and men for ministry, even as professors feel uncertain about their own futures.
- Pray for the students as they study and train for doing the Lord's work across the country and around the world.
- Pray for the staff. Their jobs are not theological, but they must deal with the same uncertainty that awaits the others.
- Pray for the families of all these people. Spouses and children often feel the pain of conflict even more severely than their mates and parents.
- And pray for the miraculous intervention of God's grace. Perhaps a new Pentecost will sweep the campus, uniting adversaries in a bond of Christian love and moving the entire school forward in dynamic effectiveness. Maybe someone will discover the "surprising initiative" needed to birth forgiveness, reconciliation and love among trustees, administrators, faculty, students and all the rest. God grant that it may be so.

Lawmakers should not tax charitable contributions

guest editorial

by Oliver S. Thomas
and J. Brent Walker

A proposal under consideration by members of Congress and the Bush administration would amend the tax code to eliminate or cap the deductibility of charitable contributions. This proposal is being discussed at the so-called "Budget Summit" as a partial solution to the difficult problem of the large budget deficit. Although reducing the federal deficit is certainly a worthy priority, taxing charitable contributions, including

gifts to churches and religious organizations, would be foolish and unfair.

During the 1980's, federal human service program funding was reduced by some \$120 billion, with the expectation that these services would be picked up by voluntary organizations and state and local governments. Indeed, the administration's rhetorical "Thousand Points of Light" capitalizes on this theme of voluntarism. But it is a curious twist of logic to expect religious and charitable organizations to shoulder more of the load in providing social services while at the same time reducing the tax incentives for charitable giving. Our noble tradition of providing governmental incentive for private good works should be perpetuated, not inhibited.

It is particularly inequitable to tax charitable contributions. Charitable contributions are unique. These are not dollars consumed or saved. They do not in any way benefit the giver; they diminish what one could spend on other things. They are funds voluntarily given away to help other people. One simply should not have to pay taxes on money given away for charitable purposes.

Moreover, even a cap on all deductions would be equally ill-advised. Charitable giving is particularly sensitive to changes in tax policy. If a cap is enacted on all itemized deductions, as is being discussed, it will have a much greater impact on charitable giving than on other deductions. This is so because charitable deductions are, in a very real way, the only deductions that the

taxpayer has control over. There is little or no control over the amount of mortgage tax deductions, state and local taxes or medical expenses. Thus, an across-the-board cap will motivate taxpayers to lower their charitable contributions—over which they do have some control. This would have the effect of reducing funds available for non-profit services, a sector already decimated during the past decade.

The Baptist Joint Committee on Public Affairs, which serves nearly 30 million Baptists in eight conventions and communions in the United States, supports the full deductibility of charitable contributions.

Oliver S. Thomas and J. Brent Walker are legal counselors to the Baptist Joint Committee on Public Affairs.

western recorder

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baptist forum

To all who would write to Baptist Forum: We welcome for consideration your letters on any subject, provided they do not make personal attacks on anyone. We ask, however, that you accommodate a longstanding policy of a 300-word maximum limit for published letters. Thank you for adhering to this, and welcome to the pages of Western Recorder. Marv Knox, *Editor*

Words of wisdom

When professor E.Y. Mullins disagreed with a colleague on a point of doctrine, he might give the reply he once gave in the Baptist Message: "If we do not agree on this subject, let us be brothers and agree to disagree. There are some Baptists who will not be a brother to any other Baptist unless he is a twin brother."

Words are sometimes of deep wisdom. We are in deep need of some of the "spirit" of E.Y. Mullins (Num. 11:27-30).

*David E. Fletcher, pastor
Cave Creek Baptist Church
Wickliff*

Continue trend

I just recently resigned my position as an adjunct philosophy instructor at one of Kentucky's community colleges. Not only have we studied the great thinkers of the past and exercised our minds in critical thinking skills, we also have studied the art of debate and how one presents his or her position to persuade others to that position. I have nearly completed my dissertation as a Ph.D. candidate at Florida State University in humanities. My dissertation deals with political theology. So I have some experience in analyzing the structure, form and content of much reading material.

Though I am personally saddened by the controversy within our convention, I have been reading material from both sides of the issues with a great deal of interest. One reason for doing so is to see how writers, editors and those most closely associated with the controversy present the "facts" or their viewpoint. The verbal warfare that has been waged is not without precedent; but what I have read on both sides certainly ranks with some of the most "one-sided" propaganda I have ever read. I think only the government might have more experience.

Well, that is not the reason for the letter. I noticed in the Aug. 28 edition of the Western Recorder a marked difference in the tone of several articles and editorials which related to the controversy. Very few, if any, "red-flag" words or names were used concerning those on the "other side" whichever side that might be. Moderates were not called liberals, and conservatives were not called fundamentalists. The spirit of most of the articles were more balanced and considerate.

I do not know if it is just me, but I rather enjoyed reading the Western Recorder this past week. I had looked for more-of-the-same unbalanced articles. I was pleasantly surprised, and I hope the trend continues. If the phrase, "tell the truth and trust the people" means anything, it means to tell both sides in an informative and impartial manner and allow the people to judge not only the issue but the way it was written and presented.

*H. Neil Helton
Madisonville*

Stop reporting controversy

I am writing to complain about the policy of the Western Recorder. I feel that it has left off covering important causes and people to cover the "conservative/moderate controversy" because this "controversy" stirs up more response. I believe that more Kentucky Baptists are concerned about missions than they are about the "controversy." Therefore, we would be better served by more coverage of missions in and from Kentucky than by continued coverage of divisive issues.

Kentuckians are involved in missions in our state, in other states and overseas. Although most Kentuckians have had more coverage of the "controversy" than they care to and are aware of the issues involved, most are woefully ignorant of the many efforts in missions that we are involved with.

I have personally returned from two weeks in Brazil with the Kentucky/Brazil partnership mission. This involves building churches, evangelism or working with medical teams. It is an opportunity for Kentuckians to be involved with spreading the gospel of Jesus Christ to "all nations." This was a wonderful, ministering experience that I would invite everyone to participate in.

I would like to challenge the Western Recorder to spend more time covering matters of a constructive nature and less on divisive issues, specifically, for it to publish at least one article on Kentucky missions for every article that it prints on the "controversy." I would like to challenge every pastor to spend all the time he has spent on the "controversy" on missions instead. I would challenge every layperson to eliminate all involvement of their church with the "controversy" and place all their energy, their finances and themselves at the disposal of the Holy Spirit for his work in missions.

*Michael A. Fitzpatrick
Elizabethtown*

Apology needed

The Sept. 11 edition of the Western Recorder carried a letter from Mr. Daniel Belcher, who applauded the suggestion that certain Southern Baptist Theological Seminary professors should leave Southern to start a new seminary.

"These professors must feel that they need to go to a place where the Bible is not the main emphasis of their teaching," said Mr. Belcher, "and where they can teach that the word of God is full of flaws."

I wish to state publicly that every professor with whom I have studied at Southern Seminary has made the Bible the central emphasis not only of teaching, but of life and practice as well. To suggest otherwise, as Mr. Belcher has done, is to slander these professors and break the biblical commandment against bearing false witness (Exodus 20:13).

An apology from Mr. Belcher would be appropriate.

*Beth Ann Gregory
Louisville*

Keep vision bright

In early 1984, my wife and I were volunteer missionaries in Zambia, Africa. The Western Recorder contained an article by Bill Marshall indicating that Kentucky Baptists had a net gain of only 10 churches in the preceding 10 years. This fact disturbed me.

In May 1986, Bill Jagers invited me to work with him in Mission Kentucky by becoming a church starter strategist. I had previously begun a number of churches and missions. I knew that new churches win more people to the Lord. Also, that people are attracted to different types of churches.

After some three years of making surveys, encouraging pastors, associational executive boards and directors of missions, I resigned as a church starter strategist. But I think of new churches like New Hope, Green Hill, Jasper Bend and Copper Creek. Then add the missions like Vest, Antioch Shores, Mill Street and Chop Bottom. These and 296 others are included in the 302 new

works begun in Kentucky since 1986.

Because Bill Marshall and his staff had a vision and Kentucky Baptists worked, prayed and gave their resources, several thousands more people now hear the gospel every week.

I hope our vision will not grow dim. In eastern Kentucky alone, there are 70 places where new work should be started in the next few months. Kentucky Baptists can realistically anticipate a total of 600 new starts from seed sown during Mission Kentucky. These, along with a progressive program to revitalize the plateauing churches, should lead thousands of people to faith in Christ as well as strengthening our educational, mission and stewardship programs. To God be the glory.

*D.M. Aldridge
Lexington*

Thanks for hard work

The Bracken Association of Baptists wishes to express their appreciation to the following churches who gave of their time this summer. They are East Dayton Baptist Church, Dayton, Ohio; Second Baptist Church, Princeton; Highland Hills, Fort Thomas; White Sulphur Baptist Church, Princeton; Colonial Baptist Church, Memphis, Tenn; Providence Baptist Church, Franklin; First Baptist Church, Providence; and Bedford Baptist Church, Bedford.

These churches helped us in Vacation Bible School, Backyard Bible clubs, renovation on church buildings, census work, youth work and revivals. Their hard labor of love has planted a lot of seeds throughout our association. We hope these churches and others can join us again next year.

Again, thank you and may God bless each and everyone who made our summer a successful one for our Lord.

*Howard E. Wilson, moderator
Bracken Association of Baptists
Maysville*

Stick with scripture

Amazing Baptists! I am one of you, and I love you, but how gullible we are. We, "the people of the book," allow men in the name of inerrancy of the Bible to tear down our great institutions of learning, hinder our world mission program and launch attacks on some of our choice servants and never check the book to see if they are right or not!

Check Matthew 28:37, Mark 15:26, Luke 23:38 and John 19:19. None of these passages as recorded by the evangelists are word-for-word alike.

Check II Sam. 24:1 against I Chronicles 21:1. Did God tell David to number Israel or did Satan tell him? Note the difference in the totals also.

The words "inerrant" and "infallible" do not deal honestly with these differences. If an inerrantist's bank reported an amount less than he had in his account, what would he call that?

We have been told, "If there is one error in the Bible, we might as well throw it all out." That is a foolish statement and causes many to fear to look honestly at the Bible.

I am sure that Jesus, Paul and Peter knew about those errors in the Old Testament and yet they accepted it as the inspired word of God (John 10:35, II Timothy 3:16 and II Peter 1:21). Their acceptance of scripture as the word of God in spite of a few minor errors should be the standard for our faith as well.

We need to drop the human creeds ("truth without any mixture of error" and "the inerrant and infallible word of God") and stick with scripture itself: "All scripture is given by inspiration of God."

I have never known a Baptist who did not believe that. Anything less than that is an inadequate view of the Bible. Anything more than that is unnecessary.

*Howard E. Pryor
Princeton*



on mission together

William W. (Bill) Marshall
Executive Secretary-Treasurer
Box 43433
Middletown, KY 40253

China: Part II

It was more than mystical beauty of Guelin's mountains and the friendliness of these rural Chinese which captured my heart. For Guelin was a town in which Baker James and Eloise Cauthen had worked as missionaries before they were interned during World War II, without any suspicion at the time that he would one day be the executive secretary of the Foreign Mission Board.

During Japanese raids, the Cauthens, with thousands of other residents, took shelter in the caves around Guelin. As their children reflected in later life, the raids were not fearsome for them, for the Cauthens tried to create a picnic atmosphere, taking along food, reciting Bible passages and telling stories of "Pooh Bear."

As we visited one of the larger caves in the area, I had a better understanding of those times I had spent around the prayer table with Dr. Cauthen. That was in the early '60s when staff was small. We shared prayer concerns, one of us read the prayer calendar and another read from scripture before we prayed together. I could not then fully appreciate Dr. Cauthen's special love and concern for China. Somewhere in the cave, I had the awareness that he must be rejoicing in heaven over China's new openness. I even wondered if somehow, because he was now in heaven, that he had something to do with it. He was a very convincing missionary statesman!

One evening, several of us walked along the "night market." The temperature was still in the 90s. Vendors watched our eyes carefully, attempting to identify what we found attractive in their stall. "Just looking," we replied, using our hands to gesture our meaning. Their smiles were contagious. Beautiful people these.

One billion, two hundred million of these people; a people whose ancestors and culture extend as many as 600 years before Abraham. No wonder Chinese take a long view of history!

An estimated ten million of this world's most populous nation are Christian. For almost forty years Christians from the west wondered if Communism would be able to obliterate Christianity from that vast country. Serious and consistent efforts were made by the government to do so, including the closing of the Christian churches.

But if the "gates of Hell" cannot prevail against God's church, then we should have known all along that neither would Communism.

(to be continued)

'Running the race' has new meaning for youth pastor

by Lawanda Smith, Staff Writer

Ron Lasley runs the race set before him with perseverance.

From May until September, the associate/youth pastor of Cedar Grove Baptist Church in Shepherdsville races his oval bomber Saturday nights at Louisville Motor Speedway.

But in a larger sense, he runs the Christian life race.

Lasley, 44, enjoys driving stock cars, but the sport is not an end in itself, he says. Being part of the Speedway community has opened new avenues of ministry that he believes he would not have had inside church walls.

Lasley raced cars 20 years ago in South Carolina, but he gave up the sport after he became a Christian "because racing was consuming me." Sensing God's call into ministry, he attended Baptist College in Charleston, S.C., and Southern Baptist Theological Seminary in Louisville. He pastored several churches, including Emmanuel Baptist Church in Shepherdsville.

Four years ago, however, as a disillusioned pastor, he almost left vocational ministry.

"It seemed like all I was doing was handling problems," he remembers. Pastoring was "more like being president of a corporation than ministry. After 12 or 13 years, I considered getting out."

Instead, he turned his ministry in a new direction. "I realized the church needed to move beyond its own walls," he explains. He coached a youth football team and then one day went back to the race track.

His interest in stock car racing was rekindled, by that but in a different way. Racing seemed to provide a ministry opportunity.

In late 1988, Lasley began racing his oval bomber and has been racing full time since last year. The first logo on the rear of the car reminded spectators, "Always remember, Jesus loves you." This year he emblazoned the Here's Hope logo on both sides of his car.

Still, he suggests his ministry goes deeper than advertisements. Lasley focuses on marketplace ministry, building relationships with people he believes the church may not reach in traditional ways. He has counseled other drivers. He preached the funeral of a driver. He performed the wedding of another.

Lasley admits he's struggling with racing itself. He is tied for 35th place in points. He has wrecked his car. Yet he says the

overwhelming publicity he receives continually opens more doors for sharing his Christian faith. Local television stations and newspapers as well as a national racing magazine have featured him.

Others have shared his ministry. Tom Jewell, president of Tri-Bag Corp. in Louisville and a deacon at Ormsby Heights Baptist Church, and Ralph and Joyce Brothers, owners of Carpet by Brothers in Shepherdsville, are among his sponsors. Dwayne Thomason built the car's engine, and Ralph Brothers handles public relations. Both are deacons at Cedar Grove.

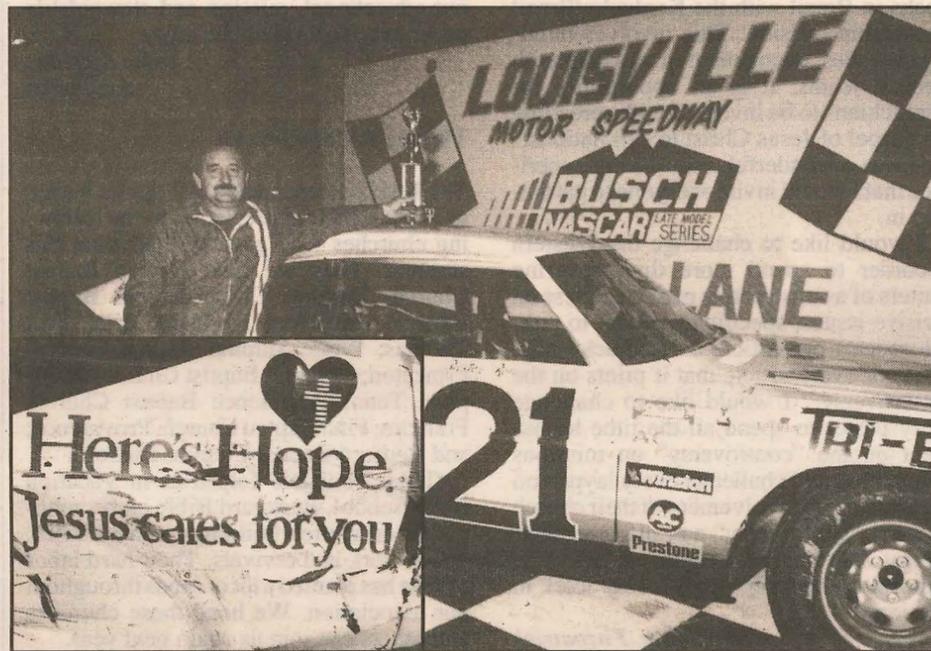
Lasley also shares ministry with another driver—a Catholic priest. Father Tom Gentile is pastor of St. Simon and Jude Church in Louisville. Through racing, the two have become good friends, Lasley says.

Despite doctrinal differences, "We're serving the same Lord," he attests. "Father Tom has a genuine love for the Lord. We're working together in race track ministry. We're talking about starting an interdenominational prayer meeting."

Reactions to a preacher's auto racing vary, Lasley admits. "A lot of people don't see the real aspect of ministry. Some come to watch or keep up with my results, but I want them to be concerned about the people I'm ministering with."

The Cedar Grove congregation supports Lasley in what he calls "revivalism." They permit him time away as necessary "to help struggling churches regain a sense of ministry," and he thinks they are beginning to see the "ministry aspect" of racing.

"This goes much deeper than my enjoying racing," Lasley stresses. "I'm much more interested in ministry."



Cedar Grove youth pastor Ron Lasley drives a race car as part of his lifestyle ministry. His car now sports a Here's Hope simultaneous revival logo which reminds fans "Jesus cares for you." (Photo by Rhonda Greer)

Interfaith chapel dedicated at greater Cincinnati airport

by Barbara Willie
State Correspondent

Greater Cincinnati International Airport was the site of dedication ceremonies Sept. 6 celebrating the opening of an interfaith chapel in terminal C and establishing the Greater Cincinnati International Airport Interfaith Chaplaincy Program.

Present were Paul Michaels, chairman of the airport board; Robert C. Jones, director of the direct missions department of the Kentucky Baptist Convention; Father Larry Leslie, chairman of the chaplaincy board; Ken Thomas, Gideon's International; airport personnel and representatives from the news media.

In dedicatory remarks, Father Leslie cited the contributions of Michael Watts in "laying the groundwork." Watts formerly pastored Fort Mitchell Baptist Church in northern Kentucky and is now pastor of Edgewood Baptist Church in Hopkinsville.

Watts said his initial interest in getting a chaplaincy program established at Greater Cincinnati Airport was sparked by similar programs. News reports of catastrophes at airports and the need for trained chaplains to minister at such times convinced him of the need for the chapel and chaplaincy program.

Ignoring the warning "it can't be done," Watts approached the airport board, receiving an enthusiastic response. The board felt that the proposed chapel must be interfaith.

With encouragement from Northern Kentucky Baptist Association's missions development committee and Director of Missions Randall Jones, Watts set out to generate interest among leaders of other faiths. The chaplaincy board was formed with representatives from 12 religious bodies. Watts was elected chairman.

The airport board assumed the responsibility of providing and renovating space for

the chapel and the chaplaincy board made an appeal for volunteers and funds to begin operation.

Not only have northern Kentucky Baptists included this ministry in their associational budget, pastors and lay people have volunteered to participate in this ministry. From 8 a.m. until 8 p.m. seven days a week lay people are on duty as hosts and host-

esses. A counseling room, prayer room and reading room are provided. Gideon Bibles and other materials offer guidance, comfort and strength.

Clergy chaplains are highly visible circulating throughout the airport. They are sensitive to needs of passengers and airport personnel and offer counsel when requested. One chaplain is on call 24 hours a day.

Training for both lay and clergy volunteers is conducted by a subcommittee of the chaplaincy board. More volunteers are continually sought.

Northern Kentucky Baptists' Randall Jones said the two-fold purpose for Baptists to be at the Greater Cincinnati Airport is "to minister to people in need and, as opportunities arise, to share our faith in Christ."



(Left to right): Randall Jones, director of missions for Northern Kentucky Baptist Association; Bob Jones, KBC direct missions department director; and Ernest Harris, pastor of Greenview Baptist Church in Florence and volunteer chaplain, shared enthusiasm at the dedication of the Greater Cincinnati Airport chapel.

South African Baptists offer hope to war-torn country

by Donald D. Martin

Baptist churches in black South African townships south of Johannesburg have begun programs to defuse tension after weeks of political and tribal violence that killed more than 500 people.

Local Baptists have joined other Christians in sponsoring reconciliation sessions, bringing together opposing sides of recent fighting. Opposing factions, sometimes in groups of 50 people or more, sit face to face and air grievances, said Southern Baptist missionary Carroll Shaw of Vernon, Texas.

"The issues they face when they come together are about living peacefully, living as one people," said Shaw, who works as a church growth consultant with the 145 churches of the Baptist Convention of Southern Africa.

"They talk about ways of stopping the fighting and helping each other instead of destroying each other," he said. "They're trying to leave the political side out of the talks and look at the situation from the standpoint of humanity." The church-mediated session, lasting about an hour, takes place when needed. In some townships sessions occur daily.

Also, Baptist churches in seven townships have met for special evening services, offered Christian counseling in riot-torn neighborhoods and distributed in riot-torn people who lost homes and belongings in fires and looting during factional fighting, Shaw said.

Some of the worst fighting in this recent outbreak between supporters of the African National Congress (ANC) and the Inkatha Movement occurred in mid-August.

Reasons for the fighting are knotted into a complicated web of political and tribal grievances. Inkatha supporters most often claim that black nationalist leader Nelson Mandela and the ANC have systematically shunned the Inkatha leader, Zulu Chief Mangosuthu Buthelezi, in an attempt to cut him out of possible power-sharing in post-apartheid South Africa, according to news reports.

Buthelezi claims to represent a majority of South Africa's Zulus, numbering about 7 million, or one-quarter of the nation's 28 million blacks. The ANC's political power is anchored in the country's 6.2 million Xhosa-speaking people. Though open to all races, most of its executive leaders are Xhosa. Mandela comes from a royal Xhosa-speaking family.

Inkatha's political strength is centered in South Africa's Natal province, while the ANC draws its strength from a wider circle of support. In widely reported opinion polls, only 2 percent of the nationwide population supports Inkatha, while the ANC enjoys support from 84 percent.

Baptist churches realize this is a critical time for their Christian witness, as communities look to local churches for healing. The churches that minister openly, crossing racial and political lines, will see the greatest impact, Shaw said.

Shaw and his wife, Jackie, of Whitesboro, Texas, have also begun distributing blankets, clothing and simple cooking utensils bought with a \$5000 appropriation from the Southern Baptist Foreign Mission Board.

The most effective part of the Shaws' relief ministry, however, is simply visiting and praying with people in the townships, he said.

"Just our presence shows a love that people are so grateful for," he said. "Today at a home I visited, they said, 'There's no way to express our thanks for your concern.'"

Baptist churches are using these efforts to express a Christ-filled concern that bridges racial lines, he said. They want to help people mend their lives spiritually and

emotionally in the aftermath of seemingly indiscriminate mob violence and killings.

The political struggle of the country's two largest black movements is steeped in violence. More than 3000 people have died in clashes over the last four years. Political analysts say the latest wave of violence began soon after Inkatha leaders launched recruitment drives outside Inkatha's traditional power base of Natal province.

Recruitment drives targeted the overcrowded migrant-workers' hostels in the Johannesburg area. Area mines and facto-

ries own the packed hostels, some filled with row after row of bunk beds in warehouse-like buildings each the size of a city block.

The majority of the all-male migrant communities are Zulus from Natal. They come to the area on short-term, low-wage contracts, which include free housing. Others come from South Africa's homelands. Most live in makeshift shelters of cardboard and plastic in sprawling shantytowns. The influx has made the Johannesburg area one of the world's fastest

growing urban centers.

Some Baptist churches have housed men who were living in hostels that burned during the rioting. Church members also started feeding workers on church grounds. Without the churches' assistance many workers would be forced to give up their current jobs, creating hardship for themselves and their families who survive almost totally on money the workers send home, Shaw said.

Shaw asks that Southern Baptists pray for local church members to witness effectively to these men. (BP)

Midwestern president urges 'deal with conflict'

by Brenda J. Sanders

Southern Baptists must seek God's grace for the maturity, strength and ability to deal with denominational conflict constructively, according to Milton Ferguson, president of Midwestern Baptist Theological Seminary in Kansas City, Mo.

Addressing a packed auditorium, Ferguson received a standing ovation as he spoke frankly of the Southern Baptist Convention controversy during the seminary's recent fall convocation service.

"We must acknowledge that there is pain and sickness in our Southern Baptist family," he said. "We have gone through 12 years of public conflict, playing out on a world stage our own internal difficulties."

In order to deal with the conflict constructively, Ferguson suggested Southern Baptists must first acknowledge the reality of the controversy.

"We are a family in trouble. We are a family in distress," he said. "We must, therefore, acknowledge the conflict."

In facing this reality, Ferguson said Southern Baptists must be willing to experience the pain of conflict.

This also means many persons must be willing to process and deal with the grief they have experienced over changes in Southern Baptist life the past 12 years.

"Whatever the facts, however valid the issues and however right any one person or group of persons may or may not be, the fact is we have experienced a momentous tragedy," Ferguson pointed out. "The way we have handled our differences has resulted in a tragic situation, a destructive situation. We literally are destroying ourselves."

"Let's admit that what's happening is something over which we ought to feel grief and process that grief," he continued.

In addition, Ferguson said Southern Baptists should acknowledge feelings of helplessness.

"What's happening in our Southern Baptist fellowship is larger than any of us and probably than all of us put together," he said. "We can theorize and analyze what's happened, but that won't change the fact that in the presence of our current, tragic family conflict, we really are helpless."

"However, that does not mean we are hopeless," the seminary president continued. "I believe that accepting the reality of the conflict and acknowledging our pain, grief and feelings of helplessness will lead us to hope and healing."

Ferguson also said there are certain attitudes Southern Baptists should avoid while seeking to deal with denominational conflict in a constructive manner.

"First of all, let's avoid an 'all or nothing at all' pattern of thinking and acting," he advised. "It is almost inevitable in a conflictual situation that we come to a point where there is no middle ground. When we think that way, we begin making decisions as if the only options we have are all good or all bad, all right or all wrong. We see people as friends when they agree with us and as enemies when they oppose us."

Ferguson also suggested Southern Baptists avoid the compulsion to control.

"There is a kind of attitude or desire, especially with those of us in places of responsibility, to want to control what happens in order to guarantee a good result," he shared. "When we give our energy and time to trying to control circumstances, we can become caught up and preoccupied in the problem. We can be overwhelmed and see only the dark side of the issue."

The president urged his audience to face their fears concerning denominational conflict.

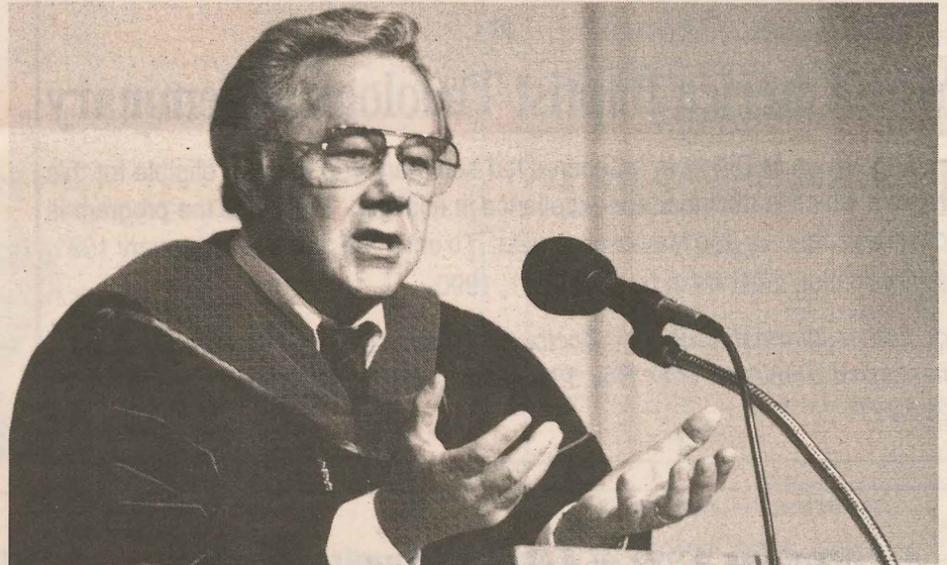
"I think the fundamental fear that many of us feel is the fear of abandonment, abandonment by the people who gave us birth, by the Southern Baptists who educated us

and brought us life, by the denomination of which we were so proud.

Ferguson said such fears can be conquered by the acknowledgement that "God is not dependent on Southern Baptists. The presence of God in human life and in human history and the purpose of God in your life and mine is so much larger and grander even than our heritage and our hope which so long has been rooted in the family which is called Southern Baptists."

Ferguson urged his audience to clarify and reaffirm their primary calling and basic commitments.

"You and I have been called to new life in Jesus Christ, and no conflict in any denomination can ever take that from us," he emphasized.



Milton Ferguson, president of Midwestern Baptist Theological Seminary in Kansas City, Mo., delivered the institution's fall convocation address, urging Southern Baptists to deal with denominational conflict constructively. (Photo by Dave Williams)

Sin 'universal,' Leavell asserts

by Breana Kent Paine

The problem of sin is universal, Landrum P. Leavell II told students and faculty at New Orleans Baptist Theological Seminary during the first chapel service of the academic year. The difference is how one handles the problem.

"One of the ways people handle the sin problem is to be blinded by it," said the seminary president. "They believe they can live a life (morally) comparable to an alley cat and it won't affect their relationship with Jesus Christ."

"They live in the stygian darkness of their own arrogance and self-will. They're the ones who basically say to other Christians, 'Do as I say, not as I do. Don't pay any attention to my lifestyle, just pay attention to teachings as I speak them with my lips.'"

However, "the gospel requires of every follower of Christ an open, candid, honest admission of every known sin in his life on a daily basis," he continued. "Not only must we confess that sin, our confession must be

accompanied by an honest, personal effort to avoid that sin."

Second, some people respond to sin by burying it, or "placing sin so deeply in their subconscious that they just don't think about it. That leads to inverting the gospel of Jesus Christ. You see, the gospel was designed to transform the life of a sinner," he explained. Instead, "we change our theology to conform to our lifestyle."

Third, some people blame their sin on other people. "The glaring character flaws of our day are negligible commitment and an evasion of responsibility," Leavell said. "A lot of us go through life looking for scapegoats," rather than taking responsibility for personal sins.

"Others around you may influence you, but you alone are responsible for your sin."

The best way for a Christian to deal with sin, however, is to "bare your soul.... That's the way to gain access to the most high God—a confession of sin. When we come as needy people confessing our needs, God hears and God heeds. (BP)

Onward Christian soldiers: facing an alien faith here, abroad

by Sarah Zimmerman

While adjusting to desert heat and sand, Southern Baptists in the Middle East are likely to face an equally unfamiliar religion.

Encounters with Muslims may cause Christians to limit their evangelistic message and adjust their schedules said Maurice Smith, a specialist on world religions for the Southern Baptist Home Mission Board.

For example, Smith says most Muslim-

dominated countries prohibit non-Muslims from expressing their religious views publicly. He said even if evangelization were legal, "street preaching would be counter-productive because of their unwritten laws."

However, Smith said chaplains should be free to conduct religious services on military compounds. He said Muslims might want to attend such services to observe Christians at worship.

Bob Vickers, chaplain at Georgia's Fort McPherson, said a chaplain's main responsibility is with his troop. Chaplains spend

much of their time listening and being a friend, and they may not have much contact with people outside the military, he said.

While working with Muslims, it will be necessary to adjust schedules, Smith said. Muslims typically pray five times a day—at dawn, morning, afternoon, before sundown and after sundown. Each prayer time may take about 15 minutes.

Other differences are obvious between Islamic and Christian worship styles. Smith said Muslims do not sing during their worship services, they remove their shoes and

men and women do not worship together.

"Their worship has more rituals, but it is usually very genuine and sincere," Smith said.

When Christians have contact with people of Arab nations, whether in the Middle East or in the United States, "listen a lot and be very sensitive to the interests of people. Clarify any misunderstanding rather than argue," Smith said. "Remember this is not a conflict between America and Islam or the United States and Arabs or Muslims, but with Iraq." (BP)

Military chaplains encounter sensitive issues in Muslim nations

by Adon Taft

American troops stationed in Saudi Arabia and the military chaplains who serve them are technically in violation of Saudi law every time they practice certain religious rituals.

Christians who use wine to take Holy Communion and Jews who say a Sabbath prayer over wine are in violation of a Saudi

law barring alcoholic drinks. The law, like many in Saudi Arabia, is based on the teachings of Islam, the only state-recognized religion in the country.

Such laws in Saudi Arabia and other countries constitute a sensitive issue for American service personnel and their chaplains. Col. Meredith R. Standley, executive director of the six-member Armed Forces Chaplains Board in Washington, said the

board is taking a look at its policy in such areas. Meanwhile, chaplains have been instructed "to be careful how they conduct their ministry to people in their service...so as not to offend the host nation."

"The key word is discretion," said Lt. Cmdr. Dave Knox of the Joint Command public affairs office.

"We're just trying to be discreet with it. We're going to take care of our people's

religious needs."

Air Force chaplains in Saudi cities where American troops are stationed at airports among Arab civilians and soldiers do not wear their insignia—a cross or a star of David. But in the field, the insignia is worn, said Col. Donald Shea, who serves in the Pentagon office of the Army chief of chaplains, Maj. Gen. Matthew Zimmerman. (RNS)

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SENSITIVITY TO ISLAM—Saudi Arabian soldiers washing at a cleansing pool prior to entering a mosque underscore a dilemma for American chaplains.

in this Islamic country. Technically, when wine is used for communion, a Saudi law against alcohol is broken. Air Force chaplains stationed at airports among Arabs do not wear crosses on uniforms, nor are religious symbols displayed outside their or hotel rooms used as chapels. But Pentagon officials insist that the basic spiritual needs of soldiers are being met. (RNS photo Reuters)

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CUMBERLAND COLLEGE: Elizabeth Sue Wake is vice president for advancement Cumberland graduate Robert M. (Mike) Duncan of McCreary County is a member of the Presidential Executive Exchange Program, allowing private sector business executives to work for the federal government one year. Duncan is assistant director of the White House Office of Public Liaison.

CAMPBELLSVILLE COLLEGE: Enrollment is up 12 percent The school will host Fall Preview Day Oct. 6 beginning at 9:45 a.m. Assistant director of admissions Trent Argo has been promoted to

director of admissions Robert Dotson of Miami, Fla., has been named director of financial development Debbie Noe of Campbellsville, a single mother and non-traditional adult learner, is the first student in the college's new organizational administration and experiential learning programs.

SOUTHERN SEMINARY: Assistant professor of evangelism Harry L. (Hal) Poe received the 1990 Kentuckiana Metroversity Award for Instructional Development The seminary will host two one-day conferences and one three-day conference devoted to Acts, the biblical book to be studied during January Bible study.

The conferences will be held Sept. 27, Oct. 17-19 and Dec. 3 and will be led by Southern faculty A host of renowned scholars will address "The Church as Community: Being the People of God" Oct. 1-4. The Eastern Baptist Religious Education Association will meet Oct. 22-24, focusing on curriculum. To register, contact the seminary or Diana Gabhart at (404) 373-1653.

MID-CONTINENT COLLEGE: Southeastern Seminary will conduct extension classes beginning this fall.

GEORGETOWN COLLEGE: Twelve full time faculty members are new this fall: Mary Lee Brady, instructor of English; Herman "Sonny" Burnett, assistant professor of music; Bruce Colston, assistant professor of education; Wallace Dixon, as-

sistant professor of psychology; Mary Jane Evans, assistant professor of home economics; David Fraley, assistant professor of chemistry; Brenda Kelly Fauber, assistant professor of music; Ruth Gragg, instructor of French; Jean Kiernan, instructor of health, physical education and recreation; Beverly A. Schemmer, assistant professor of education; Marda Stribbling, instructor of mathematics; Doris Yi-Hsin Wang, assistant professor of business administration President Morgan W. Patterson presented a framed print of the Esteria Butler Farnam oil painting, "Georgetown College in the Late 1840s" to the Woman's Missionary Union in Birmingham Dr. Joan Kitterman has been appointed interim dean of graduate studies, replacing Dr. James Pack Carolyn S. Hale, dean of student life, has been elected to the executive board of Southern Baptist Women in Ministry.

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Jimmy Maroney, Senior Consultant, Evangelism and Church Growth Ministries, Foreign Mission Board of the SBC.

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The Southern Baptist Theological Seminary
Louisville, Kentucky

Use deacons as conflict managers, consultant says

by Jim Lowry

Deacons are prime candidates to be conflict managers in local churches, according to James Hightower, pastoral ministries consultant who led four sessions on conflict management at the annual Southern Baptist Conference on Deacon Ministry at Ridgecrest Baptist Conference Center.

It is inevitable that conflict will rear its ugly head in local church fellowship, but deacons can be mediators and managers to serve common interest and concern, Hightower told participants in the annual seminar sponsored by the church administration department of the Southern Baptist Sunday School Board.

First, churches need to analyze the conflict to determine if it is substantive or a disagreement between two or more persons or groups.

He said most instances of conflict are related to issues which are not directly tied to church matters, such as family or work.

Deacons, because they generally have longer tenure than the pastor, are in a position to identify potential traps from which conflicts have grown in the past.

"Deacons can help pastors listen and plan effective strategy," Hightower said. "By listening behind the scenes and interpreting for the pastor, deacons can give the church a wider range of options to clarify potentially unpleasant situations.

"Also, deacons can help keep the church which is experiencing conflict to focus on what the gospel has to say about this disagreement," he continued.

The question to ask when a church is in the midst of a conflict is not which majority will prevail, Hightower said. "Instead, church members need to ask what is the mind of Christ in the matter.

"Conflict wastes resources and causes a church to digress from its primary mission of evangelism, nurture and missions," Hightower warned.

"The goal for local churches should be how to manage conflict, not how to avoid it, because it is an inevitable fact of life," he said.

If churches attempt to manage conflict, parties in disagreement "must be willing to discuss problems instead of voting against each other so quickly. Then there can be positive outcomes from conflict, according to Hightower.

"First, conflict can empower, or create energy where there has been apathy," he said. "It also can help more solidly identify the mission of the church. Conflict also can promote tolerance.

"If churches would spend more time in discussion, building a consensus, there wouldn't be win/lose situations as often," he said.

"Deacons and all church members need to keep in perspective that God is bigger and his Kingdom's mission is bigger than any single conflict," Hightower added. "The work of God in the world will go on with or without our help.

"Be a supporter of the pastor and other staff during conflict," he added. "You can do a lot by being a listening ear and a closed mouth.

"It is essential that in times of conflict you keep close to God," he said. "A personal devotional life is always essential, but an absolute necessity when in the thick of a fight.

"We need to remember that God said vengeance is mine," Hightower concluded. "Our task is to join God where God is at work in the world, not to be vindictive toward each other."

The Southern Baptist Conference on Deacon Ministry is part of the Bible Preaching/Administration Conference at Ridgecrest Baptist Conference Center. (BP)

Bivocationalists see trust as key to bridge building

by Ken Camp

Pastors must earn the trust of their churches and communities before they can build bridges across racial, cultural or economic chasms, according to Billy Ray Parmer, second vice president of the Baptist General Convention of Texas.

"Stay there long enough for people to trust you," said Parmer, pastor of First Baptist Church of Valley Mills for more than 20 years. "Some hotshot who only stays for two years won't be able to do much."

Parmer participated in a panel discussion on "Bridge Building" at the Bivocational and Smaller Membership Churches/Missions Ministers and Wives Conference recently at the University of Mary Hardin-Baylor, Belton, Texas.

"The 1990s will be a decade of change, confusion and choices, but it can be a decade of community if we are willing to reach across barriers," said Parmer, whose church includes black, Hispanic and Anglo members.

"In recent years, we have seen much progress in race relations, but one of the areas where we have seen the least progress is among the people of God," said Howard Caver, pastor of World Missionary Baptist Church in Fort Worth.

Caver suggested churches learn about the traditions of other cultures and races, that church-sponsored athletic teams be integrated across congregational and racial lines and that congregations pair visitors with church members to make them feel welcome, particularly when the visitors are of a different race.

"Love people into your congregation rather than refer them to churches of 'their own kind,'" he said. (BP)

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ANNOUNCING



Spiritual errors net ill churches, New Orleans prof believes

Many Southern Baptist churches need to be hospitalized because they are sick due to errors of relationship with God, Harold Bryson said during the Bible Preaching/Administration Conference at Ridgecrest (N.C.) Baptist Conference Center.

Bryson, professor of preaching at New Orleans Baptist Theological Seminary, led a study of the book of Colossians. He said Christians constantly are confronted with the secular mindset where human philosophies are mingled with thoughts about God.

Errors which confront the church come from both outside and inside, Bryson said.

"A common error which has crept into the church today is that some people think the demands of Jesus and the demands of

Christian living are not absolute," he continued. "Jesus never gave permission to sin two percent of the time.

"The New Testament is to help people start the pilgrimage to take up the slack from where they are to where God wants them to be," he said. "When error threatens you, you need more than humanism; you need a word from God."

From inside the church, several errors confront Christians when legalism is emphasized over the examples of Christ, said Bryson.

Also, Christians are wrong when they read horoscopes for direction in daily living instead of looking to Christ, he said.

"Paul, in the letter to the Colossians,

spent little time on the errors, but instead offered positive affirmation of Christ and his work," Bryson said. "Many churches today focus on error and exposing it rather than concentrating on Christ."

"Churches need to be hospitalized because the errors are a sickness," he said. "Christ is the head of his body, the church, and the head directs the body. When the body won't execute the orders of the head, there is sickness.

Bryson said many pastors make a mistake when they think they know all about the Bible in terms of facts, statistics, grammar and construction.

"Be careful when you think you know what a text says," he warned pastors. "There

is always more. A text that spoke to me once, can speak to me again and again.

"The Bible is always beyond us," he said. "It is not enough to know the Bible cognitively, but you must also know it experientially—that God lives in your heart.

"The antidote for errors includes prayer for those who are being confronted by the errors," he explained.

"Another antidote is to present a positive statement of Christianity," he added. "However you cut it, Christianity is Christ.

"Enhance your relationship to Jesus Christ," Bryson encouraged Baptists. "In reading the Bible, you should encounter Christ, because the Christ of the Bible is alive." (BP)

260 persons join an army to help churches in discipleship

by Terri Lackey

An army of 260 men and women was equipped this summer to go directly into Southern Baptist churches and provide assistance in starting or strengthening discipleship training programs, the leader of the SBC discipleship training program said.

Roy Edgemon, director of the Southern Baptist Sunday School Board's discipleship training department, said these pastors, associational and state leaders and lay people have studied more than 250 resources his department offers.

During a Discipleship Training Leadership Conference at Glorietta, about 105 hand-picked men and women from 14 states and Canada completed 30 hours of basic training on discipleship training resources and their uses, Edgemon said. Another 155 were to receive the same training at Ridgecrest (N.C.) Baptist Conference Center at a later Discipleship Training Week.

The discipleship training department is working with the discipleship training directors of Baptist state conventions to train the special workers, Edgemon said. He said each state convention discipleship training director chose the individuals from his or her state for the training.

By the end of the summer, discipleship training consultants from 35 states will have been trained, according to Edgemon, who said he hopes these consultants will get into at least 500 churches next year.

"This is the first time we have ever tried to train generalists who can go directly to the churches and design a customized plan for a discipleship training program," he said.

"We feel discipleship is so critical to the Southern Baptist Convention, that we are going to move in this direction of training these specialists for every state."

Edgemon said statistics show churches with discipleship training programs fare better in Sunday school enrollment, baptisms and undesignated receipts to the Cooperative Program.

Churches with discipleship training annually baptize 3.4 people for every 100 resident members, and they give 10.5 percent of their undesignated receipts to the Cooperative Program.

Edgemon said the plan to train consultants in designing tailored discipleship programs for churches has been in the works about five years. He said he hopes the plan can complement the Great Commission plan to be implemented by the board's Sunday school division. (BP)

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Bill D. Whittaker
President
Clear Creek Baptist Bible College
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clear creek chronicle

Praise the Lord some more

"I praise God for my husband—my very best friend. We're able to talk about anything from A to Z, a gift only God can give. Pray for me as I try to help a prospective student see the value and uniqueness of our school."—*Rose Frazer, Ohio sophomore.*

"It has been a year since six campus teenagers were injured. I found people here hurt with you when you hurt. Each of the teenagers is now in school. All have scars but we are thankful God was there."—*Charles Dixon, Kentucky sophomore.*

"I express concern and thankfulness for our professors. Through Bro. Ditty the Lord challenged me to give my life to the teaching ministry."—*Mitchell Farthing, Kentucky sophomore.*

"I continually find my God can deliver me from the tempter. The devil works on us quite strongly here at Clear Creek, but God is adequate."—*Matt Underwood, Illinois sophomore.*

"For six years I have hid behind walls, keeping people away from me. God has put people into my life and now I am going to let him bless me through them."—*Marcia Meade, Kentucky junior.*

"My wife and I visited family in our home church and a man approached me: 'God has impressed upon me you have a need and I want to help. Take this.' He put money in my hand which I pocketed without looking. Coming home I remembered the money and was surprised to find five \$100 bills. That same Sunday a young man for whom we had prayed for many years was converted. God answers prayer."—*Terry Settles, Kentucky freshman.*

"This summer I went to Israel and had my first baptism—my son. I also took a youth group to Centrifuge. It was a low point in my life and I shared the need for encouragement with the Centrifuge counselors. Just recently a note came from one of them, promising they will continue to pray for us throughout our ministry and wanting to keep in touch. What an encouragement!"—*William Rogers, Kentucky senior.*

"I thank the Lord for the youth ministry I have. Ten young people came Sunday afternoon for visitation, four of them on bicycles. The Lord uses us all. He took an introvert from the 'holler' and gave me a wonderful opportunity."—*Eddie Broughton, Kentucky sophomore.*

mountains to the mississippi

PERSONNEL: Pastors—**John Bailey** to First Church, Burnside **Eddie Harpole** to Dundee Church, Dundee **Rick Whittington** to Pond Run Church, Echols **Fred R. Wade** to Bryantsville Church, Lancaster **Elliot Holbrook** to Mentor Church, California, Ky.... **Jack Neighbors** to Macedonia Church, Manchester **Tim Johnson** to Lovell Church, Barbourville **Raymond Jones** to Meadow Creek Church, Rockhold An item in the July 31 issue of Western Recorder contained error. The pastor of Mt. Olivet Church of Munfordville has resigned as reported, but has not yet been replaced as the printed item indicated.

Others—Kevin Roach is new youth minister at Corinth Church, London **Buddy Lee**, of Louisville, attended a Royal Ambassador writer's conference in Memphis, Tenn. He will write 1992 RA curriculum **Joe Priest Williams**, retired pastor of Baptist Tabernacle, Louisville, is the recipient of the Long Run Association Christian Life Committee's 1990 Clarence Jordan Award.

ORDINATIONS: Pastors—**Johnny Daugherty** by East Fork Church, Fordsville **Dennis Burns** by Milburn Church, Milburn **Jerry Ross** by Plain View Church, Maysville **Kyle Tackett** by Virgie Church, Virgie **Joey Donelson** by Oak Grove Church, Arlington.

CONGREGATIONS: **Calvary Church**, Lexington, dedicated a new education building Sept. 9 **Meadow Creek Church**, Rockhold, celebrated its 150th anniversary Aug. 26 **Lebanon Church**, Lebanon, celebrated its 130th anniversary Sept. 2 **Oak Ridge Church**, Williamstown, held a groundbreaking service on Aug. 19 for its new building **Macedonia Church**, Jonesville, will celebrate its 147 anniversary Sept. 23 **New Columbus Church**, Corinth, celebrated 100 years on Aug. 26.

MISSIONS: **Zion Church**, Reynolds Station, sent 17 people to Petersburg, Ind. to help tornado victims **Rosemont Church**, Lexington, sent a team to assist First Church, Monticello, Minn., in Bible schools and

church renovation **DeHaven Memorial Church**, LaGrange, held a missions night Aug. 22. Merl McBee and Anthony Powell discussed missions in Kenya **Buffalo**,

East Cadiz and New Hope churches, Cadiz, helped construct Hartsville Church, Ind.

EVENTS: The Brotherhood Convention will be held Oct. 4-5 at Stithon Baptist Church, Radcliff The Senior Adult Choir Festival will be held Oct. 8-9 at the Hurstbourne Hotel and Conference Center, Louisville.



Twenty-seven youth and seven adults from First Church, Murray, worked with children in day camps in Myrtle Beach, S.C.



Twenty men from Yellow Creek Church, Owensboro, went to Grantsville, Utah, to construct Grantsville Church.

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THURSDAY — SEPTEMBER 27 — LEXINGTON, Gardenside Baptist Church

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

sunday school lessons

LESSONS FOR SEPT. 23, 1990

Life and work series

Do good!

James 1:22-27 James emphasized obedience to God's will. Giving assent to the truths of God's word is good, but "doers of the word" are those who read, hear, understand, believe and practice God's word. In verse 27, James mentions two practical tests of genuine religion—a demonstration of mercy toward the suffering and an active love for the needy.

Pure religion is expressed through purity of life, Christlike conduct and deeds of kindness to the unfortunate and distressed. Christians should listen to God's word for their protection from error, for their progress in the truth and for power in their service, but they should also know the delight of doing the will of him whom they love.

Luke 6:27-28 "Love your enemies." That is what Christ did and what he commands his followers to do. True Christians love their enemies through the strength which the Lord gives them and seek their highest welfare.

"Do good to them which hate you." One may respond to personal injury by vindictiveness, saying, "I will do my enemy a greater injury than he has done to me" or by retaliation, saying "I will return good for evil."

"Bless them that curse you." Obedience to this commandment involves speaking well of those who curse us and invoking God's blessings upon them. Stephen asked God to bless those who were stoning him to death.

Gal. 6:9-10 God exhorts Christians not to grow weary and cease doing good. There are various causes of weariness in well-doing. Listen to the plea "Let us not be weary in well-doing." Don't forget the promise "For in due season we shall reap." The provision is quite clear—"If we faint not." Let us carry on for the Lord, for he will provide the strength we need for the task he has assigned us.

Since opportunities to do good may never come again, Christians should make the most of them. In the home, business, society and the church we are afforded opportunities to believe something, to be somebody, to see something, to do something and to leave something. Christians should practice doing good to other Christians especially, but also to those who are not Christians.

International series

Elijah and Ahab

I Kings 21:4-11a Ahab had a luxurious summer palace at Jezreel which was noted for its pools of sparkling water, beautiful flower gardens and scenic parks. Adjacent was a vineyard which belonged to Naboth. Ahab wanted this vineyard for his own use. He offered Naboth another and better vineyard for it, as well as a high cash price. He assured his neighbor that it would be to his personal advantage to trade with him. Naboth refused to yield to the temptation to violate a command of God. To Naboth, obedience to God and right conduct toward others were more important than pleasing the king or making money.

When Naboth declined the offer, Ahab was displeased. Like a spoiled child, Ahab went home, threw himself on the bed, pouted, turned his face to the wall and refused to eat or to see his friends. He sulked because he did not get his way.

Jezebel sensed something was wrong so she inquired as to what it was. When her husband related his troubles to her, Jezebel promised that she would acquire Naboth's vineyard. After chiding Ahab for his weakness, she wrote letters, sealed them with the royal seal and sent them to wicked men, instructing them to remove Naboth from the scene. Naboth was stoned to death.

I Kings 21:17-19 God sent his prophet Elijah to tell Ahab about his guilt and its inevitable punishment for that particular crime against Naboth and his family. As a result of Elijah's message, Ahab received a vision of bloody slaughter. He envisioned himself being gnawed by the dogs which roamed at night. Elijah let him know that his sin was not being overlooked. In fact, nobody can sin with impunity and get by with it.



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

homes for children

Labels

It is so convenient in our experience as human beings to label other people. In child care we use labels like dependent neglected, emotionally disturbed, delinquent and status offender, just to name a few. In my opinion the label the child gets is often more a result of who is doing the labeling than of the child's actual situation. Unfortunately, that label often can dictate a lot of what happens to the child in life.

We use labels in other aspects of life as well. Today within Baptist circles labels are really in vogue. The problem with a label is that we all have our own idea of what a label means. When someone says another individual is a liberal or a fundamentalist, we immediately assume that means the individual fits our own perspective of what those terms mean.

Unfortunately, or perhaps fortunately in the long run, the world is not so easily classified. We are all unique creations of God and each of us is different. To assume that everyone fits into such easy-to-use labels is to ignore the diversity that exists any time more than one person is involved. In fact, at times it's possible to find diversity in one individual, for through the process of life each of us continues to grow and learn.

Just a little over a year ago most of us assumed that the world was easily divided between the communists, democracies and others which we labeled third world. Today we are finding that the communists of old have many of the same concerns and problems as we.

To me a key to avoiding labels is to get to know each other as individuals. It is much more difficult to label a friend who disagrees with us than it is a stranger.

We will never stop labeling, but our prayer must be that we begin to recognize that the labels are something we attach and may not be reality.



Barkley Moore
 President
 Oneida Baptist Institute
 Oneida, KY 40972

oneida journal

"Ours for a little while"

Sue is a beautiful girl. But when we first became acquainted with her, she was a very rebellious girl. Her rebellion extended to the point of running away from her family five minutes before she was to leave for Oneida. But she eventually got here and vented her anger on us.

Our staff went to work. As with all students she was dealt with in love but with firmness. She struggled, but little by little she began to grow. She went on to graduate and is now in a very excellent college.

A recent letter to one of our staff said in part: "I hope things are going great at

Oneida! I miss everybody so much! I know that it probably surprises you to hear me say that, but it is true. Oneida is truly a special place. It was honestly the best thing that ever happened to me. I know that for a fact now and I'm not reluctant to admit it! I'd just like to ask you to pray for me. I know that God answers prayer and that you are close to God. I try to be, honestly."

Yes, Sue and many of our other recent graduates, now scattered in so many colleges, need our prayers. They have a new set of challenges and opportunities now. We are grateful that each was ours for a little while and that we had a part in helping them along the way.

We can count as success those who do go on to graduate from Oneida, but many of our achievements involve helping a student to mature enough to return home and successfully complete school there. This recently from a mother: "Thank you and the rest of the staff at Oneida for the love, self discipline, self esteem, confidence and maturity you instilled in our daughter in the year and a half she was under your guidance. I just want you to know I appreciate all the hard work you all put into making her a more self-effort adult. She is a better person because of your influence in her life.

"She has decided to stay home and finish her senior year here. As you know, Oneida had been her choice. We had always wanted her here with us, but we let her go to Oneida because her happiness is our main concern. It took being away from home to appreciate it. You all at Oneida will always have a special place in her life. Her deans, her drama coach, all have left great impressions on

our daughter. God bless each and everyone. You are always in our prayers."

From the mother of one returning: "Enclosed is payment for Jon's first month's room and board fee. We appreciate Oneida and thank you for making his summer school a positive and successful learning experience."

Another mother wrote, as her son was preparing for college: "We thank you and appreciate your concern and care for Tim in his one year at OBI." During that year this young man accepted Christ as his savior and a beaming smile reflects that fact.

The mother of a newly arrived boy writes in a 10- and one-half page letter: "We are counting the days until we can come and bring our son home for a few days. We praise God for making it possible for Tony to be able to come to Oneida. We are well aware of the story of the mamma bird pushing the little one out of the nest to teach it to fly.

"Tony has rebelled against parental authority and advice for several years. He is a very intelligent person, as well as kind, giving, caring and patient. But, for some reason, he has developed a strong attitude of anger, hostility and bitterness. He directs it against anyone who doesn't agree with what he thinks, says or does.

"God gave us these children to raise, teach, love, nurse in good times and bad. Now he has someone else sharing his joys and sorrows, good days and bad, taking care of him, providing his food and shelter and being family for him at the same time. I know God has something great for Tony's life. We love our son and care about him. He has some things he has to get worked out."



75 years of caring

SBC officials distribute 1991 housing request information

Housing for annual meeting

Those desiring hotel reservations for the Southern Baptist Convention in Atlanta, June 4-6, 1991, may return the SBC Housing Request Form. The SBC Housing Bureau will attempt to secure housing for all who request it by returning this form.

How is the form processed?

When the Housing Request Forms are

received by the SBC Housing Bureau, they will be held until Oct. 15, 1990, to be sure that all the housing requests postmarked Oct. 1 have had time to arrive. On that day the forms will be opened by postmark date.

When to mail the form

Housing Request Forms bearing a postmark other than Oct. 1, 1990, will be processed by the Housing Bureau AFTER those postmarked Oct. 1. The

time of day the form is mailed is not important.

DO NOT mail a deposit with the Housing Request Form. When you receive confirmation from a hotel, the hotel will request any required deposits. You will then have a specified number of days in which to return a deposit and guarantee the reservation.

How to use this form

One form should be used for each room

requested. NO MORE THAN 10 FORMS MAY BE SENT IN ONE ENVELOPE.

- Accurately fill in the requested information. Incomplete information will delay complying with your request.

- From the accompanying list, select six hotels of your choice and list these in order of your preference.

- If you need more than one room, use a second sheet. Photo copies of the form may be used (Limit: 10 forms per envelope).

Further information

All housing forms are processed by the SBC Housing Bureau. For inquiries and questions only, call the Bureau at (404) 521-6630. Handicapped persons requiring special assistance should contact Housing Information, SBC Executive Committee, 901 Commerce St., Rm. 750, Nashville, TN 37203; telephone (615) 244-2355.

HOTEL LIST

Location	Sgl.	Dbl.
Downtown		
1. Best Western American Hotel	\$78	\$88
2. Atlanta Downtown Travelodge	64	76
3. Atlanta Hilton and Towers	99	119
4. Atlanta Marriott Marquis	110	110
5. Burger Hotel	125	125
6. City Centre Hotel	70	75
7. Comfort Inn	99	109
8. Days Inn Atlanta Downtown	76	86
9. Holiday Inn Downtown Atlanta	80	90
10. Hyatt Regency Atlanta	95	95
11. Inn at the Peachtrees	65	75
12. Quality Inn Habersham	90	90
13. Atlanta Penta Hotel	89	89
14. Radisson Hotel Atlanta	75	75
15. The Ritz-Carlton, Atlanta	125	135
16. The Westin Peachtree Plaza Hotel	105	120
Midtown/Buckhead Area		
17. Colony Square Hotel	85	95
18. Days Hotel at Lenox	71	81
19. The Granada All Suite Hotel	80	100
20. The Ritz-Carlton, Buckhead	135	135
21. The Rodeway Inn - Midtown	63	73
22. Swissotel Atlanta	95	95
23. Wyndham Hotel Midtown	99	99
Airport Area		
24. Atlanta Airport Marriott	100	110
25. Courtyard Marriott Atlanta Airport North	84	90
26. Courtyard Marriott Atlanta Airport South	84	90
27. Hyatt Atlanta Airport	90	110
28. Howard Johnson Atlanta Airport South	49	54

SOUTHERN BAPTIST CONVENTION JUNE 4-6, 1991 — ATLANTA, GEORGIA ***OFFICIAL HOUSING REQUEST FORM***

- PRINT OR TYPE ALL ITEMS TO ASSURE ACCURACY.
- COMPLETE EVERY ITEM BELOW IN DETAIL FOR CORRECT AND RAPID PROCESSING.
- SHOULD MORE THAN ONE ROOM BE NEEDED, USE A SECOND FORM.
- ALL CONFIRMATIONS WILL BE SENT TO INDIVIDUAL WHOSE NAME APPEARS ON THIS FORM.

(NAME OF PERSON REQUESTING ROOM) NOTE: This person must be one of the individuals who will be occupying the room.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

TELEPHONE (____) _____

Select six hotels/motels of your choice:

FIRST CHOICE _____ FOURTH CHOICE _____

SECOND CHOICE _____ FIFTH CHOICE _____

THIRD CHOICE _____ SIXTH CHOICE _____

When making your selections which is more important to you PRICE or LOCATION?

Arrival Date _____ Departure Date _____

Arrival Time _____

Check type of room desired:

- Single (1 bed/1 person) Triple (2 beds/3 persons)
- Double (1 bed/2 persons) Quad (2 beds/4 persons)
- Twin (2 beds/2 persons) Other (specify) _____

Names of all persons occupying the room, including the person making this request:

1 _____ 3 _____
2 _____ 4 _____

IMPORTANT: No phone orders will be accepted. Hotel locations are shown on accompanying maps. Make a photocopy of your order for your files. SBC Housing Bureau processes reservations in order of date mailed. Confirmations will come directly from your hotel. DO NOT SEND DEPOSITS WITH RESERVATIONS. If rooms are not available at hotels of your choice, comparable reservations will be made at another cooperating hotel. If rate requested is not available, next available rate will be assigned. Changes or cancellations should be sent in writing to the SBC Housing Bureau.

—ALL FORMS MUST BE POSTMARKED ON OCTOBER 1, 1990—

MAIL TO:
SBC Housing Bureau
233 Peachtree Street, NE
Suite 2000 - Peachtree Harris Bldg.
Atlanta, GA 30303
(404) 521-6630

NOTES

- The Georgia World Congress Center is the site of the Southern Baptist Convention Annual Meeting, Pastors' Conference, and Woman's Missionary Union Meeting.
- The Hyatt Regency Atlanta is the Convention Hotel.
- The Westin Peachtree Plaza Hotel is the Woman's Missionary Union Headquarters Hotel.

Hearing child of deaf parents speaks to deaf

by Frank Wm. White

Joyce Smith found a whole new world at age 11 when she first attended Ariel Baptist Church in Easley, S.C.

She found the world of church for the hearing. "Oh, the wonderful singing, the beautiful worship center, the children—I just loved it," recalled Smith.

Before a friend invited Smith to visit Ariel Church, she had attended a Sunday school for the deaf along with her parents in the dingy, noisy basement of a Greenville church. Because they were all deaf, the adults did not notice the roar of the furnace that, to Smith, seemed to drown out all other sound.

As one of three hearing children of deaf parents, Smith had never attended worship services at the Greenville church because there was no interpreter for the deaf. The deaf Sunday school class members and their children left after Sunday school.

Smith was drawn by what she had discovered at the Ariel Church and began attending there while her parents continued with the deaf ministry in Greenville. She thrilled in the Bible study, teaching, sword drills, Girls Auxiliary (now Girls in Action) and other activities she never knew existed before. During a revival in 1950, she accepted Christ as her personal savior.

Although Smith immersed herself in the world of the hearing, she never forgot her

parent's world—the world of the deaf. Much of her life has been spent bridging the two worlds.

Wherever she has been, Smith has found ways to develop deaf ministry. Through writing for the Sunday School Board, working as a missions volunteer for the Home Mission Board and serving on the Global Strategy Team at the Foreign Mission Board, her ministry has reached virtually every area of Southern Baptist life.

"In 1963, I felt God calling me to ministry to the deaf," Smith said. "I had two little girls and was busy with my family. I remember saying, 'Lord, I don't understand this.'"

At her pastor's urging, Smith started a

deaf ministry at Ariel Baptist Church. Although she had grown up using sign language, as the deaf ministry grew, Smith realized she needed more training.

Her first training came at a Southern Baptist Conference for the Deaf at Ridgecrest Baptist Conference Center in 1963. She has attended that conference every year since then. In 1972, she began leading sessions at the conference and in 1987 began writing lessons for Southern Baptist curriculum for the deaf.

As a pioneer in South Carolina, Smith has helped establish deaf ministries in more than 25 South Carolina churches.

When Smith's husband, Olen, took a job at Ridgecrest Baptist Conference Center in 1984, she was not sure how she would continue her ministry to the deaf.

She quickly found a need for workers at the conference center to know sign language. Smith has trained at least 12 conference center employees. She also works part time at Ridgecrest and is available to assist deaf guests.

At the Ridgecrest Girl's Camp, sign language has become one of the most popular sessions since Smith trained the camp counselors.

Smith believes strongly that the local church should be the focal point of her ministry, but she was unsure how that would happen when she moved to Ridgecrest. The answer came, she said, in the post office one day when a man tapped her on the shoulder and asked her to interpret worship services for him at Ridgecrest Baptist Church.

Smith realized that surely this man, Lyndon Carr, was not the only deaf person in the mountain community. Smith and Carr found six deaf persons to attend church. Three later received Christ and joined the church.

From the deaf ministry, the church has reached 12 additional family members. As many as 50 persons in the church have been trained in sign language.

Smith has an endless list of opportunities she has found through her deaf ministry and a seemingly boundless energy to pursue them.

"The aspects of deaf ministry are so varied," she said. "It's like being on mission. We are all on mission to reconcile man to God. God has given me a good handle on mission involvement through deaf ministry." (BP)



Joyce Smith, second from right, prompts Ridgecrest Baptist Conference Center employees Cindy Cunnington, Robin Hawkins and Patty Miller in use of sign language. (BP photo by Jim Veneman)

2.2 million could benefit from deaf churches' ministry

by Sarah Zimmerman

Interpreting worship services will not be enough to reach the 2.2 million deaf people in the United States, Southern Baptist ministers to the deaf agree.

Churches designed specifically for people in the deaf community show the most signs of growth, observers say.

The Southern Baptist Convention has about 50 churches for the deaf. Typically not a word is spoken in these churches, but lessons are taught, hymns are sung and sermons are preached through sign language. Another 800 churches have interpreters who translate oral communication into sign language, says Rodney Webb, director of the Home Mission Board language church starting department.

Robert Moore, deaf pastor of the deaf ministry at First Baptist Church in Charlotte, N.C., says when his church had a deaf Sunday school class, only a few members stayed for the interpreted worship service.

Deaf members said the vocabulary in the service was larger than their sign language vocabulary, so they were not learning.

In response, the church began a separate worship service for deaf people. During the first year, 10 unchurched deaf people became Christians, Moore reports.

Clifford Bruffey had a similar experience in Alexandria, Va. Five years ago, fewer than 10 people attended his church's Sunday school class for the deaf. The deaf home missionary says maybe four stayed for worship services.

Then the church began a deaf mission which now has more than 200 members. Sunday school attendance averages 60, and 70 to 80 people attend the worship services, Bruffey says.

Robert Parrish, consultant for deaf ministries for the Baptist General Convention of Texas, says interpreted services "provide a service and are still the backbone of Southern Baptist ministry" among the deaf. However, he says deaf churches are growing faster than interpreted ministries.

Texas leads the convention in the number of deaf congregations, with 15 deaf churches and missions and one Baptist Student Union ministry at a college for deaf students.

Howard Burkhart, missionary to the deaf in California, says the state's three deaf churches each average about 25 people in weekly services, compared to the approximately 23 interpreted services which usually average fewer than 10 deaf people.

Lack of leadership and in some cases a lack of money keeps deaf churches from beginning, Burkhart says.

For example, Burkhart says 20,000 deaf people live in San Diego, but the city has no deaf church of any denomination. He says there are fewer than 10 evangelical ministries for the deaf in the city which is four hours from his home.

A deaf church planter is needed in San Diego, he says, but it is difficult to find someone trained in sign language and church starting. Parrish agrees that the "key to deaf ministries is finding leaders."

In Florida, nine deaf churches are what Donald Otwell calls a "church within a church." Otwell, associate in the state's language missions department, says these congregations meet in the facilities of hearing congregations. But the deaf groups have their own Sunday school classes and wor-

ship services.

"They do not intend to become self-supporting," Otwell said. But the deaf congregation allows members to become "participants rather than spectators. It gives them responsibility and an opportunity to serve."

Otwell claims the greatest perceived need among deaf people is the chance to develop their potential and to express themselves. Deaf churches, he says, give them the opportunity to "be leaders and to take charge."

Moore's experience is that many deaf people have never heard the gospel. Bruffey says deaf people may learn the sign language communication for religious terms, but they usually are not taught the terms' significance.

When deaf people learn about Jesus, Bruffey says they often use the same excuses as their hearing peers for not becoming a Christian.

"Many deaf people don't see being deaf as a handicap," Bruffey says. "They have good jobs, their health and nice homes. They don't see their need for Jesus." (BP)



Georgetown Focus

GEORGETOWN COLLEGE,

GEORGETOWN, KENTUCKY

SEPTEMBER, 1990

Georgetown College Proudly Presents Shakespeare's *The Comedy of Errors*

The Foust Artist Series of Georgetown College will present The North Carolina Shakespeare Festival's "Outreach Tours" production of William Shakespeare's *The Comedy of Errors* Saturday, Oct. 13 at 8 p.m. in John L. Hill Chapel. Tickets are \$5 for adults and \$3 for students. Members of the Georgetown College faculty, staff and student body will be admitted free. Ticket reservations may be made by contacting Georgetown College at (502) 863-8146, Monday through Friday, 8 a.m. until 5 p.m.

With the support of "Outreach Tours" sponsor, NCNB National Bank, the North Carolina General Assembly and the Southern Arts Federation, the North Carolina Shakespeare Festival has toured full-scale Shakespearian productions throughout the Southeast annually since 1983. Past Festival touring productions include *Twelfth Night*, *Macbeth*, *A Midsummers Night's Dream*, *Love's Labour's Lost*, *The Taming of the Shrew*, *The Merry Wives of Windsor* and *Othello*.

This production of *The Comedy of Errors* originated as part of The North Carolina Shakespeare Festival's annual Main Stage season in The Festival's home town of High Point. *The Comedy of Errors* is directed by Festival Artistic Director Louis Rackoff, featuring a company of 14 professional actors and five technicians, an original score composed by David Bishop, set designs by Leslie Taylor, costume designs by Christine Turbitt and lighting designs by Thomas Hase.



Scene from the North Carolina Shakespeare Festival's 1987 tour of *A Midsummer Night's Dream*

This light-hearted comedy set in the sunny Mediterranean is highlighted by live music performed by actor Jay Albright with songs performed by the company, and a look of the Renaissance, however, with contemporary touches.

The Comedy of Errors is one of Shakespeare's first plays, written between 1588 and 1593.

It is almost pure farce. The play is peopled by characters whose motivations and needs are linked to a conventional, classical story line, but one, according to the company, to be enjoyed "on faith" by modern audiences.

The Comedy of Errors relies on classic, comic theatre device: the audience knows something essential to the action which the characters of the play do not, and is greatly entertained by the plight of the characters. The world of the play is a kind of hazy mist of confusion and the play's story revolves about sorting out the truth and reality of things, according to the drama company.

Between Oct. 1 and Nov. 17, the Festival's touring production of *The Comedy of Errors* will travel through North Carolina, South Carolina, Kentucky, Virginia, Georgia and Alabama.