

## Crowd, decisions to stand in KBC's spotlight

by Marv Knox, Editor

A record crowd and three course-charting decisions are expected to stand in the spotlight during the 1990 Kentucky Baptist Convention in Paducah next week.

Participants from Kentucky Baptist churches will break the record for messenger registration as they sign in at First Baptist Church, host for the Nov. 13-14 meeting, KBC officials predict. In fact, so many messengers are anticipated that convention planners have made arrangements to accommodate an overflow crowd at nearby Immanuel Baptist Church.

"We expect a crowd of somewhere between 2,500 and 3,000 people," said KBC Executive Secretary-Treasurer William W. Marshall. "Instead of the usual 1,400 to 1,500 messengers, we'll have at least 2,500."

The record was set in 1958, when 1,969

messengers registered at Severns Valley Baptist Church in Elizabethtown, reported KBC Archivist Doris Yeiser.

The magnet attracting so many Baptists to Paducah is a trio of decisions that could shape the convention's direction for decades:

- Election of officers. Kentucky Baptist conservatives announced a slate of probable nominees for four top posts in late summer. Moderates have vacillated between following suit and decrying the action.

Consequently, elections have taken on a more political tone than they have had, longtime observers report. As examples, they cite letter-writing campaigns and alleged plans for busing messengers from both groups to the convention.

Conservatives have voiced support for C. Wyman Copass, pastor of Farmdale Baptist Church in Louisville, for KBC

president. They also have said they will back James K. Pierce Jr., pastor of Porter Memorial Baptist Church in Lexington, for president of the Kentucky Baptist Pastor's Conference; C.C. Brasher Jr., pastor of Briensburg Baptist Church in Benton, for KBC first vice president; and Charles E. Stewart, pastor of Rose Hill Missionary Baptist Church in Ashland, for KBC second vice president.

An ad hoc committee of moderates decided in mid-September not to run a slate against the conservatives. Some moderates have endorsed J. Robert White—pastor of First Baptist Church of Paducah, who has tried to shun political affiliation—for the KBC presidency. They have not publicly announced support for candidates for any of the other offices.

Moderates have criticized conservatives for bringing "slate politics" into Kentucky.

Conservatives have charged moderates with hypocrisy, saying the moderates are engaged in political activity, but that it's not public.

- Cooperative Program. If approved by the KBC executive board Nov. 12, messengers will consider a proposal to create a committee to study how the convention "receives and qualifies Cooperative Program gifts from the churches."

The Cooperative Program is Kentucky and Southern Baptists' unified giving plan. The program has become a controversial issue in light of the Southern Baptist Convention's 12-year-old theological/political controversy.

Nationally, some moderates have created an alternate giving plan, the Baptist Cooperative Missions Program Inc., to channel their denominational mission

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## Brotherhood's President Smith plans retirement

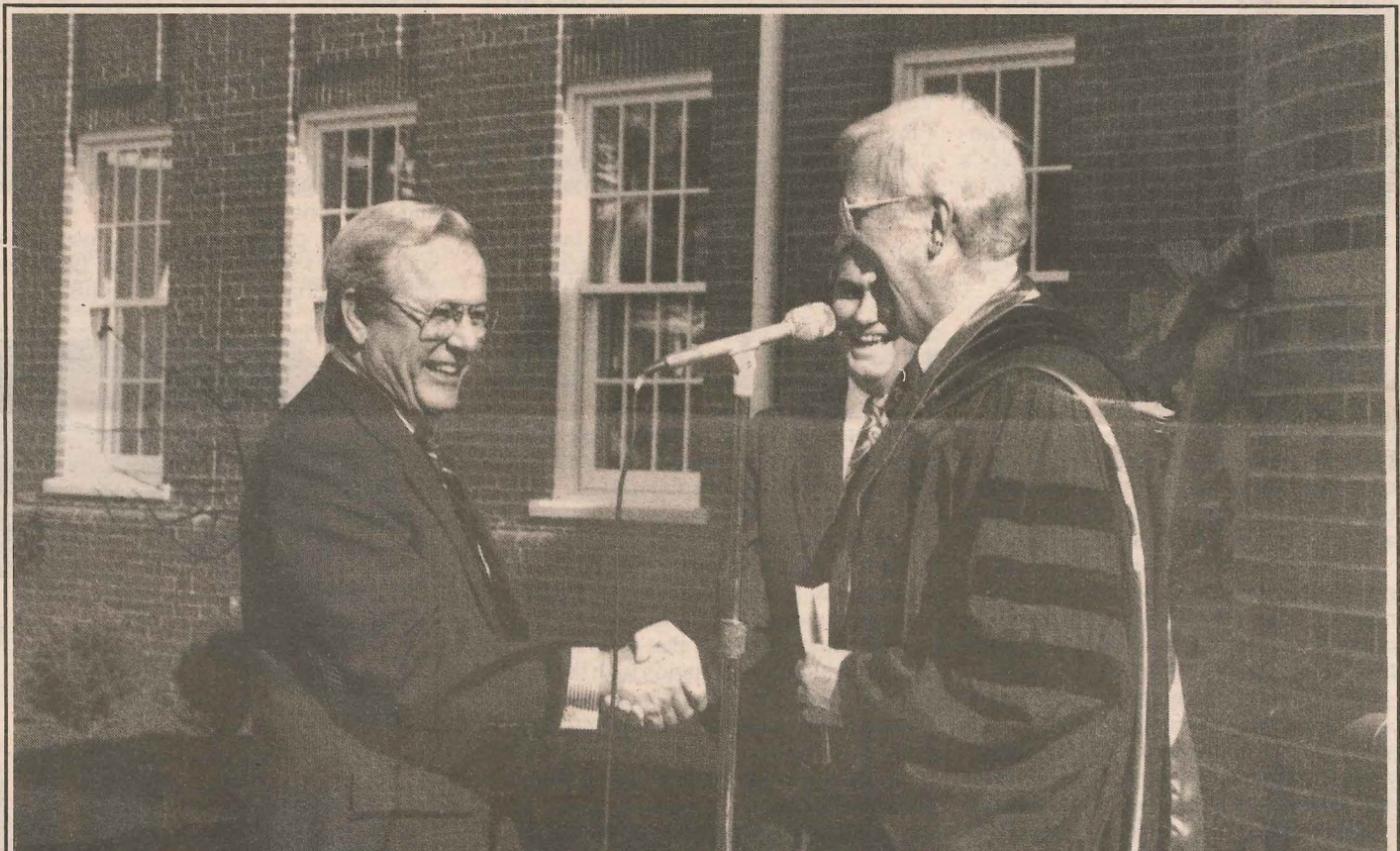
James H. Smith, president of the Southern Baptist Brotherhood Commission, has announced his decision to retire June 30, 1991.

Smith came to the Brotherhood Commission in 1979 following the accidental death in 1978 of former President Glendon McCullough. Prior to leading the Brotherhood Commission, Smith was executive secretary of the Illinois Baptist State Association for 13 years.

Other Southern Baptist service includes two years as associate executive secretary of the Missouri Baptist Convention, and pastorates in St. Louis, Kansas City, Oklahoma and Arkansas.

Raised in Somerville, Ala., Smith and his wife, Nona, reside in Bartlett, Tenn. They have four children and 10 grandchildren.

Outgoing trustee Chair Billy Summerlin of Gadsden, Ala., said Smith's major accomplishments include a Missions Impact 2000 study that sets the course for the commission into the next century. He also cited the financial turnaround two years ago following the production of 31 books for new programs started in 1987, and the growth and quality of the commission staff. (BP)



**AT THE FINISH LINE**—Southern Baptist Theological Seminary President Roy L. Honeycutt (right) gives a warm handshake to H.G. Whittenberg Jr., president of Louisville's Whittenberg Engineering and Construction Co., at dedication ceremonies for the seminary's Campus Center Complex Nov. 2 in Louisville. Looking on is seminary trustee Chairman Sam McMahon of Charlotte, N.C. See story on page 2. (Photo by Tony Aja)

## Southern profs oppose new employment rules

by Pat Cole and David Wilkinson

Southern Baptist Theological Seminary's faculty voted unanimously Nov. 1 to ask the school's trustees to rescind their action establishing new employment guidelines for teachers.

The faculty action came in response to a trustee decision in September to add the 1987 Southern Baptist Peace Committee report as a guideline for hiring, promoting and granting tenure to faculty at the Louisville seminary.

Earlier, national officers of the seminary's Alumni Association also urged trustees to rescind their action.

The faculty statement claims the trustee decision creates significant problems in the faculty's relationship with the board of trustees, misuses the Peace Committee report and introduces ambiguity and confusion into the seminary's instructional process.

In a separate action, faculty also requested an opportunity to discuss with trus-

tees their concerns about the new employment guidelines. Seminary President Roy L. Honeycutt was asked to communicate their request to the board and to appoint a faculty committee to meet with a representative group of trustees.

The Peace Committee report, formulated in response to several years of theological and political turmoil in the Southern Baptist Convention, was approved by messengers to the 1987 SBC meeting in St. Louis, Mo. The report contained a section of "findings" from the committee's work and a series of recommendations for resolving the controversy.

Since the report's adoption, debate has focused on four illustrations included in the findings. In that section, the report declared that most Southern Baptists who believe the Bible is true believe that "Adam and Eve were real persons," "named authors did indeed write the biblical books attributed to them," miracles "did indeed occur as supernatural events in history" and "the historical narratives given by the biblical authors

were indeed accurate and reliable."

At a called meeting Sept. 24, Southern's trustees voted "not to revisit" the 1986 trustee report to the Peace Committee. The report cleared several faculty members who had been accused of teaching outside accepted Baptist doctrine and the seminary's governing theological statement.

Trustees then voted 36 to 14 to add the Peace Committee Report—"both findings and recommendations"—as a guideline for hiring new faculty and for promoting or granting tenure to existing faculty.

The seminary had agreed in 1988 to implement recommendation five of the Peace Committee report, which asked trustees of the SBC's six seminaries to "determine the theological positions" of administrators and faculty in order to renew commitment to the Baptist Faith and Message Statement of 1963 and the 1986 "Glorieta statement" of the six seminary presidents.

Recommendation five also declared: "The Bible is a book of redemption, not a

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November 6, 1990

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# Seminary dedicates campus complex

by Marv Knox, Editor

Southern Baptist Theological Seminary celebrated the union of vision and venture last week at the dedication of its \$12 million Campus Center Complex.

The 104,000-square-foot facility houses recreational and wellness facilities, student commons areas, post office, bookstore and offices.

SBTS President Roy L. Honeycutt presided at his first seminarywide appearance since his heart bypass surgery this summer. He described the vision and venture that led to completion of the two-story red-brick complex on the east end of the Louisville school's quadrangle.

"For over 130 years, Southern Seminary has lived out of an enlarging vision," Honeycutt said. "We persisted from vision to vision, always enlarging the scope of our challenge. ... Yet a vision without a venture is no more than wishful thinking. Imagination without implementation leads to stagnation. So Southern Seminary leaders not only dreamed, they achieved. Physical facilities accompanied faculty enlargement, student population. ..."

Academic excellence, fiscal stability and architectural integrity provided the commitments that have guided the seminary's vision for its buildings, he reported, noting the Campus Center Complex meets all three criteria. "These new buildings," he said, "maintain the centrality of brains, books and bricks."

The complex offers facilities for providing health and wellness education, as well as preparation for recreation ministry.

It also has been built without indebtedness, he added, saying, "We have signed no contract for which we did not have funds committed." He reported financial strength during the past eight years, when funds for the building have been raised: The seminary has more than doubled its endowment, adding almost \$15.7 million to the \$13.9 million it had in 1982. Addition of buildings combined with gains in endowment have produced a net increase of \$30 million in seminary assets.

The new campus center's Georgian architecture blends with the other buildings on campus, Honeycutt said: "Since 1926, premier architects and builders have created a campus of beauty and function. Few institutions have maintained the character and the architectural integrity of a campus to the degree Southern Seminary has preserved the heritage of this campus."

Through the years, and especially in the last two decades, the seminary's vision has called for a student center building, he remembered, citing two studies that said such a facility should be built. And in building it, architects followed a purpose statement developed by a group representing the seminary community—staff, faculty, students, trustees and alumni.

The new complex is but the latest in a long line of ventures that have been made necessary by the seminary's vision, Honeycutt said.

He recounted the school's history as seen through its building projects, noting its small start in a borrowed building in Greenville, S.C., in 1859, its relocation to downtown Louisville in 1877, its move to the present campus in 1926 and the steady expansion of facilities on that site—all mandated by the needs of a growing, changing student body and faculty.

"Voices of skepticism" asked if the new facility could be completed, he recalled. But endurance, support of friends and "hope for God's future" persevered, and the complex was built, he added:

"We built for today, but in building we build for tomorrow. We built during denominational conflict, but in building we built for a better day. We built with brick and mortar, but in building we built for the kingdom of God.

"We built for the benefit of students, faculty and staff, but ultimately in building we built that students might be more effective ministers of Jesus Christ to the end that the kingdom of this world might become the kingdom of our Lord and his Christ."

The complex's health and fitness center has a swimming pool, weight room, indoor running track, racquetball courts and two gymnasiums. The facility also has a small chapel and student-related administrative offices, as well as the post office, bookstore and commons areas.

Another phase, which has not been started, is to include conference facilities and a cafeteria. It is to cost \$4 million.

## Mega Focus associations grow fastest

Associations participating in Southern Baptists' Mega Focus Cities program reversed downward trends of the 1970s to outpace other associations during the 1980s.

A new study analyzed results of the Mega Focus Cities program at the end of its first eight-year cycle.

In the 1970s, associations in America's largest cities were losing ground in Sunday school enrollment, Sunday school attendance, WMU enrollment and Brotherhood enrollment. The big-city associations also trailed behind other associations on seven other statistical measures.

But, by the end of the 1980s, Mega Focus Cities associations had outpaced other associations in all areas except Brotherhood. While baptisms were down 16 percent in 1989 compared to 1980, the drop was not as high as the 19 percent loss recorded for non-focus associations.

The Mega Focus Cities effort began in 1982 as a program of strategic planning for associations in the 44 largest U.S. metropolitan areas.

Comparing the 1980s to the 1970s, the mega associations experienced turnarounds in Sunday school enrollment, Sunday school attendance, WMU enrollment and Brotherhood enrollment. Only total membership, resident membership and baptisms did not grow faster in the 1980s. (BP)

## Profs seek reversal of rule

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book of science, psychology, sociology, or economics. But, where the Bible speaks, the Bible speaks truth in all realms of reality and to all fields of knowledge."

While applauding the decision not to revisit the 1986 trustee action, the faculty response last week cited concerns about use of the Peace Committee report as an additional employment guideline.

The response claims the trustees' action:

- Has "serious implications" for the seminary's accreditation, "negatively impacts" recruitment of faculty and students and jeopardizes major seminary programs because of its "exclusionary impact" on employment of adjunct and contract professors and supervisors used extensively in several degree programs.

- Conflicts with SBC bylaws by including the findings section of the report. The faculty statement cited SBC bylaw 33, which states that "adoption of recommendations

contained in reports to the convention shall not bind the convention on any other matters in the body of the reports."

- Violates the contracts of current tenured faculty members and the seminary's charter, which specifies the Abstract of Principles as the confessional document governing every professor.

The response adds that adoption of the report without consultation with the faculty "overlooked the effect which such unilateral action would have on faculty morale and the sense of covenant shared by trustees and faculty in our mutual task of theological education."

Finally, the statement argues that use of the Peace Committee report as a confessional guideline "further divides Southern Baptists," noting the report highlights differences among Southern Baptists and "acknowledges that not all Southern Baptists interpret the four scriptural examples in the same way."

## 'Magnet' of 3 issues to attract KBC messengers to Paducah

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money around conservative-controlled agencies they find offensive. They say the current CP is a form of taxation without representation. In Kentucky, about a dozen churches have voted to go with the new plan or hold their missions money until they decide how to give again. Conservatives have charged them with disloyalty.

KBC President Bill Messer, pastor of First Baptist Church of Ashland, proposed creation of the "balanced, representative" study committee to allow Kentuckians an opportunity to examine the issue before making definitive moves.

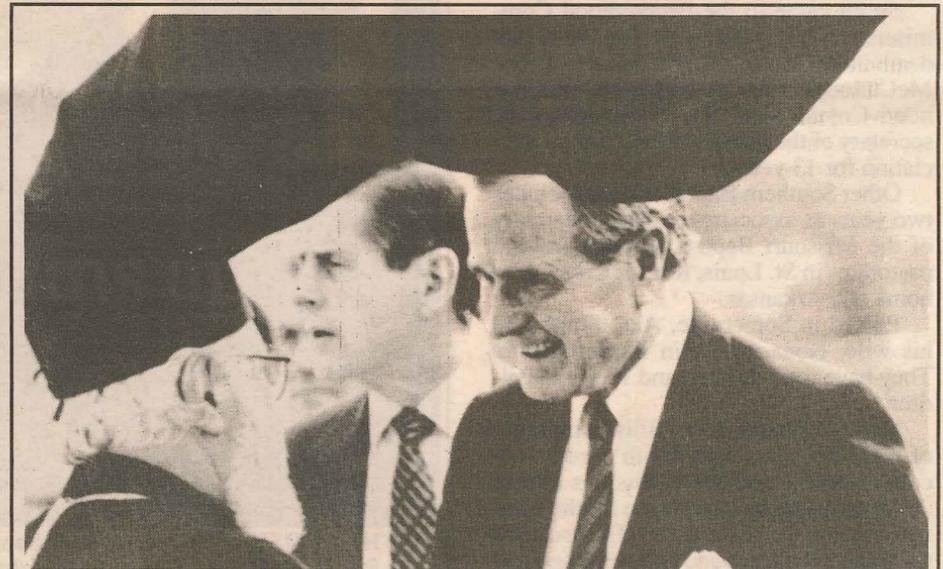
- The Baptist Joint Committee on Public Affairs. The Washington-based religious liberty organization has been at the center of Southern Baptist controversy for most of the past decade.

Conservatives charge that it's too liberal. Moderates counter that it's done a

proper job of championing religious freedom and separation of church and state. Conservatives succeeded this year in reducing the committee's allocation of SBC funds by 87 percent and giving most of its money and assignments to the conservative-controlled SBC Christian Life Commission.

Messer has offered a proposal on funding for the Baptist Joint Committee in an effort to settle the issue for Kentucky Baptists and keep it from coming up every year when the budget is considered, he said.

The proposal, which would come to messengers if it is approved by the KBC executive board, provides for creation of an endowment in the Kentucky Baptist Foundation on behalf of the BJC, established by the executive board through deposit of \$25,000 from 1989-90 year-end funds. It also provides for a one-time allocation of \$17,358 from year-end funds "to cover the



**HEAVENLY HEADDRESS**—With a little help from Chicago's famous wind, the head covering of Greek Orthodox Bishop Irimey Kobasovich enveloped President Bush during a recent stopover at O'Hare Airport. The leaders didn't say if they talked about entanglement of church and state. (RNS photo by Reuters)

KBC's portion of this year's reduced Cooperative Program funding" of the BJC.

Supporters of the proposal say it's a good compromise, since neither side gets all it wants. Conservative critics say none of their churches' money should go to the Baptist Joint Committee; moderate critics say the BJC should get a line item in the KBC budget.

Messer said the proposals provide "a place for all Kentucky Baptists."

He predicted hearty discussion and peaceful resolution of the issues: "I expect there will be quite a bit of debate. But I don't think there will be an explosion.

"I don't want any fights. I want people to speak their piece about the issues as long as they can be civil about it and not malign individuals. ... I don't expect to leave Paducah divided."

In other business, messengers will consider a 1991-92 KBC Cooperative Program

operating budget total of \$17,894,462, the same as the current budget, if that figure is approved by the KBC executive board Nov. 12.

The proposed budget would channel 61.237 of the total to KBC causes and 38.763 to SBC causes. It also includes a \$1.3 million challenge goal. If met, it would send 40 percent of all receipts to the SBC.

Messengers also will elect people to fill vacancies on all KBC institutional boards and committees, consider resolutions and hear reports from across KBC life.

Keynote addresses and sermons will be offered by Messer, who will present the annual president's address; Brasher, who will deliver the convention sermon; and Roy L. Honeycutt, president of Southern Baptist Theological Seminary in Louisville, and R. Keith Parks, president of the SBC Foreign Mission Board, who will bring day-ending messages.

# Largest crowd of internationals consider 'borderless world'

by James H. Cox, Associate Editor

"A Borderless World," theme of the 1990 Kentucky Baptist international student conference, is an ideal, a Southern Baptist missions strategist insists.

Earl Martin, director of the Institute for Missions and Evangelism at Ruschlikon, Switzerland, said the ideal means eliminating human boundaries, barriers and frontiers. He called for an "authentic cosmopolitanism," which includes being open to all parts of the world and relatively free of national prejudice.

Martin addressed the largest number of participants in nearly 20 years. Final registration at the Nov. 2-4 meeting at Cave City Convention Center in Cave City was 311, representing 56 countries, also the largest number of participating nationalities in the conference.

The weekend is programmed by the Kentucky Baptist Convention's student department. It is planned for students from other cultures who currently are studying in Kentucky colleges and universities. Virtually all of the program expenses and meal, transportation and lodging costs of the participants are paid by the Eliza Broadus

Offering for State Missions, promoted by the Woman's Missionary Union of Kentucky. A total of \$16,000 was designated for the conference this year.

In three addresses on the program theme last weekend, Martin raised several recurring questions:

- "Is there a way we may become transnational, truly global?"
- "If we have to have lines or borders, where do we draw them?"
- "Is a borderless world possible, and if it is possible, is it desirable?"

Martin discussed several problems with which nations must struggle:

While less than 6 billion inhabitants live on the earth today, he speculated that population will stabilize at 10 billion after the year 2050.

Discussing secularism, he suggested that the world currently is experiencing a return to some type of religion.

"I believe God has given man the ability to manage, and to improve, the world. We must work for better human relations and understanding," said Martin.

Calling Jesus Christ "the complete cosmopolitan," he noted that Jesus was at home with both Jew and Palestinian.

"He is the pioneer in transcending barriers and crossing borders. He crossed sexual, racial and cultural boundaries of his day, as fierce as any we have today," Martin said. "He offers us certainty for these times. He fulfilled his promise through sacrificial death. He's the universal Christ who knows no distinction between race, color or social condition.

"We may not have a world without borders, national and political. But we can live like they aren't there, interacting with one another, under Jesus Christ."

In a question-and-answer session, a Nigerian student suggested that the "very root of the ills of this world is spiritual." Other participants agreed.

An unsolicited testimonial preceding a native dance during a talent show by Chinese student Xiaoyu Liu, who is studying at Campbellsville College, affirmed the conference and its purposes. Liu said: "Thank you, BSU (Baptist Student Union), for providing me this opportunity this weekend. I think I shall never forget it all of my life."

In addition to the talent hour, students were treated to performances by special music groups, personal testimonies, small

group discussion periods on the conference theme led by 15 Baptist adults who manifest identification with students of other cultures, a picnic and a tour of Mammoth Cave National Park.

Baptist campus ministers and volunteer BSU leadership across Kentucky were chaperones for the weekend.

The 1991 Kentucky Baptist international student conference is scheduled for Nov. 1-3 at Barren River Lake State Resort Park, in Barren County, said Ralph Hopkins, coordinator. Hopkins is an associate director of the KBC student department in Middletown.

## Race in weststate nets a return to 'growth mentality'

by Bill Moore, State Correspondent

Two pastors from the same church in their youth who went to high school, college and seminary together, led their churches in a "race across western Kentucky."

Rich Pond Baptist Church near Bowling Green, led by Bill Fort, and Lewis Lane Baptist Church in Owensboro, led by Jim Gentry, engaged in a Sunday school attendance and enrollment contest.

During eight Sundays ending Oct. 28, Lewis Lane scored 6,448 points, or miles, and Rich Pond, 4,679. As loser, the Rich Pond Church will send \$100 to world hunger funds supported by Southern Baptists.

The scoring allowed 100 points, or miles, for each new Sunday school member; 25 for each person who visited prospects and members; 10 for each visitor who attended Sunday school; four for each person who attended above Sunday school attendance the same date the year before; and one for each contact.

Lewis Lane Pastor Gentry said: "One week we earned 25 miles for visitation, the most since I have been pastor." During the contest, Lewis Lane averaged 240 in Sunday school, up from 203 for the past year.

Fort, of Rich Pond, commented: "Even though we lost in points, the contest has given our people an enthusiasm, teamwork and unity they have not had. Jim and I proposed the contest to help our churches regain a growth mentality about Sunday school. I would say it succeeded."

Gentry and Fort grew up in Cadiz and attended Western Kentucky University and Southern Baptist Theological Seminary.

## Channel set to perpetuate WMU growth

by Marv Knox, Editor

The Kentucky Baptist Woman's Missionary Union created a fund for the future during its executive board meeting late last month.

The board established the Kentucky WMU Heritage Fund without a dissenting vote during its annual meeting at Cedar-vote Baptist Assembly, near Bagdad.

The Heritage Fund "was designed out of gratitude for our Woman's Missionary Union heritage and in recognition of our obligation to future generations," said Dolores J. Gilliland, executive director-treasurer of Kentucky WMU.

The organization created the fund "to ensure the growth and continuity of WMU in Kentucky," Gilliland said. "The income produced from this fund will be used to develop, strengthen and sustain the work" of WMU in the state. "Truly, this is women involved cooperatively in Kentucky WMU."

In other business, the board:

- Elected six teen-agers to the 1991 Kentucky Acteens Advisory Panel. They are Melissa Bryant of Frankfort, a member of

Graefenburg Baptist Church in Waddy; Tomara Fox of Beaver Dam, Ridgecrest Baptist Church in Beaver Dam; Amy Goode of Prospect, Westport Road Baptist Church in Louisville; Stephanie Nation of Frankfort, Graefenburg Baptist Church in Waddy; Kimberlee Pruitt of Greensburg, Greensburg Baptist Church; and Bobbi Jo Rushing of Princeton, Northside Baptist Church in Princeton.

The panelists will represent Acteens, a missions organization for teen girls, and Kentucky WMU at a variety of events throughout the year. They also will speak on behalf of the missions groups, work at the state WMU's annual meeting and help plan the annual Acteens conference.

- Heard messages and reports from a variety of speakers.

John Smith, a Southern Baptist missionary who has served in Indonesia and Norway, told the leaders not to give up on their missions commitment and service to Christ. "God empowers and facilitates the commission he has given us to do," Smith said.

Lowell Ashby, a computer consultant working with the WMU and the Kentucky Baptist executive board, described com-

puters as "a focus .. the tool of the future."

"They free us up to do things computers cannot do—witnessing, ministering, following the Great Commission" of Jesus, Ashby insisted.

Barry Allen, director of the Kentucky Baptist executive board's business division, discussed the impact alternate missions-giving would have on convention work. Kentucky Baptists need to work together, whether or not they agree on all the issues before them, Allen said.

- Approved a new procedure that will assign Kentucky WMU's staff consultants to geographical regions across the state.

The move will provide more personal contact between the WMU staff and Kentucky Baptist women, Gilliland said, noting each region will have a staff contact.

- Prayed for the Southern Baptist Convention, Kentucky Baptist Convention and the work of Woman's Missionary Union.

The WMU executive board is comprised of three women from each of the KBC's eight regions and three statewide officers. Ex-officio members are Gilliland and the WMU consultants, and the president of the Kentucky Baptist Nursing Fellowship.

## Shuttles may alleviate KBC parking dilemma—if they're used

by James H. Cox, Associate Editor

Shuttle buses will ferry an unprecedented crowd of participants at the Kentucky Baptist Convention in Paducah next week.

More than 2,000 registration cards already have been requested by congregations, said James A. Hawkins, KBC executive assistant. "This is a strong indication that there is considerably more interest in attending the convention this year than in past years," he said.

Because parking spaces for only 600 cars are available to messengers and visitors within three blocks of host First Baptist Church at 2890 Broadway, convention officials have made some alternate plans to facilitate the flow of people.

Three 47-passenger buses will run all day Tuesday and Wednesday, Nov. 13 and 14, between several major points. Beginning an hour before the convention meets

each morning, they will frequent First Church and Immanuel Baptist Church, three blocks away, where overflow facilities will be linked by satellite. They will rotate between those churches and Executive Inn in downtown Paducah and the motels and restaurants near Kentucky Oaks Mall at

Interstate 24 and U.S. Highway 60 West.

The buses will run on a regular schedule throughout the day until an hour after the evening session. Printed schedules and parking maps will be available at registration desks at First Church.

"The easiest thing people can do is to

## Health tests offered at convention

by James H. Cox, Associate Editor

Health tests valued at \$65 will be offered free to participants at the Kentucky Baptist Convention next week in Paducah.

Staff of Western Baptist Hospital in Paducah will provide the service Tuesday and Wednesday, Nov. 13 and 14, between 9 a.m. and 9 p.m. The location will be the Christian activities complex of First Baptist Church, site of the convention.

Tests include cholesterol and blood glucose screenings, EKG heart rhythm strips and blood pressure checks. Staff also will give general health care tips.

The service will be offered to messengers and convention visitors because "health education programs for the community are very important to us," said Mary Elise Biegert of Louisville, director of corporate communications for Baptist Hospitals Inc., the parent of Western Baptist Hospital.

ride the shuttle, for they can get to and from eating places and their hotels and motels before and after all sessions and even during sessions," Hawkins said.

Arrangements have been made to use the parking lots of two other churches during the convention, he added.

The Church of Christ across the street from First Baptist will make parking space available during all convention sessions except Wednesday night.

More than 100 additional parking spaces will be available about three blocks from First Church at West End Baptist Church, on the corner of 28th and Washington streets. First Church plans to operate one or more of its buses between First and West End as needed to move people, particularly at the beginning and end of each session.

"It could be a nightmare," Hawkins predicted. "But it won't if enough people rely on the shuttles."

# Cheers for God can bring us together

## editorial

Marv Knox

A bright young seminary student tried to explain praise in worship to a flock of third graders at church a few Sundays ago.

"Do you ever watch cheerleaders at ballgames?" she asked. "When we praise God, we're a lot like the cheerleaders and fans at basketball games. We come to worship so we can cheer for God. We try to tell God how much we love him, how much we're for him. We want God to know we're his biggest fans."

Her lively analogy painted little pictures of recognition in young minds. These are children just discovering the beauty and wonder of their relationship to the Lord of the universe. They aren't ready for whiz-bang theology or \$64 words ending in -ism and -ology. This is enough for now: Praise in worship is the way we cheer for God.

Do you remember the last time you cheered at a really good basketball game? The score teetered back and forth. The place floated in adrenalin, and not just the players'. The "real" world evaporated for a couple of hours as lanky youths dribbled to and fro. Serious, sedate elders yelled themselves hoarse. And silly.

For those brief moments, something else happened. Farmer Gramstorff forgot that Banker Holland filed foreclosure papers on him last week. Mrs. Foote, the venerable algebra teacher, didn't remember that the 17-year-old point guard had toilet-papered her yard last Halloween. Mr. Mays didn't think about how mad he was that the no-good Davis boy was trying to court his daughter. Sister Miller didn't care that Pastor Jones had allowed the junior high youth group to paint Harmony Hall chartreuse. Only the game mattered—and screaming deeeeeee-fense like a banshee.

Worship is a lot like that. Sure, most Baptists don't get as hysterical at church as they do at the high school gym. But when we focus on praising God, when we participate in his wondrous works by cheering him on, we forget—if

only for the moment—the fissures in our fellowship.

That happens all across Kentucky every week. Of course, our styles are diverse. Our calls to worship peel from old uprights pounding out Southern Gospel and magnificent pipe organs interpreting Handel. Some of us stand to be-bop to brand-new praise choruses, nearly dancing as we clap and feel the music; others almost hear long-departed loved ones as we sing Fanny Crosby and B.B. McKinney tunes we learned as children; still others rise to intone ancient texts set to music penned centuries ago. We all take up the offering pretty much the same: pass those plates down every row.

Following solos, duets or anthems, our preachers step to their pulpits. Some carry manuscripts; some forsake even a note. Some wear microphones clipped to their ties and pace about; others hunker down and never budge an inch. Some cite this morning's newspaper; others quote ancient philosophers. Most speak English, but others trumpet a symphony of voices. Some sweat and shout; others pronounce and never perspire. Some wear

shirtsleeves; some don robes;

most prefer the colors of Old Glory: red tie, white shirt, blue suit. They tell funny stories, recount tragedies, recite poetry, explain scripture. When

they're done, they have told us the age-old sermon: God loved us and sent his son, Jesus Christ, to live among us and tell us about that love. Even now, the Holy Spirit moves among us, courting us with God's everlasting love.

In the moments of our worship, we focus on God. As our hearts cheer him, we all become one, just as villages across the land become one when they root, root, root for the home team.

Next week, Kentucky Baptists will travel to Paducah for our annual convention. Most of the time, we will conduct business. We'll hear reports, discuss motions, vote our consciences. But part of the time, we'll worship. We'll focus on a unifying theme: "Celebrate Christ, Our Help and Our Hope."

Let's pray that as we worship we will remember that the Lord we praise is one Lord. And let's pray that the cheers we offer him will remind us that we, his children, can be one people.

# Celebrate Christ

our help and our hope

## baptist forum

### Recognize the Spirit

As long as the "church" identifies with the oppressor, it will merely be a religion, related to Christ in name only.

We generally don't consider the plight of women in the church as oppressive, but that is just the case. Not only do we oppress the woman, but the Spirit of God as well. What a terrible day that will be when we are called upon to account for our resistance to the Holy Spirit when it calls women to do the work of love!

Recently Jefferson Street Chapel in Louisville asked Long Run Baptist Association if they could continue to use the

association's building on Jefferson Street should they elect to become an autonomous church. The association turned them down.

The vote was close and the disagreement was in good spirit, but the vote was no just the same. Why? Many synthetic reasons were given, but at the heart of the issue was the fact that the congregation would like to call as its pastor a woman. That is something that the church "fathers" just can't tolerate. Never mind the ministry that is being done in the area by the woman, never mind the will of God in that woman's life, only mind this: the church "fathers" said no—to her and to the congregation and to God.

I believe the time has come—the kingdom is here—to put into practice what we and Jesus preach. Namely, to allow the

Holy Spirit to be poured out on all flesh. It is being poured out anyway, why not recognize and welcome it?

Pete Sinclair  
Louisville

### Utilize evangelists

Kentucky Baptists are so fortunate. We have several vocational evangelists who are doing a great job for our Lord.

These folks can be a great asset to your church. Also you can be a part of their ministry.

Each of these God-called can use additional help. If a church would pay their insurance and/or annuity, what a burden would be lifted from him and his family. There are other needs each of us have that

## Don't let teens get by with what I did 'back when'

### down home

True confession time: I snuck into my first R-rated movie at the tender age of 15. (A budding grammarian would have "sneaked" in; I snuck in.)

Actually, the feat wasn't so hard. The older teen-ager selling tickets at Ellis Theater didn't care how old I was as long as I had \$2 burning a hole in my pocket.

I was supposed to be at a friend's house; he was to be at mine. (You know the age-old dodge.) Instead, we planned on seeing naked women. Boy, were we disappointed. No skin, least of all a female's.

Later, sometime that night, I was disturbed. Never mind whether the movie had artistic and social merit; some say it did. The truth was, I was too young to be exposed to the intensity of that film. I was scared, thinking about things I never knew were possible, afraid to confess to Mother and Daddy. And because the movie wasn't adults-only, the theater owner was too greedy or cowardly to throw me out.

Now, the motion picture industry is trying to make it easier for teens to see films they shouldn't. A new rating, NC-17, has been introduced to replace the old adults-only X. It's supposed to keep all children under 17 from being admitted. Fat chance. R-rated movies aren't supposed to be seen by kids, unless accompanied by an adult. Go stand outside the doors of a slasher movie and watch how many young teens show up sans Mom and Dad. R doesn't work, and many parents are concerned that NC-17 won't either.

We've got three ways to act:

- Urge your local theaters not to show NC-17 movies.
- Ask your local media not to sell ads for NC-17 movies.
- Make sure you know where the children you love spend their Friday and Saturday nights.

—Marv Knox

would make an outreach for your church, Woman's Missionary Union, Brotherhood, and/or a Sunday school class.

But these men and women can be a great help to you. In addition to all phases of evangelism, they are excellent Sunday school teachers as fill-ins during vacations, pulpit supplies, visitation people, special study courses, VBS helpers, etc. They have the qualifications and experience to be that extra special person to help you.

You will be receiving a list of these men soon. Look them over, pray about and for each of them. Allow our Lord to use you to help them, and them to bless your work.

Roy Wilson, Secretary-Treasurer  
Conference of Kentucky Southern  
Baptist Evangelists  
Williamsburg

## western recorder

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## guest editorials

### What do conservatives in Kentucky want?

by Don R. Mathis

Who speaks for conservatives? Because we hold dear the doctrine of the priesthood of the believer, no one can claim to speak for all believers within any group. Thus, I speak as one person who, by most anyone's definition including my own, is a conservative. I have believed in biblical inerrancy since long before I knew the meaning of the word.

For 26 years, I have been a Kentucky pastor, served as Kentucky Baptist Convention president and on various committees. I have preached in a church or associational meeting in every association in our state, in revival with the last three convention presidents and in many, many of our smaller rural churches. In short, I have some understanding of who Kentucky Baptists are and what they believe. From this perspective, I speak with assurance that Kentucky Baptists in the pews and for the most part in our pulpits are conservative.

If Baptists in Kentucky generally are conservative, what do they want and expect in the KBC? I believe that many conservatives would agree that our concerns include the following:

- Representation. Conservatives feel that they are often excluded from influential areas of KBC life. I cite two that shape KBC life perhaps the most: The administrative

committee of the Executive Board and the board of the Western Recorder. Both have conservative members, but is there a reasonable balance? Now let me quickly make two observations.

First, our new Western Recorder editor had nothing to do with the current makeup of his board. Perhaps there will be better balance in the future. At the same time, I have no disagreement with any given individual being on this board. But do conservatives have reasonable representation?

Secondly, this is not a personal complaint. I have had many opportunities to serve, including currently on the administrative committee. Perhaps this gives me a degree of objectivity, and I do believe that conservatives have a legitimate complaint.

- Respect. Please do not call us Independent Fundamentalists simply because of our view of scripture. Do not imply that inerrancy is strange or new. The overwhelming evidence is that Baptists have always believed in a perfect Bible.

We are not "Johnny come latelies." Many conservatives are second- and third-generation Southern Baptists. Others have never been anything but Southern Baptist. Our roots often run deep in Southern Baptist life. For example, my father-in-law, a preacher, helped organize the first Southern Baptist church in Ohio, and my sister served as a Southern Baptist foreign mis-

sionary. Please understand that we love our convention.

Please do not imply that conservatives are unintelligent or uneducated. Many of us have been to seminary (and did quite well); others, whose circumstances prevented them from doing so, are often among our sharpest and finest, whose ministries have been greatly blessed by God.

- Responsiveness. We ask all Baptists to acknowledge the validity of our concerns. Is it not reasonable to expect that those who work for the KBC and especially those who teach Bible, religion or similar subjects in our schools believe the basics, i.e., that Adam and Eve were real persons, named authors did indeed write the biblical books attributed to them, miracles did indeed occur as supernatural events in history and the historical narratives given by biblical authors are indeed accurate and reliable. Maybe they all do. If so, give us assurances. If not, why not?

Do not try to lead us down the path of designated or negatively designated giving. There is no reason to change our KBC relationship with the Cooperative Program. It is true that some conservatives and some moderates have poor cooperative giving records. It is also true that some conservatives and some moderates have excellent cooperative giving records. Most of us could and should do better, but don't try to change the rules in the middle of the game!

*Don R. Mathis is pastor of Central Baptist Church in Corbin.*

### What do moderates in Kentucky want?

by Richard W. Bridges

The pastor is talking to a teenage boy. He wants to encourage the boy whose parents are having difficulties in their marriage. The once stable home is now on edge, and the boy worries about the future. Helping the boy put his feelings into words, the pastor asks, "What do you want from your parents, more than anything?" The boy answers slowly, "I want them to stop fighting." "Anything else?" the pastor asks. "No, nothing else. I just want them to stop hurting each other."

Kentucky Baptist moderates identify with that answer. The boy did not mention the causes of the fight. He did not take sides. He did not say that he understood. His world was falling apart because of hostility, misunderstanding and crisis. If he had thought about it, he might have had specific things to say, but his most important point was very simple. He wanted the fight to stop.

Why? So that he could get on with being a son in an orderly and loving home. So that he would not be caught in the middle be-

tween two fighting adults. So that he could concentrate on growing up instead of worrying about the future. Plenty of Kentucky Baptists know how he feels.

For Bluegrass preachers, it is as though our grandparents are the ones who have done the fighting. We thought our own parents wouldn't get involved, but to our dismay the signs are everywhere. Now we must admit that the fight seems to have come home. Most of us are disgusted, sad, worried and angry.

Now some fellow has come along and said, "Well, just what do you moderates want?" I'll tell you, we want the fight to stop. No one has been right since it began. We are not sure how many folks are listening, but here it is in plain English:

We want Christian people to start acting like Christian people. We want every kind of Baptist who agrees with the Great Commission of Jesus to have a place to stand in our state. We want people to remember what it means to say that one believes the Bible. Time was, that was enough. We believe that it is still enough to say, "I believe in Jesus and the Word" and

have one's faith accepted.

We want old-fashioned Baptist ideas for individuality and a cautious eye fixed on politics by people of faith. We want to return to the truth of scripture, the part of "many members ... one body." We want spiritual superiority replaced by spiritual humility. We want Baptist people to think for themselves and stop checking with others to get their thoughts, comments and votes.

We want Baptist people to have the plain truth about the work of the family and the people who do that work. We want Baptists to be concerned about a world going to hell in a hurry: a lot more biblical burden for people and a lot less attention to man-made pedigrees, please. We want to minister to 1991, not 1951. We want pastors to have more ambition for the Lord than they have for themselves.

Is it too much to expect? That Kentucky Baptists just get along in the work of the Lord Jesus and live up to the high calling of Jesus Christ. The stability of this home place called the Kentucky Baptist Convention depends on common sense, good will and true faith among Christian brethren.

*Richard W. Bridges is pastor of First Baptist Church of Bowling Green.*



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**William W. (Bill) Marshall**  
Executive Secretary-Treasurer  
Box 43433  
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### Pre-convention observations

Each year at this time, anxiety about the state convention is at its highest level. The "grapevine" is laden with juicy "grapes" of speculation, served readily to those who have the time to listen. After eight years as executive secretary-treasurer, I have come to some conclusions about our KBC annual meetings.

- The crowd will usually number around 2,000 including visitors. This year's attendance will exceed that and as many as 2,500 could register as messengers. (By Thursday, Nov. 1, over 2,000 messenger cards had been requested. There were 1,418 registered messengers in Frankfort last year.) The total attendance, including visitors, may approach 3,000.

- Much of the pre-convention speculation about various issues never materializes. The speculation is always more "threatening" than the outcome. Most messengers go away relieved that "certain rumors" did not make their way to the convention floor.

- An increasing number of laypersons attend the convention either as messengers or as visitors. That appears to be the case this year with most of the projected increase in attendance in the lay category. Increasing numbers of laypersons have expressed concern about the seriousness of the conflict in the larger convention and are becoming more knowledgeable about the issues.

- The presidential elections have resulted in the selection of excellent presidents. Each of the eight with whom I've served has given sacrificially of his time and energy; each has been fair; each has proven to be worthy of the "leadership-trust" extended by the Kentucky Baptist Convention. Kentucky Baptists will likely follow the same course in Paducah.

- Unlike the annual Southern Baptist Convention meeting, there will be few if any children; there will be a much greater familiarity among those present; there will usually be adequate time to hear and deal with matters of business; and there will be few referrals to the executive board of the Kentucky Baptist Convention. Few, if any, messengers will go away feeling they were not heard.

- Not everyone is pleased with every aspect of our state convention life and not everyone will leave the convention satisfied. Challenges and concerns should be heard respectfully and discerningly—no one person, church, institution or agency is perfect. However, for many years Kentucky Baptists have found a path over which the vast majority could walk together. It is not likely that Kentucky Baptists will choose a different course in Paducah.

### 'It's not fair' that Mary Anna Gilbert died in China

#### viewpoint

by Lounette Templeton

"It's not fair." How many times have I heard this lament from my children? And how many times have I replied, "It's not a just world that we live in?"

But recently I lamented, too.

It's not fair that a 23-year old should die in a senseless plane crash halfway around the world from her home.

It's not fair that Mary Anna Gilbert, eager to make her life useful to others, died because a hijacker gambled his life away—and the lives of at least 127 others.

Mary Anna went to China with Cooperative Services International, a Southern Baptist service organization that helps teach-

ers and others secure positions in China. She had begun teaching English at Jia Ying University in Meixian.

Almost immediately after the crash landing of the hijacked Chinese jet in Guangzhou, those of us across the border in Hong Kong heard of the accident that also involved an airliner loaded with passengers waiting for takeoff to Shanghai.

Hong Kong news reports focused on the families of victims and their criticism of the airline and government officials. Families from China, Hong Kong and Taiwan were demanding greater compensation than the amount that China had announced.

The cleaning woman who works for me once a week wined and dined about the accident. Ah Fong is not a Christian. She's a tough, self-sufficient, unemotional individual who can handle anything. She has an answer for everything, even when

there's no question.

That morning, I told Ah Fong that two American girls had been on the plane. They were both Christians, I explained, and one had escaped while one had not. I told her that the dead girl's father is a pastor and that he and his wife had sent a letter to China thanking the Chinese government and the airlines for their help in the aftermath.

The tough old lady who always has the last word stared at me, then turned and hurried out of the room. But not before I saw a tear in the corner of her eye.

No, it's not fair that Mary Anna died. It's not fair that it takes the death of a good person to touch hardened hearts. Who better than God himself knows that?

The world in which we live is not just. But the world to which we go certainly is. *Lounette Templeton is a Southern Baptist missionary based in Hong Kong.*

# Religious leaders urged to defuse strife in Eastern Europe

## world in view

Members of an interfaith delegation from the United States who recently visited three countries in Eastern Europe said religious leaders have the potential to help defuse the religious and ethnic conflicts that have re-

emerged there in the past year.

Orthodox Rabbi Arthur Schneier of New York's Park East Synagogue, president of the Appeal of Conscience Foundation, led the four-member group on its visit to Yugoslavia, Romania and Hungary, during which the delegation met with religious and political leaders.

In other world religion news:

### CHINA SEES CHURCH GROWTH.

There was a silver lining in the cloud that passed over the Chinese Christian community in 1949, when missionaries were forced out of the country, according to close observers of the religious scene there. Missionaries to China planted the seeds for Christianity before their expulsion. But after they left Christianity began to grow phenomenally. Estimates offered by North American Lutherans put the current number of Protestants in China at 5 million, a seven-fold increase over the number in 1949.

### TEXTBOOKS SPARK DEBATE.

In an effort to overcome criticisms about the lack of references to religion in history textbooks, the California Board of Education has approved new books, only to create a new controversy. By a unanimous vote, the board approved textbooks that devote more attention to religion. But testimony during public hearings reflected dissatisfaction by black, Asian, Muslim, Jewish, Christian and homosexual groups about the negative ways in which their groups were portrayed in the books.

### COURT PRAYER RULED ILLEGAL.

A federal district judge has ruled that a North Carolina county judge violated the Constitution by opening each morning session of his court with a non-sectarian prayer. The ruling issued in Raleigh by Judge James McMillan said that Mecklenburg County District Judge H. William Constangy was engaging in a governmental establishment of religion. Judge Constangy said he would appeal the ruling.

### ARMS SPENDING HURTS POOR.

A church-backed study described militarization as the chief cause of growing hunger and famine throughout the world, including in the United States. The "Hunger 1990" report was released by Bread for the World, an ecumenical Christian anti-hunger lobby in Washington.

### NO SUPPORT FOR BIGOTS.

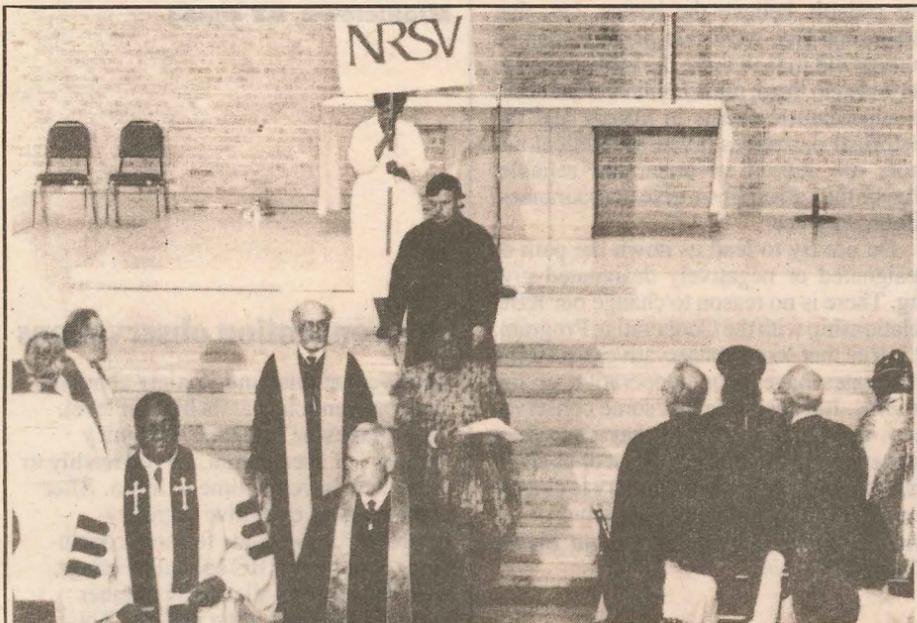
Sholom D. Comay, president of the American Jewish Committee, has urged national Democratic and Republican leaders to develop strategies to deny party support to bigots in the wake of the defeat of former Ku Klux Klan leader David Duke in his campaign for the U.S. Senate from Louisiana.

### BIBLE TRANSLATORS AGREE.

Twelve organizations involved in Bible translation and distribution have agreed to cooperate more closely in order to avoid "duplication and unproductive competition" in their common task of making the scriptures available to people who currently do not have them in their languages. The historic agreement was achieved at two meetings held at Horsley's Green, England, in early October.

### P&G SUES COUPLE.

The Procter & Gamble Company announced that suit has been filed against James and Linda Newton of Parsons, Kan., for libeling the character of P&G by making statements and distributing literature which maintained the company supported the church of Satan. They also urged a boycott of P&G products.



**NEW BIBLE LAUNCHED**—A banner bearing the initials of the New Revised Standard Version of the Bible closed the recessional of translators and denominational leaders during a worship service which launched the new Bible. (RNS photo by Archie Hamilton)

# Not here! Not now! Not ever!

For twelve years the Southern Baptist Convention has racked by a devastating conflict. Without passing judgments on anyone's motives, we observe that techniques used by those seeking to reshape the convention and those who resisted their efforts, have left behind a legacy of mistrust, bitterness and uncertainty about the future. The controversy has drained the energy, creativity and strength out of the convention's world missions enterprises. It has even had a debilitating effect on the work of local churches.

Now some people want to import that controversy into Kentucky Baptist life. Over the past several months we have seen one group announce a slate of candidates, and heard rumors of busing messengers to Paducah to assure the slate's election.

We don't need that in Kentucky—not now; not ever! We are a diverse people—geographically, politically, theologically. Always have been. Always will be.

Through that diversity we have forged a strong, unified statewide program of ministry, evangelism, education and church program support. To divide camps and turn our convention into a battleground is the most certain way we know to destroy our usefulness as witnesses to the Gospel.

We are distraught by the prospect that the Kentucky Baptist Convention might end up like the SBC. We are saddened that some of our brothers and sisters feel the need to bring the SBC controversy to our state.

We urge Kentucky Baptists to resist every effort to import "Slate Politics," divide our fellowship, and diminish our effectiveness.

We ask Kentucky Baptists not to support those who would import a fight that is not our fight into our convention.

We call on those who have introduced a slate to set aside partisan politics and join hands with all Kentucky Baptists in our common witness to the Gospel of Jesus Christ.

We do not need a fight—not here, not now, not ever!

*Paid for by the Ad Hoc Committee for Kentucky Baptists and Friends of SBC Missions, Kentucky*

*Don Mantooh, Morehead (Chairman, Ad Hoc Committee); Robert DeFoor, Harrodsburg, (Chairman, Friends of SBC Missions); Richard Allison, Georgetown; Dr. Herbert Booth, Florence; Dick Bridges, Bowling Green; John Catlett, Louisville; Bill Shoulta, Providence; Greg Earwood, Murray; Jimmy Gentry, Owensboro; Carolyn Hale, Georgetown; Frank Hatfield, Sheperdsville; Jim Holiday, Louisville; David Key, Louisville; Malcom Lunceford, Frankfort; Phillis McCoy, Prospect; Harold Mauney, Williamsburg; Nenette Measels, Middlesboro; Glenn Mollette, Pikeville; Floyd Price, Ekron; Carman Sharp, Louisville; William Tuck, Louisville; Terry Waddle, Louisville; Chester Young, Williamsburg.*

# Baptists face death in Beirut conflict

by Mike Creswell

A Lebanese Baptist man was killed and the Baptist seminary endured heavy shelling when Syrian troops took over eastern Beirut in October.

Farid Bassous, a Lebanese Baptist lay leader, was killed when an artillery shell struck his house in the Mansourieh area east of Beirut. Bassous had taken shelter in the basement with his family, but went upstairs during a lull in a bombing attack to change clothes. While he was on the upper floor, the shell struck the house and exploded. A piece of shrapnel hit Bassous.

Family members braved the continuing rain of shells in an effort to get Bassous to a hospital, but they were unable to do so because roads in the area were blocked by the battle.

Bassous was a member of Mansourieh Baptist Church and represented Lebanese Baptists on the board that operates international Baptist institutions for the Middle East and North Africa. He is survived by his wife, Janet, a graduate of Beirut Baptist School, and two teen-age daughters.

Reports from Baptists in Lebanon have been slow in getting out because international telephone lines in the country are down. Southern Baptist representatives in Cyprus who monitor Baptist ministry in Lebanon have had to rely on heavily used radio telephones, reported Southern Baptist representative Jim Ragland.

Ragland described Bassous as a close friend to Southern Baptists who continue to relate to work in Lebanon. "He was a good man, a quiet man, a good Baptist. He'll be missed," said Ragland.

The shell that killed Bassous was part of the heavy shelling in the area around the Baptist seminary preceding the arrival of Syrian troops to depose Christian General Michel Aoun, who had controlled that part of east Beirut. Many of the gun emplacements the Syrians tried to knock out were located near the Baptist seminary complex.

Twelve shells struck the Baptist complex during the barrage, including one that made a direct hit on the International Ministries Building and damaged an area used by Baptist Publications. Baptist Publications employee Atiyeh Haddad had left a room in the building just before the shell struck it.

The force of the blast broke doors and blew out windows throughout the two-story office building, which also houses book storage and mass communication areas, radio and television studios and a bomb shelter for the seminary campus.

Nobody on the complex was killed or injured during the attack. Although 10

families were staying in the bomb shelter on campus, few students were there at the time. The start of seminary classes had been delayed because of a gasoline shortage.

Another close call was reported by Rosette Lahoud, secretary of the Baptist seminary. She was with her husband, Samuel, and their infant son at their home in Beit Meri during the shelling. The home was not damaged in the attack, although many neighboring homes were hit. Fearing they would be mistaken as enemies and shot by Syrian troops, the Lahouds fled in their car with neighbors toward the city's center.

They got only a short distance when Syrian soldiers in the area stopped them,

ordered them out of the car and held them at gunpoint against a wall. The civilians were threatened with death when they tried to talk or explain who they were.

Lahoud heard a Lebanese army tank approaching and shouted that they were all in danger. The Syrians saw the tank coming and took defensive positions near the Lahoud car. The family quickly got into their car. Unable to go forward because of the Syrians, Lahoud drove quickly backwards just as the Lebanese tank rounded a corner. The tank immediately fired a shell at the Syrian troops. The Lahouds were shaken but unharmed, and made their way to a safer part of the city. (BP)

## Italian Baptists suffer disasters

by Stanley Crabb

Italian Baptists have been hit with their second calamity in less than a month.

On a night in late October, thieves used blowtorches to penetrate a "thief-proof" door of the Italian Baptist union's Audio-Visual Production Service (SPAV) in Rome. Working undisturbed in the mostly empty building, they stole more than \$150,000 worth of video recording equipment.

The theft followed the burning of a Baptist printing operation in southern Italy. Arsonists with suspected Mafia links entered the ground floor of Altamura Baptist Church and set fire to the cooperative printing establishment there. Damages have been estimated at more than \$220,000.

Because of the importance of SPAV's production service to Baptist and other Italian evangelical radio and TV ministries, the latest incident is just as serious.

"In 20 years of Christian recording activity we've never had anything like this," said Domenico Bempotato, SPAV's chief recording engineer.

Bempotato, one of SPAV's five employees, discovered the loss when he arrived to pick up recording equipment to use in shooting video footage in Mottola for a Protestant broadcast series.

"The robbers didn't even have to gather the equipment from our control rooms; it was all ready for them," he said. "We're all still in shock. It's a disaster for us, but we can still be thankful the burglars left all the new studio recorders we had purchased just months ago."

Unlike the Altamura printing cooperative, SPAV's equipment was insured. "However, our insurance will pay only 60 to 70 percent of the used value of the equipment. The most we could hope to receive will probably be less than a fourth of the combined replacement value," said Bempotato.

SPAV was established in 1981. It grew out of an earlier Baptist audio recording ministry. When video recording was added in 1982, SPAV soon established itself as Italy's principal non-Catholic religious recording facility. It fulfills most of the Italian evangelical community's audio and video needs. (BP)



I new a boy in high school that spent more time on sports than on his studies. He was too timid to witness for Jesus.

I knew a college student that had to study extra hard because he didn't apply himself in high school. He didn't witness in college because it just wasn't the thing to do.

I knew a young army officer that worked so hard at his career that he didn't have enough time to work for God through the post chapel.

I knew a young executive that spent so much time on his job development that he couldn't find the time to serve in his local church.

It is obvious the four situations have one thing in common. Each did not make time to serve God. What is not obvious is that all four of those situations is the same person.

I believe we all go through transitional cycles. I also believe we want to praise God, but have a tendency not to serve God as we make the transition from cycle to cycle. Making transitions seems to be one of the toughest things we experience.

Making transitions is also tough for hospital patients. There are children in our Cerebral Palsy program that need help with their transition to a better life. If you would help those children, they could have a better life within their grasp.

Making the transition from someone who is concerned to someone who will help is what we want you to consider. You will enjoy making a transition to help in God's kingdom. Consider making your contribution today.

Any questions or comments concerning this article, Baptist Hospitals Inc. or Baptist Hospitals Foundation should be directed to Charles W. Cox Jr., vice president of Baptist Hospitals Foundation, BHI Corporate Complex, 4007 Kresge Way, Louisville, KY 40207 (502) 896-5000.

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## Resolution on the Cooperative Program

WHEREAS, the Baptists of Kentucky as well as those of the Daviess-McLean Baptist Association have been strong and unwavering supporters of the Cooperative Program of giving to support Missionary, Educational, and Benevolent Endeavors, beginning as early as 1900, and more specifically in Kentucky, in 1915; and,

WHEREAS, this became a valued contribution by Kentucky Baptists to the adoption of the Cooperative Program among Southern Baptists at Memphis, Tennessee, in 1925;

I MOVE that the Messengers of the churches of the Daviess-McLean Baptist Association, consistent Supporters of the Cooperative Program of Kentucky from its beginning, go on record as diligently and vigorously continuing to support this method of undergirding all of our Missionary, Educational, and Benevolent work as a denomination.

I MOVE, FURTHER, that copies of this motion be sent to our Kentucky Baptist Convention and Dr. William Marshall, our Executive-Secretary-Treasurer; and to the Western Recorder with the request that it be published.

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## clear creek chronicle

### Chief Stinker

West Virginia native Richard Harris' school workshop assignment was on the water and sewer system. Students called him the "chief stinker." As a home missionary he now shares the water of life in a vast unreached area of industrialized northern West Virginia.

Harris and his wife, Beverly, received HMB appointment in May as home missionaries in upper Ohio Valley Baptist Association. The six counties near Pittsburg have 270,000 people but only seven churches and two missions. One county has no Southern Baptist work and the only SBC church in Wheeling, a city of 40,000 recently closed. Harris foresees a "ministry of encouragement, building unity, and starting new work. Southern Baptists have very little identity here."

The years since his 1979 graduation have broadened Harris' perspective and preparation for this challenge. He pastored a mission for three years and led churches in Maryland and North Carolina. "I have done new work, old work, larger churches, rural and city, and can now better understand what pastors face," Harris stated.

Missions have influenced this couple since their conversion, Mrs. Harris met the Lord in a new mission started next to her home in Bolair, W.Va. Richard asked her to date in high school but she wouldn't because he didn't go to her church. He solved that problem and also got saved. They married in 1966 and two years later moved to Sutton, W.Va. and were charter members of a new mission. Harris taught SS, drove the church bus, and was elected assistant treasurer and trustee. A motorcycle accident made him realize, "God put me back in the game to do more than I had been doing."

They met Clear Creek graduates Alan and Mary Sherrif at a Bible conference. "These strangers took us home told us all about the school." They liked the family atmosphere and personal attention. Beverly earned a Christian workers certificate while completing a degree in art at LMU. Both were recognized for the highest grade point average of their senior class.

At age 12 Mrs. Harris "felt God calling me to be a missionary. Now it has really happened. We are excited and happy." They will be in a sweet fragrance for West Virginia Southern Baptists.

**CUMBERLAND COLLEGE**—Conley K. McMullen, assistant professor of biology, spent several months doing research in the Galapagos Islands. He was sponsored by a grant from the National Geographic Society.

**NEW ORLEANS SEMINARY**—Vesta Bice, executive director of Deaf Opportunity Outreach and Silent Touch in Louisville, participated in the "Ministering in the Deaf Congregation" conference in October at the seminary.

**CAMPBELLSVILLE COLLEGE**—The Campbellsville College Collegiate Cho-

rale and Brass will kick off its fall mini-tour at Cadiz Baptist Church in Cadiz Nov. 10 at 7 p.m. Other concerts include First Baptist Church, Mayfield, Nov. 11, 11 a.m.; First Baptist Church in LaCenter, Nov. 11, 7 p.m.; Lone Oak High School in Paducah, Nov. 12, 10:50 a.m. and 1:20 p.m.; Kentucky Baptist Music Association, Lone Oak Baptist Church in Paducah, Nov. 12, 8 p.m.; East Hickman Baptist Church in Hickman, Nov. 13, 7 p.m.; Kentucky Baptist Convention, First Baptist Church in Paducah, Nov. 14, 3:30 p.m.; First Baptist Church in Murray, Nov. 14, 6:30 p.m. ... The college is hosting a faculty touring art exhibit from Cumberland, Georgetown,

and Campbellsville colleges at Campbellsville's Gosser Fine Arts Center Gallery until Nov. 21.

**GEORGETOWN COLLEGE**—The college has been selected as a regional site for the Kentucky Sweet 16 Academic Showcase Feb. 23. ... In cooperation with Lamar Advertising Co., Georgetown erected its first 14 by 48 foot billboard Oct. 31 in Lexington. It features the slogan "Making a Difference" and was designed by public relations director Marc C. Whitt. ... The college has received \$2 million, the second largest gift ever, from the Dr. George Matt Asher Charitable Remainder Trust.

## Common views may not produce harmony

Commonly held beliefs within a fellowship do not necessarily produce harmony, according to a Southern Baptist seminary professor.

D. Michael Martin, associate professor of biblical studies at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., said that a view such as inerrancy, even when commonly held within a congregation, still does not remove the potential for disagreement, conflict or even charges of heresy.

Martin spoke to faculty, staff and students during the seminary's fall academic convocation. His address was titled "Interpretation, Validation and the Church."

"It is my conviction that an understanding of the process of interpretation demonstrates the necessity of an openness to an active honest dialogue with those who disagree with us," he said, adding that the absence of such dialogue severely hampers

one's understanding and appreciation of the word of God.

"We will do better Bible study when we take seriously the fact that we approach the text as persons who have already absorbed a world of experiences, and those experiences have shaped each of us to varying

church to be vital and responsive to an ever-changing world," he said.

Martin said he feels the churches' response to the rich potential for meaning found in the Bible should be dialogue, not censure. "What we learn from these dialogues depends partly on our openness to

*The process of interpretation demonstrates the necessity of ... an active honest dialogue.*

degrees," he said.

Each church faces the task of defining its beliefs, but also must take seriously the task of remaining open to newly perceived biblical truths, according to Martin.

"The challenge is to find the balance between maintaining the traditions and maintaining that openness which allows a

ask questions and partly on our willingness to listen to the answers even when they are not the answers we expect or like," he said.

During the convocation, three newer faculty members signed a document stating they will "teach in accordance with and not contrary to the 1963 Baptist Faith and Message statement." William B. Hair III, librarian; Dwight A. Honeycutt, professor of church history; and Michael D. Thompson, dean of students, all signed the document, a practice which the seminary has required of all faculty members since 1977. (BP)

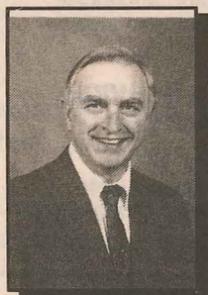
## Kentucky Baptist Pastor's Conference

### First Baptist Church, Paducah

1 p.m., November 12, 1990

Theme: "Divinely Called, Joyfully Serving"

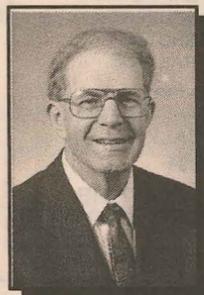
Hear the Great Preachers of our Time



Robert DeFoor



Wayne Dehoney



Roy Fish



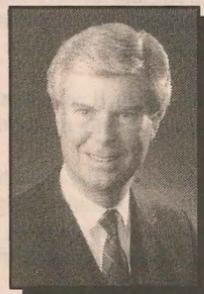
Willis Henson



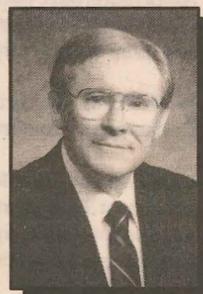
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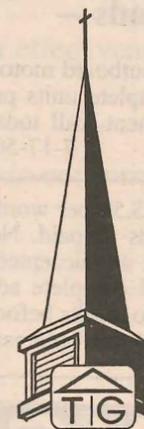
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**H. C. Chiles**  
Clear Creek Baptist Bible College  
Pineville, KY 40977

## sunday school lessons

LESSONS FOR NOV. 11, 1990

Life and Work Series

### Getting to know the Son

**John 1:35-39** John the Baptist had many disciples who assisted him in numerous ways. One day as he stood with two of them, the Lord Jesus passed by and John said, "Behold the Lamb of God!" What emotions must have stirred his soul as he bore this testimony to the person and work of Christ! He pointed to Christ as

the sin-bearer and the life-giver. When the two expressed their desire to become better acquainted with Christ, he said to them, "What seek ye?" Apparently he asked this question to test their motives. They gladly accepted his invitation, followed him to his abode and enjoyed fellowship with him through the night. Both of them became convinced he was the Messiah and became his disciples.

Andrew was a very humble man. He kept himself in the background and never sought to focus attention upon himself. He was consistent in his conduct. We do not know that he ever preached a sermon, but we do know that he did effective personal work.

When Andrew brought Peter face to face with Christ, the Master said to him, "Thou art Simon," thus describing what he was by nature a sinner, weak and vacillating. When he said, "Thou shalt be called Cephas," Christ described what Peter would become a saint, instructed, established and able to strengthen many other Christians.

**John 1:45-50** The next day Christ went into Galilee, searched for Philip, found him and said, "Follow me." Our Lord wanted the services of this patient and humble man, whom he knew would not be elated unduly by success or daunted by failure. Philip insisted that Nathaniel meet Christ and see for himself what manner of man he was. If we are to be effective witnesses for Christ, we must not await chance contacts with non-Christians, but we must take the initiative and seek out those who do not know Christ and tell them what he has done for us. Christ's followers are under obligation to share him with those who have not come to know him.

### International Series

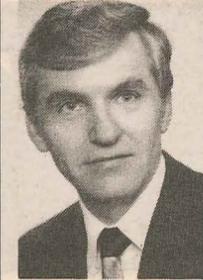
#### Jeremiah and Judah's leaders

For years God had been warning his people that, unless they ceased their rebellion against him by worshipping idols and refusing to obey him, he would permit their enemies to take them captive to foreign nations. In due time, God allowed Nebuchadnezzar to take Jehoiachin and the strongest and most competent of his subjects as captives. Sooner or later the judgment of God always falls upon a people because of their ungodliness.

**Jer. 26:1-6** The setting of this passage is in the early part of the reign of Jehoiakim. God commanded Jeremiah to stand in the courts of the temple, evidently during one of the annual festivals, and proclaim to the people the message which he gave to the prophet. God wanted the people to be given an opportunity to repent. After they were brought face to face with the alternatives of repentance or judgment, should Jeremiah's listeners refuse to heed God's message and continue their willful course, desolation would follow.

Jeremiah did as God commanded him and the people heard his message of warning, but rejected it. But Jeremiah was undismayed. As the prophet of God, Jeremiah denounced sin and warned the people that punishment for their wrongdoing was inevitable.

**Jer. 26:12-16** Both political and religious leaders resented Jeremiah's prediction concerning the destruction of the temple and Jerusalem. They wanted to convict Jeremiah for treason, but God encouraged him with assurance of deliverance from his enemies.



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

## homes for children

### We've never done that before

It is my guess that Dr. George C. Lorimor, pastor of the Walnut Street Baptist Church in Louisville 1862 to 1868, heard those words many times. As C. Ford Duesner notes in Baptist Child Care in Kentucky, he "pled the cause of orphan children and urged his church and the other Baptists of the city to provide a home for those whom they might help."

He was pleading for something that Baptists had never done before. At the end of the Civil War, the streets of Louisville and other cities of Kentucky were filled with homeless children and something needed to be done.

When he left Walnut Street in 1868, he may have been somewhat discouraged about the prospects for a children's home. He had been able to organize "The Orphan's Aid Society," a group of ladies who took every occasion to let the men of the congregation know of the needs of children and their dream of establishing a home, but no orphanage had been started.

In 1869, however, thanks to his pioneering work, the Louisville Baptist Orphans Home was begun.

The home broke new ground for Baptists, for it was another three years before Georgia Baptists followed the lead of Kentucky Baptists and began a children's home.

That movement spread throughout the denomination. Today on any given day, 5,600 children are in the care of Baptist children's homes. Nationwide, hundreds of thousands of children have found hope, love and the knowledge of the greatest gift of all through these ministries.

I am reminded of Paul's words in I Corinthians 3:6, "I planted the seed, Apollos watered it and God made it grow." Dr. Lorimor planted a seed a long time ago. He wasn't even at the church when the seed began to grow, but without his idea, his vision and his dogged leadership, how long would it have been before Baptists would have undertaken such an important work?

We need to stimulate possibility thinking and encourage those with vision around us. There are a lot of Dr. Lorimors among us who have a vision of God's kingdom for tomorrow.



**Barkley Moore**  
President  
Oneida Baptist Institute  
Oneida, KY 40972

## oneida journal

### 80 Souls Won

As I wrote in last week's column, more than 80 young people have accepted the Lord in recent weeks at Oneida. They have followed him in believer's baptism. Every day is soul-winning time at OBI as we worship our Lord in daily services. Sharing Christ at least once every 24 hours in worship, with every student and teacher attending, is one of the precious privileges of the Oneida experience.

Let me share more about the situations that brought these boys and girls to our campus. Spiritual battles have been won and each defeat has been transformed into eternal victory!

"Our girl is the youngest of five and the only one left at home. She is lonely and we parents are getting older. She is not happy in her home school because she wants to be challenged. Our pastor

recommends Oneida."

"Needs removed from present friends and environment. His father died several years ago."...

"Some Jewish background, very social and loves people, just no direction." That was a few months ago. Now this precious one has found direction in Christ, the only Way.

"Mother works all day and no one to supervise, lots of potential."

"A good boy but very strong-willed. We contacted Oneida two years ago, but his father was reluctant to see him leave home then."

"Boy wants to come. Mother having attended a Christian boarding school herself wants him to. The parents are together."

"The girl needs individual attention like so many other young people. Her father is a dentist, but she lived with her mother."

"His father is a college professor. The mother is a professional writer and has to travel a lot. Much of the time he lives with his grandmother in another state. The boy does not smoke or use drugs."

"Outgoing and delightful, but doesn't accept house rules with his stepmom."

"The boy is bright and is exhibiting great effort to improve his decision making and interpersonal skills."

An only child, doing very badly in school, friendly and outgoing ... previously in a Catholic school, now making straight A's at Oneida ... mother died 12 years ago, was adopted, heard of OBI from home church ... "very unmotivated in school work, moved a lot since divorce, needs structure" ... "is an Eagle Scout but needs more motivation for school work" ... "gentle and kind, polite, but needs to develop better study skills" ... "mother is Korean, father American, only girl, father died in 1980" and "boys are good boys and I want to keep them

that way and that is why I am sending them to Oneida where their sister graduated five years ago."

An only child, she is interested in most sports, band and choir. She heard about Oneida from several former students ... Son of the president of a manufacturing company in a distant state, Oneida was recommended to them by the pilot father of a young man who entered Oneida in the sixth grade and graduated from high school here seven years later.

"The brother and sister need role models to grow with. Mom works all the time." Oneida was recommended to this family by a public school bus driver.

Born in Vietnam, this girl came with her refugee parents to the opportunities of America. Fleeing their homeland at the end of the war, her hardworking parents are very prosperous today. They are Buddhist, but their daughter has accepted Christ. The father has given his blessing. His daughter is hardworking and has a good personality.

Oldest of four, all girls, she needs what OBI has to offer ... boy without a father needs Christian male influence and more supervision ... seventh grader, failing but capable ... parents divorced, each remarried, their child is not happy in either home. The parents wanted a Christian school and the boy chose Oneida.

"This boy needs to learn responsibility. He has great potential. He has lived in eight states and many moves within state during and after parents were divorced. He needs a home as well as a school, and Oneida is both."

These needs brought each of the young people to us. We did not turn any of them away even though many came with little or no money. It was an act of faith and love to take each. Our great God has blessed the effort and the Holy Spirit led each to Jesus.

*Tender mercies...  
are over all His works...  
Psalm 145:9*



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# Baptists face increasing violence from radical Hindus

by Michael Chute

Christians in eastern India have reported violent attacks on church workers and buildings in a fresh round of religious persecution by radical Hindus.

However, Christian leaders said rumors that an evangelist was beheaded are unfounded.

Many of the 280 Baptist churches in the Khond Hills near Bhubaneswar, in the state of Orissa, have come under increasingly violent attacks in recent months from the radical Hindu group called Rastriya Sebek Sayand Sangha (RSS). RSS instigators have beaten church workers and burned churches, many of them Baptist. Also, local Hindu

"One was shot and the other was hacked but they were not killed," said Daniel James, secretary of the Orissa Baptist Evangelistic Crusade, which works with churches in the Khond Hills.

Earlier, a mob of fanatical Hindus assaulted two Baptist leaders, Sushanta Naik and Paul Pradhan. Naik is an evangelist working in the region and Pradhan is secretary of the Khond Hills Baptist Church Union.

"They went to see about a church that was destroyed," said Patra. "When they were returning through another village a large group of Hindus surrounded their motorcycle and attacked them. They wanted to kill them but they somehow escaped.

years his group would drive all Christians out of the Khond Hills. However, Baptist work continues to grow in the area; 500 new believers are baptized every year.

"Our people have taken that challenge," said James. "They (Christians) say that by

the year 2000 we'll win all of the Khond Hills to the Lord."

Baptist leaders said Hindus in northeast India fear Orissa will become like Nagaland, an Indian state that registers a 95 percent Christian population. (BP)

*Many of the 280 Baptist churches ... have come under increasingly violent attacks in recent months. ...*

authorities have imprisoned some Baptists for their Christian beliefs.

Southern Baptist funds recently replaced roofs of a number of Baptist churches burned in the attacks. Southern Baptists also provide matching grants to help fund church planters working in the Khond Hills.

"We are now looking at putting in windows and doors" of the churches, said Satyananda Patra, vice president of the Baptist Union of India.

The RSS religious/political organization vows to oust all Christians and Muslims from India. It insists the country belongs only to Hindus, although about 100 million Muslims and 26 million Christians live throughout India.

Recently two church leaders, Srikand Digal and Simon Nayak, were attacked while doing evangelistic work in a Khond Hills village.

God spared these lives."

The motorcycle, also donated by Southern Baptists, was badly damaged.

Hindu persecution of Christians in Orissa state began in 1970 when RSS radicals burned Barhampur Baptist Church. After protests from Christians around the world, the Indian government rebuilt it. But violence began again two years ago when Hindus burned 15 Protestant and Catholic churches in Orissa.

The latest violence began after RSS leader Laxman Saraswati exhorted followers to put Hindu gods on carts and push them through village streets.

Eyewitnesses said Christians were dragged from their homes and told to bow down and worship the idols. When they refused the Hindus beat them, then destroyed their houses and churches.

Saraswati reportedly said that in two

## Hindus, Muslims fight over temple

by Michael Chute

Increasing tensions between Hindus and Muslims threaten to erupt into religious war in India, even as the government has acquired a disputed temple site in a last-minute bid to head off confrontation.

Hindus consider Ayodhya, the temple site in Uttar Pradesh state, as the birthplace of Lord Rama, a mythological hero they believe is an incarnation of their god Vishnu. They contend that 450 years ago Muslims destroyed the Ram Janmabhoomi temple on the site, a popular place of Hindu pilgrimage, and built the present-day Babri Masjid mosque there.

Hindu fundamentalists set a deadline for Muslims to vacate the disputed temple land. But on that date, Hindus pledged to destroy the mosque and rebuild the Ram Janmabhoomi temple. The government not only acquired the land, which was being legally disputed before the Allahabad high court, but shifted the case to India's Supreme Court for "expeditious disposal." The government action proposed a "status quo" for the disputed site and also took over land adjoining the area.

But both Hindu and Muslim communities contend the controversy has not been solved. The government's decision is not supported by the Vishwa Hindu Parishad (VHP), the Hindu nationalist Bharatiya

Janata Party (BJP), or the Muslim's All-India Babri Masjid Action Committee.

BJP leaders insist other Indian political parties oppose construction of the Hindu temple because they want to retain Muslim votes. They charge Hindus have been denied their rights and should fight against appeasement of Indian minorities.

Indian historian Bipin Chandra alleges the Ayodhya temple dispute was "deliberately searched out as an issue to marry religion and communalism and rouse the masses. Communalism (a struggle for ethnic and religious supremacy) has entered the bloodstream of the Indian people ... but we do not need instant diagnosis by quacks. We need farsightedness and tolerance."

BJP Vice President Sikandar Bakht insists the political organization doesn't want to demolish the existing Muslim mosque but to "respectfully" shift it to another site. He said such a plan doesn't violate Islamic principles, citing numerous examples of mosques being shifted in Saudi Arabia, Egypt, Turkey and most recently in Pakistan.

BJP President L.K. Advani also claims that no Muslim rituals had been offered at the Ayodhya mosque since 1936 and that Hindu idols placed there in 1949 have been worshipped since that time. For all practical purposes, he asserted, the site was not a mosque at all, but a Hindu temple. (BP)

# Christians, Muslims agree on job plan for lower castes

by Michael Chute

Christian and Muslim groups in India are urging the government to implement a plan to reserve jobs for "backward" classes as communal violence sweeps the country.

A proposal submitted by the government's Mandal Commission calls for reserving 27 percent of government jobs for India's lowest castes. Castes are separate social classes in Indian-Hindu tradition. The plan reserves another 7.5 percent of government jobs for tribal people.

Opponents say the plan takes jobs away from "forward" castes at a time when India's unemployment rate runs nearly 40 percent overall but 61 percent among university graduates. The government employs about 10 percent of India's work force, making it the country's largest employer.

In an emotional televised speech, Indian Prime Minister V.P. Singh reiterated his resolve to implement the Mandal Commission recommendations.

"I wish to make it clear," he said, "that should a situation arise in which I have to choose between a cause that I believe in so intensely, and my chair, I will not hesitate for an instant to choose the former."

However, the Indian Supreme Court ordered a stay on implementing the report after anti-Mandal demonstrations throughout India turned violent and many cities were put under curfew.

Many religious groups favor the proposal. In Karnataka state, a group called the Scheduled Castes Christian Sangha urged the Indian government to immediately implement the Mandal Commission report. Along with the Backward and Minorities

Federation, the group's members fasted in front of the Mahatma Gandhi statue in Bangalore to demonstrate support for the Mandal recommendations.

Muslims in Kerala state also urged implementation of the government's "reservation" proposal. The Committee on the Indian Union Muslim League said the plan was needed "to uplift the backward communities," according to a United News of India report.

The Mandal Commission recommends reserving 2 percent of all government jobs for Christians.

"Two percent of Indians are Christians, so a 2 percent job reservation is very justified," said Ajoy Saha, a Christian special adviser to West Bengal's labor minister. He has traveled to more than 50 Bengali cities encouraging Christians to support the commission's report.

Saha added that Christians actually stand to gain about 3 percent of Indian government jobs, since many Christians come from tribal groups already included in the Scheduled Castes ("backward communities") list.

In a related development, Christians throughout India have petitioned the government to amend the constitution to include Christians in the Scheduled Castes list. Christians also want to see state constitutions amended to guarantee them rights afforded to the Scheduled Castes.

"We demand that our political rights and equality of opportunity and our share of the national wealth be ensured by equating and including us in the Scheduled Castes list," said Christian leader A.D. Balthazar Reyhan in Bangalore.

Christians contend that privileges of the Scheduled Castes—to which many belonged as Hindus before they became Christians—should be available to them even if they change faiths. Hindus who convert to other religions such as Buddhism, Jainism or Sikhism retain these benefits.

"When someone from the Scheduled Caste embraces Christianity, the benefit previously available to that person is not available to the Christian," explained P.P. Williams, a Christian and secretary of state for Andhra Pradesh. "Once you accept Christianity you are on par with the rest of the forward communities."

The government offers no job reservation for members of the forward castes. These people must compete for government jobs in the open market.

In September more than 200,000 Christians signed a petition requesting the government to list them with the Scheduled Caste, granting benefits available to their counterparts in Hinduism. Christians claim that no difference exists socially and economically between themselves and Hindus; only their religion is different.

Christians said the government reacted favorably to their demands, until furor over the Mandal Commission put moves for a constitutional amendment on hold.

But not all Christians want the special privileges, said Lloyd Raine, pastor of Carey Baptist Church in Calcutta. "In 1947, when independence came, the government asked Christians what they wanted and they said they didn't want anything, just freedom to be Christians," he said.

Christian leaders at that time reportedly felt inclusion among the Scheduled Castes

would promote the caste system, which they believed was wrong.

"The theory was that Christians would look after their own people so the government doesn't need to give them rights," Raine added. "But it hasn't always worked out that way because many of the Christians are very poor."

The Mandal Commission's report has refocused public attention on India's traditional caste system. Adherence to the rigid structure had begun to relax in recent years, but now Indians are divided into two camps—usually by caste background—over the issue of reserving government jobs.

"In the schools there's a polarization that was not there before," said Williams. "Everybody is identified by the caste."

In recent weeks more than 100 high school and college students have committed suicide to protest the job reservation plan. Most set themselves on fire. Others have died after taking poison or hanging themselves.

More than 80 people have died in communal fighting throughout India as "anti-reservationists" have called for strikes in India's major cities. In Delhi, a 14-year-old girl was set afire and burned to death by two older youths in her school.

In addition, 60 people were killed and another 50 injured in the Oct. 9 firebombing of a passenger train outside Hyderabad. Witnesses said youths claiming to be Naxalites, a group associated with the People's War Group, taunted passengers and challenged them to support the Mandal Commission before dousing the crowded railroad car with gasoline and jumping from the flaming compartment. (BP)



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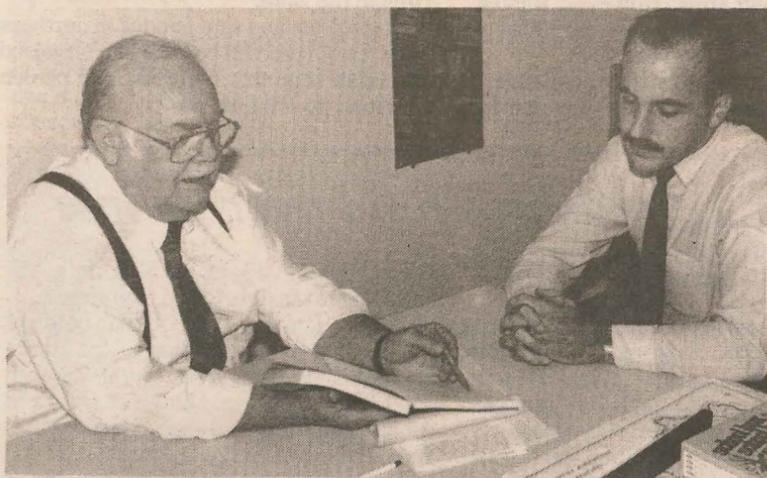
Pineville, Kentucky

Dr. Bill D. Whittaker, President



*Mrs. Georgia Mink, a lifelong resident of Bell County, graciously volunteers her time and experience tutoring students.*

*A graduate of Eastern KY University, she retired from the Bell County school system in 1982, and is an active member of First Baptist Church, Pineville.*



*George Sleeker (left), a retired school teach from Michigan, has taught at Oneida Baptist Institute. A native of Arkansas, he received the Purple Heart in WWII. Sleeker earned the BS from Western State College of Colorado; BD, Southwestern Baptist Theological Seminary, and a MA from Eastern Michigan University.*

*Sleeker tutors students, teaches English and Old Testament. He is an active member of East Cumberland Avenue Baptist Church.*

**Volunteers at Clear Creek provide many hours of unselfish loving service to our campus family.**



### SEVERNS VALLEY BAPTIST BUILDERS

*Baptist Brotherhood from the Severns Valley Baptist Church visit Clear Creek annually. While they were here, they remodeled an office, hung paneling in professors' offices, worked on the prayer chapel and built an office for the campus operations department.*

*These dedicated builders include: Jerome Lawson, Wesley Daugherty, Wayen Hayes, Franklin Janes, Delmer Babb, Effrim Duwall, Ted McEvers, Jerry Gamble.*



*Mrs. Barbara Sleeker (left), a native of Paducah, taught thirty-three years in several different school systems. She was the first Queen Regent of West Union Association.*

*Mrs. Sleeker received the BS degree from Murray State University and MA from Eastern Michigan University.*

*Mrs. Sleeker tutors students, teaches math and Christian stewardship. She is an active member of East Cumberland Avenue Baptist Church.*



### COTTAGES REPAIRED

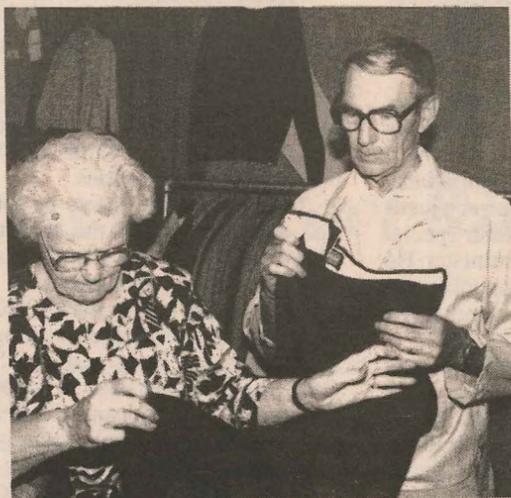
*Ten men from Little Bethel Association in Western Kentucky, spent five days on campus roofing student cottages on Bear Trail and Holly Hill. Assisting in the project were Ken Bolin, chairman of the missionary development committee; Paul Shaffer, brotherhood president; John Ashby, director of missions; Bill Gross, Norman Parker, Harlan Loggins, C. J. Moore, Jack Ford, Carroll Kelly and John Morrell.*



### THRIFT STORE VOLUNTEERS

*Mrs. Loretta Pfoff (left), tirelessly gives of her time in our thrift store. She is the wife of Dr. Bill Pfoff, professor of general education and Bible exposition.*

*Pineville residents Mrs. Helen Hamilton and Ray Williams also volunteer their time. The thrift store volunteers attend First Baptist Church, Pineville.*



**VOLUNTEERS MAKE A DIFFERENCE**