

Mideast workers remain, watch warclouds

by Mike Creswell

Most Southern Baptist workers in the Middle East remained at their posts last week. But they were keeping bags packed, and some were preparing to leave as the Jan. 15 United Nations deadline for Iraq's withdrawal from Kuwait neared.

In some areas, workers face the awful choice of whether to risk staying and ministering during a war that might or might not come. In other areas, life goes on much as usual.

Many Southern Baptist representatives in the region would find leaving difficult even if they wanted to, since planes out of some areas are booked for weeks.

"People here are pretty stressed out," said Southern Baptist worker Arylis Milligan in Amman, Jordan.

Some workers assigned to Jordan are in the United States for medical leave or furlough. But eight workers and five children intend to stay on for now.

The workers have secured entry visas for Syria as a last-ditch evacuation outlet and have stockpiled food and water.

Little anti-American sentiment has been expressed in Jordan, and a newspaper assured foreigners they would be protected.

Baptist personnel in the West Bank and Gaza have faced a much tenser situation, as Palestinians supporting Iraq have stepped up their fight—called the Intifada—against Israeli occupation.

The 21 Southern Baptist personnel in Gaza are assigned to work with a nursing school that now has 14 students.

Scrawled on the side of the hospital there are the Arabic words, "Death to America." Workers Karl and Thelma Weathers can see the sign from their front porch.

Workers' suitcases are packed for an overland departure if war breaks out. In Gaza, rioting might be more hazardous than war.

On the West Bank, also a site of clashes between Palestinians and Israelis, Baptist workers have been threatened.

In Israel itself, preparations include stockpiling food and water and keeping gas masks in case of an Iraqi poison-gas attack, said Martha Hocutt in Ra'anna.

Dale Thorne, who directs Southern Baptist work in the Middle East and north Africa from Cyprus, said he is "keeping in close contact by telephone."

He learned some Baptist workers and

families were to leave Israel by boat Jan. 13 and arrive in Cyprus the next day. Others are considering or preparing to leave Israel, Gaza and the West Bank.

In Bahrain, Baptist worker Margaret McPherson was planning to return to the United States when she could get a plane seat. Worker Peggy Littlejohn and her children returned earlier. Her husband, Don, will remain in Bahrain for now.

In Egypt, Southern Baptist representative Mike Edens said he has seen no big outpouring of anti-American sentiment, despite a very conservative Muslim mood.

In Yeman, work continues at the hospital at Ibb, staffed by 27 Southern Baptist workers despite withdrawal by 90 percent of Westerners.

"We all have exit visas and always have stuff ready for a quick exit, but you can't just go off and leave a hospital," said pharmacist Hugh Provost. "You can't leave sick people."

In another Mideast matter, the Southern Baptist Home Mission Board announced it is sending 1,000 copies of the "Survival Kit for New Christians" to chaplains serving in Operation Desert Shield.

The book is chaplains' most-requested item, said the HMB's Lew Burnett. (BP)



NEW HEADDRESS—U.S. Army Pvt. Oliver Scott-Wilson tries on a Saudi ghutra and agal with the help of a local shopkeeper. The possibility of war in the region has led Christians worldwide to renewed prayer for peace. (Photo by RNS/Reuters)

Cooperative Program committee begins study

by Marv Knox, Editor

The special committee created to study the Cooperative Program has started its investigation, called for Kentucky Baptists' ideas and elected officers.

The Cooperative Program is Kentucky and Southern Baptists' unified budget. It finances missions, evangelism, education and other ministries across the state and around the globe.

The 15-member CP study committee held its organizational meeting at the Kentucky Baptist Building in Middletown Jan. 8.

Officers elected by the committee are Eugene Siler, a judge and member of First Baptist Church of Williamsburg, chair; Greg Earwood, pastor of First Baptist Church of Murray, vice chair; and Don Mantooh, pastor of First Baptist Church of Morehead, recording secretary.

Committee members studied 17 documents related to the CP. The documents

particularly focused on the Kentucky Baptist Convention's relationship to the unified budget.

The committee also voted to ask Kentucky Baptists for their opinions regarding the CP.

Responses should be sent to The Hon. Eugene Siler, c/o Kentucky Baptist Convention, P.O. Box 43433, Middletown, Ky. 40253-0433. The deadline for submitting comments is Feb. 28.

KBC messengers created the committee at their annual meeting last November. Bill Messer, convention president at the time and pastor of First Baptist Church of Ashland, originated the idea and appointed the committee's members.

Messer proposed the committee as a means of creating "a place for all Kentucky Baptists," he said last fall.

The Southern Baptist Convention's 12-year-old theological/political controversy has engulfed the CP budgeting process and spread into Kentucky, he noted.

Some moderates, including Kentuckians, have said they feel excluded from meaningful participation in the SBC decision-making process, now controlled by conservatives. Consequently, some of them have sought ways to contribute to cooperative ministries without sending their money through the SBC Executive Committee.

The CP's chain of ministry support begins with members of local churches, who give to their church budgets. The churches pass a portion of their budgets on to state conventions, and the conventions pass a portion of their receipts on to the Executive Committee for distribution to SBC organizations.

The KBC currently keeps 61.25 percent of undesignated receipts for Kentucky causes and passes 38.75 percent of those receipts on to SBC causes.

The issue of participating in the CP and convention life is more complicated in Kentucky than in some other states, since

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Evangelists, churches set for Harvest Weekend

by Marv Knox, Editor

Kentucky Baptists are preparing for a mid-winter harvest.

Churches and vocational evangelists pray they will reap new Christians during Harvest Weekend, Feb. 23-24 in the Elizabethtown area.

Harvest Weekend is a simultaneous revival campaign scheduled for Severns Valley Baptist Association, announced Bill Jagers, director of the Kentucky Baptist office for evangelism.

The Harvest Weekend emphasis will coincide with the annual Kentucky Baptist Evangelism Conference, to be held Feb. 25-26 at Severns Valley Baptist Church in Elizabethtown.

"This is something new we are starting—revivals the weekend before the Evangelism Conference, held in the host association, using vocational evangelists," Jagers said.

The campaign began last Sunday, with Soul-Winning Commitment Day in the 14

participating churches, he reported.

Preparation will continue Jan. 26, with a three-hour witness-training session for teenagers and adults. It will be led by Jagers and Billy Compton, associate director of the evangelism office.

A banquet will launch Harvest Weekend Feb. 22. Participants will include pastors and wives, evangelists and wives, the associational evangelism council, state evangelism leaders and directors of missions, Jagers said.

The two-day harvest will include two components, he added. Revival services will be supplemented by door-to-door visitation. Trained visitors will knock on doors from 10 a.m. to 3 p.m. Saturday, Feb. 23, and from 2 p.m. to 4 p.m. Sunday, Feb. 24. They will use a religious opinion survey tract to aid them.

"Our purpose is to try to reach some lives for the Lord," Jagers said.

"We also want to get some prospects for Sunday school classes, to get the religious opinion of the communities and to get

vocational evangelists in the churches and allow them to get better acquainted with the pastors."

Participating churches and the vocational evangelists who will lead them are Barren Run, Hodgenville, Jim Powell of Henderson; First, Hodgenville, Arnold Turner Jr. of Prestonsburg; Franklin Crossroads, Cecilia, L.C. Gray of Owensboro and Ron Wilburn of Lexington; Mill Creek, Radcliff, Joe Mobley of London; Red Hill, Vine Grove, Burton Cosby of Mt. Washington; Rineyville, Rineyville, Keith and Cynthia Winfree of Louisville.

Also eight churches from Elizabethtown: Blue Ball, James Cavender of Louisville; Central Avenue, Ted Richardson of La-Grange; Heavenbound, Curtis McGehee of Greenville and David Oliver of Princeton; Northside, David Cobb of Louisville; Round Top, Ray Wilson Sr. of Williamsburg; Tunnel Hill, Donald Garrison of West Paducah; Unity Chapel, Steve Hardy of Cadiz; and Youngers Creek, Charlie Flener of Louisville.

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Graham appearance electrifies WMU

by Susan Todd

The surprise appearance by former Kuwaiti hostage Maurice Graham was the "electrifying moment" of the Southern Baptist Woman's Missionary Union executive board meeting Jan. 7-9.

During the Southern Baptist Foreign Mission Board report, FMB President R. Keith Parks noted WMU members nationwide had prayed for the release of Graham, a Southern Baptist representative who had been held hostage in the U.S. Embassy.

"We felt it would be appropriate for you to be the first to hear from him and for you to see the answer to your prayers," Parks said, introducing Graham to a sea of teary eyes.

"This is not easy for me," said Graham. "I am still dealing with my grief."

Kuwaiti Christians he left behind are the "real heroes," he said, pleading for prayers on their behalf.

Graham also urged prayer for missionaries elsewhere who face violence daily.

Parks and Dellanna O'Brien, the WMU's national executive director, also issued a

joint prayer for the Persian Gulf crisis.

It states: "The magnitude of the Persian Gulf crisis and the potential for devastating consequences upon the entire globe lead us to urgently plead with every Southern Baptist congregation to bow before the Lord, praying fervently for a peaceful solution to this enormous crisis. ... God does answer prayer."

In other business, WMU leaders approved a recommendation on coeducational missions opportunities that:

- Affirms the concept of coed missions education options for youth.

- Invites the Southern Baptist Brotherhood Commission to consider with WMU options for coed missions education for youth.

- Directs O'Brien to present a full status report to the June 1991 meeting of the WMU executive board.

- Authorizes WMU to produce and offer interim coed missions education materials.

Another recommendation authorized consideration of coed missions education for all age levels.

The board also approved a "white pa-

per" defining WMU's stance on promoting cooperative missions giving.

The board voted last September to "affirm the right of individuals, churches and state conventions to choose other plans for cooperative missions giving." That vote prompted questions regarding WMU's continued promotion of cooperative giving.

The paper states: "WMU, SBC, will refer only to the primary SBC channels for cooperative missions giving (Cooperative Program, Lottie Moon Christmas Offering for foreign missions, Annie Armstrong Easter Offering for home missions, and world hunger and disaster relief funds through the mission boards), state missions giving and associational missions giving without reference to alternative plans.

"However, careful attention will be given to the tone and spirit of communication about these channels. The intent is to affirm the traditional channels of financial mission support without being negative about other plans for cooperative missions giving by individuals, churches or state conventions." (BP)

Elder's status focus of trustees Jan. 17

by Linda Lawson

A meeting of the 90-member board of trustees of the Southern Baptist Sunday School Board has been called for Thursday, Jan. 17, in Nashville "for the purpose of evaluating and responding to the performance" of President Lloyd Elder.

The general administration committee which has been reviewing Elder's performance will meet at 10 a.m. Thursday, Jan. 17. The full board will convene at 7 p.m. and, if needed, Friday at 9 a.m. The called meeting comes 17 days before a regularly scheduled meeting of the board Feb. 4-6 in Nashville.

Bill Anderson, chairman of trustees and pastor of Calvary Baptist Church of Clearwater, Fla., said Jan. 12 the meeting was called after he received written petitions from more than 20 trustees.

Anderson said a five-member workgroup of the general administration committee met in Nashville Dec. 13 to review Elder's performance as president.

"We discussed at length some issues that have arisen, particularly the McBeth book," said Anderson. The administration of the board withdrew before publication a centennial history of the Sunday School Board written by Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas, after a committee of trustees reviewed the manuscript in August 1990. The trustee committee voted unanimously to "counsel the administration not to proceed with the publishing of the book."

Anderson said the 17-member general administration committee met Jan. 4 to consider the report of the workgroup. He declined comment on whether the committee has asked Elder to resign or retire.

"The committee discussed with Lloyd all kinds of options related to what many consider an impasse in leadership at the board," said Anderson. "The committee is still discussing ... all kinds of options."

In August 1989, a motion to fire Elder was discussed for more than one hour in an open session before the motion was withdrawn. (BP)

Counting change adds up to HMB record

by Mark Wingfield

The number of missionaries serving through the Southern Baptist Home Mission Board reached an all-time high of 4,573 in 1990.

That compares to 3,808 home missionaries serving at the end of 1989.

The increase is due to the addition of Mission Service Corps volunteers to the count. MSC workers raise their own support to serve where funding is not available.

The final 1990 count included 833 MSC volunteers and 3,740 appointed and approved personnel as counted previously.

The board now counts missionaries in four categories: appointed, approved, MSC and state administrative personnel.

Unlike foreign missionaries, almost all home missionaries are appointed jointly by the HMB and state conventions. The typi-

cal process for becoming a missionary begins with a local church or association, moves through review and approval by the state convention and then comes to the board. Only 2.4 percent of home missionaries are paid directly by the board.

Appointed missionaries typically are those considered career or long-term missionaries. The category includes those with titles missionary, missionary associate, apprentice and US-2. These missionaries are interviewed by HMB staff and appointed by HMB trustees.

At the end of 1990, 1,665 people were counted as appointed missionaries. That represented 36.4 percent of the total home missions force.

Approved missions personnel are individuals approved for a limited amount of time. They usually receive a salary supple-

ment from the board while they start churches and bring them to self-support or while they are involved in specific projects.

The category includes those called mission pastors or language pastors and others receiving what the board calls field pastoral assistance. Approved personnel are interviewed by associational and state convention representatives and do not go through a formal interview, orientation or commissioning with the board. The 1,976 approved personnel accounted for 43.2 percent of the 1990 missionary count.

State administrative personnel comprise the smallest category, including 99 people, or 2.2 percent of the total count. These missionaries direct the work of board programs in state conventions and fellowships which could not otherwise provide such leadership. (BP)

CP study committee begins work, seeks Kentuckians' ideas

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the Kentucky convention's CP policies are more strict than most.

For example, churches' monetary qualifications for messengers to the KBC annual meeting are based upon undesignated contributions to the national CP. Consequently, gifts to KBC causes, no matter how large, would qualify Kentucky Baptist churches for only two of a possible 10 messengers to the annual meeting unless those churches qualified under a size-of-membership provision.

Also, the formula for state convention contributions to annuity accounts for some church staff members involves undesignated church CP gifts.

The recommendation to establish a committee to study Kentucky's relationship to the CP represented an attempt to keep Kentuckians from fighting over the budget, Messer said.

But despite prior approval by the KBC executive board and its administrative committee, messengers did argue over the proposal.

Opponents said creation of the committee would acknowledge the program needs to be changed, when it does not. Supporters said concerns about the budget and Kentucky's relationship to it need to be heard.

The proposal passed by a 19-vote margin, 904 to 885.

During their meeting last week, Messer

Study committee invites opinions

The Cooperative Program study committee prayerfully requests that Kentucky Baptists share their opinions, including specific proposals, concerning how the Kentucky Baptist Convention receives and qualifies Cooperative Program funds. (See constitution of the KBC, article III, on messengers to the KBC.)

Responses should be received by February 28 and mailed to The Hon. Eugene Siler, c/o Kentucky Baptist Convention, P.O. 43433, Middletown, KY 40253-0433.

outlined the committee members' responsibilities: "We are open to consider recommendations for change, and no change. We may recommend changes, recommend no changes or ask for more time." The committee is to report to the KBC annual meeting in November.

KBC business division Director Barry Allen walked the committee through 17 documents that define the KBC's relationship to the state/national unified budget and describe its history.

The KBC constitution currently dictates that churches qualify for one additional messenger above the first two "for each additional 250 members or for \$250 contributed to the Cooperative Program," Allen said. In that context, contributions must be undesignated to qualify as Cooperative Program gifts, he added.

The Cooperative Program was not used to qualify messengers to the KBC annual

meeting until 1980, he reported. Previously, additional messengers were awarded solely on the basis of church membership.

Numerous documents affirm the Kentucky convention's historic support for the CP, he noted.

One of the most recent statements, adopted by the KBC in 1989 following work of another study committee, said, "Allocating funds from the Cooperative Program for designated causes is the beginning of the demise of the Cooperative Program."

However, designated funds for convention causes once were considered CP funds, committee members learned from a 1927 quote by Austin Crouch, the first executive secretary of the SBC Executive Committee. "The Cooperative Program includes all distributable funds, all designated funds and all special offerings ...," Crouch wrote.

Committee members noted that no pro-

posals for change in the way the KBC "receives and qualifies" Cooperative Program funds are pending.

They voted unanimously to support publication of their request for input from Kentucky Baptists in the Western Recorder. They also voted to send letters to all KBC pastors or deacon chairs in the absence of a pastor, requesting their views on the issue.

The committee faces two primary issues, said William W. Marshall, the KBC's executive secretary-treasurer.

The first is how the convention defines Cooperative Program and designated funds, especially as it determines how many messengers churches may send to the annual meeting.

The second is how the convention determines the qualifications for providing matching annuity funds for church staff members.

After the meeting, Messer said the committee has charted the course he had in mind when he proposed its formation.

"It's done precisely what I envisioned," he said. "Among other things, this is a valve to let off steam. We can focus on our differences and talk about them here, iron them out and reach a compromise."

"We have a lot at stake," added Marshall. "Most Kentucky Baptists want to find a way to include as many of us as possible in our common endeavor. This committee is trying to find that way."

Seminary scholar helps revise Living Bible

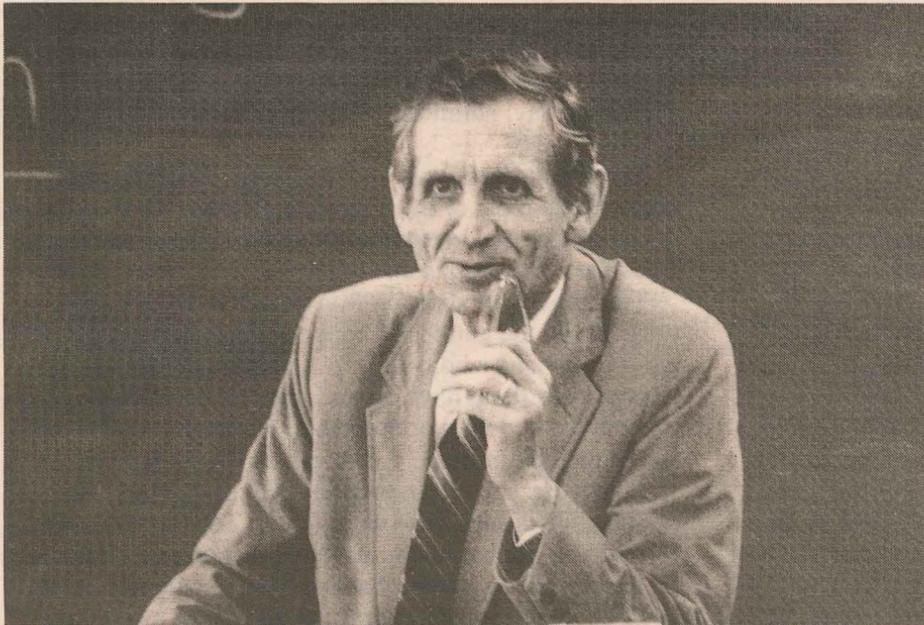
by Pat Cole

As a member of the team that is retranslating The Living Bible, Southern Baptist Theological Seminary professor Gerald Borchert approaches the task with a mixed view of the popular version of holy scripture.

Borchert, the T. Rupert and Lucille Coleman professor of New Testament interpretation at the Louisville school, likes The Living Bible's flowing style and easy readability. However, he disagrees with its rendition of several New Testament passages.

Borchert and other biblical scholars working on the project have an opportunity to make substantive changes to the translation. Their objective, he said, is to keep the paraphrased style of original translator Kenneth Taylor but strive to stay true to the Greek and Hebrew texts.

Borchert's assignment centers on the writings of the apostle Paul. He and two other scholars—each working independently—offer suggestions on passages where they may differ with the present Living Bible. The three then meet, discuss their proposed changes and reach a consensus. Their collective work goes to Taylor who critiques the style of the revised translation but not its meaning, Borchert said: "You will find that many, many people are buying The Living Bible and saying 'now I know what it (the scripture) means.' Our task is to say what it means in the style of



TO TELL THE TRUTH—Southern Baptist Theological Seminary professor Gerald Borchert of Louisville said he and other scholars revising The Living Bible hope to keep the original Living Bible's paraphrased style while striving to stay true to the Greek and Hebrew texts. (Photo by Tony Aja)

Kenneth Taylor."

Since Borchert had been "critiquing The Living Bible all of my academic life," he had some reluctance about joining the translation team. Yet he said he knew The Living Bible would continue to be popular because

churchgoers "like the way it reads." He said, "I finally came to the conclusion that if I can help the average person understand it (the Bible) then that, in addition to teaching students, is what my business is all about."

McKinney pastor meets supernatural force

partnership missions

by James H. Cox, Associate Editor

Does a single convert from a two-week overseas mission constitute grounds for euphoria?

Bob Bausum, pastor of McKinney Baptist Church in Lincoln County, believes it does.

On Bausum's final day visiting a small Brazilian town last November, a woman accepted Jesus as her savior when presented the gospel in her home. It was the high point of the brief mission trip.

His ability to speak German, which he learned during military service in Germany from 1977 to 1980, gave Bausum a decided edge as a witness to the village of Domingo

Martins, in Espirito Santo, Brazil. The area was populated by German immigrants during the 1800s, and—while Portuguese is spoken by virtually everyone—the culture, language and tradition of the residents' German-Pomeranian heritage still is practiced.

"These people could be considered one of the 'unreached people groups' found throughout the world," said Tony Gray, Southern Baptist missionary stationed in Vitoria, the capital of Espirito Santo.

A Baptist pastor recently was assigned to four mission points in the area, including a new one in Domingo Martins. Utilizing a partnership between Baptists in Kentucky and Espirito Santo, leaders made plans to assist the pastor in reaching unchurched people.

They sought a Kentuckian with the ability to communicate in English and German. When Bausum, 37, a Clear Creek Baptist Bible College graduate, volunteered, their

prayers were answered.

"It was uncanny," Bausum recalled. "At one point while there, I encountered a German dialect I had never heard before. But through a supernatural experience, the Lord performed a miracle, and I understood completely words I didn't even know."

Since returning to Kentucky, Bausum has continued to correspond with the pastor he supported in Domingo Martins. The Baptist mission now has eight members.

"There is no doubt that the seeds sown, the doors opened and the credibility given to Baptist work will help to bring forth great results in the future," Gray added.

The experience has had a profound effect on Bausum, too. The Lord taught him to be bold in his witnessing, and to reflect on God's goodness to him, he reported.

"Anyone who gets a chance to be a volunteer missionary should jump at it," he insisted. "It will be a life-changing experience."

Kentucky Cooperative Program drops 15.2% below budget pace

by Marv Knox, Editor

Kentucky Baptists' unified budget suffered its second consecutive monthly decline in December. Receipts fell 10.3 percent behind contributions for December 1989.

The Cooperative Program received \$1,188,122 last month, \$137,007 behind receipts for December a year ago.

December receipts brought the budget's year-to-date total to \$5,057,557 after four months of the fiscal year.

That amount is \$220,183—or 4.2 percent—below receipts for the first four months of the 1989-90 budget year.

The current U.S. inflation rate is 6.3 percent, according to the U.S. Bureau of Labor Statistics. Consequently, the buying power of the current budget is 10.5 percent below the buying power of the previous year's budget.

The budget remains even further behind its \$17,894,462 goal. It is \$907,264—or

15.2 percent—below the \$5.96 million needed to maintain budget goals for the first one-third of the fiscal year.

"This is the first time in my experience that we have had two back-to-back months with Cooperative Program receipts under receipts for the same months the previous year," noted William W. Marshall, executive secretary-treasurer of the Kentucky Baptist Convention. "This also is the deepest percentage behind budget that we have been at this point in recent years."

Several factors have contributed to the shortfall, said Marshall and Barry Allen, director of the KBC business division.

"We're back to the way the Sundays fall," Allen said. "The last Sunday of December was the 30th, and there was a holiday on Tuesday. But January started with a bang. Some of the money the churches sent for December didn't get to us until January."

Allen added, "That doesn't explain it all,

though." And Marshall noted, "At this point, we have no evidence that January will bring us back up to a safe level."

"There are economic factors in Kentucky," Allen said. "Those factors could get worse. That's not just a concern for the Cooperative Program, but for people all over the state."

"Add to that the possibility of war in the Middle East. This is a fragile time for all organizations, not just us."

"Consequently, business people in the churches are cautious, for their businesses as well as churches. Some people may be holding back. There's a general trend of caution on the part of individuals in churches and the churches themselves. Denominational organizations are going to feel that pretty quickly."

Designated giving—a fallout of the Southern Baptist Convention budget's place in the denominational giving—hasn't seemed to affect the Kentucky budget dra-

Taylor's primary goal in the original Living Bible was "to translate it for his children in order that they could understand what the Bible is all about," Borchert noted. The style of The Living Bible indicates that Taylor is a "fine literary figure," Borchert said. However, he added that Taylor's knowledge of Greek is "not the scholar's Greek" and some of the language's finer points cause him difficulty.

He also believes The Living Bible "tends to be very middle class, very Western and very American in its perspective." The Living Bible thus "communicates very well with most North Americans," he said. "The only problem is that it isn't always correct in the translation. What we face is, how can you maintain the integrity of the text and still communicate?"

The Living Bible's failure to communicate clearly the sufferings of the early church is an example of its American bias, Borchert said. "The early church was a suffering church and Americans don't want to suffer. I think that's (suffering) a very crucial

If I can help the average person understand it (the Bible) then that ... is what my business is all about.

aspect of the Bible. The Bible doesn't promise you that it will all go happily ever after. The Bible tells you that you may have to suffer and you may even have to die for Jesus and there is not enough of that in The Living Bible."

The paraphrased style of The Living Bible gives the translators great freedom to communicate the meaning of the biblical text, he said. Yet, Borchert cautioned that such latitude also opens the door for translators to insert their sociological and cultural context.

The translators are mostly people who have criticized portions of the original Living Bible, said Borchert, adding they represent a variety of theological perspectives. He described the translators as "conservative scholars who have a high view of scripture and bring rigid."

Borchert said The Living Bible will never be a substitute for a knowledge of biblical languages nor will it even be a substitute for English translations that more closely follow the Greek and Hebrew texts. Still, he maintained that if the translators "can achieve a closeness to the meaning we have accomplished something." (BP)

matically, Allen said. "We have not experienced a significant amount of designated funds for the convention," he noted.

The fiscal year still is too young to provide an accurate indicator of how the 1990-91 budget will turn out.

"It's early yet," Marshall said. "The budget year of most Kentucky churches runs from January through December. We won't get a good fix on the budget years of Kentucky churches until after the first quarter."

February receipts also will provide a good benchmark, Allen added, noting that will be the halfway mark of the current budget.

"Obviously, we must wait and see," Marshall said. "Since the January receipts in 1990 were the highest of last year (\$1,754,055), it would take a \$2.5 million month this January to get us out of the hole we're in. There is really little likelihood of this kind of record being set."

Let's work together to promote sanctity of life

editorial

Marv Knox

What's worse: to be conceived but never born, to be born unwanted into an uncaring world or to be forced to bear a child conceived in violence and hate?

The question oversimplifies. But how Southern Baptists answer fairly indicates where they stand on abortion.

The vast majority of us are not "pro-choice." We never adopted a resolution declaring abortion to be merely a private issue. Beyond that, however, we differ.

Some of us, who carry the belief that life begins at conception to its logical conclusion, say abortion should be illegal. Rape and incest, as horrendous as they may be, are compounded by abortion. Severe fetal deformity, an overwhelming tragedy, does not give parents and doctors the right to "play God" and abort non-perfect babies. The most-strict adherents of this position also declare abortion unacceptable to save the life of a mother.

Advocates of this stance call themselves "pro-life." They focus on the life of the "pre-born baby." Their love for these unborn children fuels their passion.

Others among us—including many who acknowledge the logic of their more conservative brothers and sisters' position—say the issue is too complex for straight-line answers.

They agree all abortions are tragic. But the world is full

of tragedies, including rape and incest. They say Christians need to show compassion to the victims. Some also point to the tragedy of profound illness and severe deformity. Sometimes people must choose the lesser of evils, they say, admitting abortion possibly could fit that description.

They focus their love and sympathy on people already born. While most of them would not advocate abortion on demand, they say sympathy for victims of tragic events leads them to accept some cases.

The tragedy of abortion in America today is compounded by the animosity between these two groups. If we—Christians who believe abortion on demand is wrong, even though we do not agree on cases where it is acceptable—could work together, we might be able to do something to eliminate the abortions we all deplore.

This week, as we observe Sanctity of Human Life Sunday, let us seek to work together. The more conservative among us should approach the rest of us with the love they muster for pre-born babies. Others, who take a less-strict approach should express to the rest of us the love they feel for victims of tragedy. Perhaps we can find unity in the bond of love.

Together, let us also remember that abortion is but one sanctity-of-life issue. We must apply our best efforts to related issues: euthanasia, medical ethics, war, sex education and birth control, adoption, quality of life for people in poverty, capital punishment. The list is endless. So, too, should be our compassion.

Life begins? At conception, at least for us

down home

Joanna just couldn't wait for morning. She placed the call late at night, after we usually would be in bed. She talked for just a moment and hung up the phone. She didn't say a word, but the light from her million-watt smile told me all I needed to know: We were pregnant!

(OK; only she was pregnant. But give daddies a break here. We're there when it happens, you know. And it changes our lives, too. Sometimes we exhibit sympathetic symptoms—nausea, cravings for strange food, weight gain. All along, we marvel at new life, even if we can't carry our babies.)

At that moment, eight months or more before Lindsay sprang naked and crying into Dr. Farmer's certain hands, we knew we had a baby. We didn't know she was a girl. (We missed it a mile; her in-womb code name was Bubba LeRoy.) We didn't know what she would look like. (Except almost all babies somewhat resemble Winston Churchill, without the cigar). Still, we knew we had a baby.

Abortion never crossed our minds that late-winter night in 1983. We wanted a baby. We planned when we would have her, so she would arrive right at the end of our days at seminary. We didn't interrupt our jubilation to ponder the broader issues of life. We celebrated creation and our new baby. We thanked God for the addition to our family.

But looking back on that moment, I see now that it crystallized my views on abortion. For Joanna and me, Lindsay's life began when she was conceived. Ditto for Molly, three years later. They never were "fetal tissue."

They were our babies.

We began building relationships with them even before they were born. Lindsay, for instance, always was a kicker. One night she was giving her mama fits. Kidneys, ribs—all were fair territory for her pre-natal soccer match. Well, she poked a hand or foot way out, just above Joanna's belly button. When I tapped twice on the little bump, she tapped back. Our game lasted only a couple of minutes, if that long. But it will last forever in my mind as the first time I played with my child, before she was born.

Obviously, I'm no doctor or scientist. No theologian or philosopher either, except in the way we're all theologians and philosophers when we think about God and other things bigger than we are. Still, confirmation of our first pregnancy settled in my mind one of the biggest scientific/philosophical/ethical questions of our day.

Life begins at conception. At least Lindsay and Molly's did.

—Marv Knox

God-breathed spirit gives human life sacredness

guest editorial

by Richard D. Land

The Bible persistently emphasizes the uniqueness of human beings in God's created order. This special God-given quality gives human life its sacredness.

Human life derives its sacredness from its divine origin and nature, both of which are alluded to in the statement, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8). The Bible then adds, "The spirit of God hath made me, and the breadth of the Almighty hath given me life" (Job 33:4).

Both the language and the subject of these passages hearken back to the creation account. The "spirit in man" of Job 32:8 is the "ruach" used for the "spirit of God" in Job 33:4 and in Genesis 1:2. Humans are created "in the image of God" (Gen. 1:27, RSV). Genesis 2:7 says, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

While Genesis clearly identifies human beings as part of the created order, the emphasis is on a uniqueness derived

from being made in God's image. That divine image, which made relationship with God possible, was marred but not obliterated by man's fall. God communicated with Adam and Eve both before (Gen. 1:28) and after (Gen. 3:9 ff.) man's fall.

Psalm 8 juxtaposes man's limitations with his privileges and responsibilities, even as fallen creatures in a fallen world. Human beings, created "a little lower than the heavenly beings" are still "crowned with glory and honor" (8:5 NIV) and given "dominion" over the rest of creation.

Even after the Fall, "the breath of the Almighty giveth them understanding" (Job 32:8, "understanding" being the Hebrew "binach" meaning "discernment or wisdom"). Consequently, God tells fallen but regenerate humanity, "Be ye not as the horse, or as the mule, which have no understanding" (Ps. 32:9), but instead that he would "instruct ... and teach thee in the way which thou shalt go" (Ps. 32:8).

The truth that emerges from these passages is that human life is sacred, thus distinct from all other created life. We are different in nature and design from all other life. The differences are of kind, not degree. We are not merely the most advanced life in the animal kingdom.

Our world needs this truth desperately.

Human life, from conception to death and at all points in between, is under violent assault.

The Nazi death camps 50 years ago and the more recent Cambodian genocide illustrate what an alarmingly dangerous place the world is for those too young, too few, too old, too weak, too handicapped or too ill to defend their right to life when the sanctity of any human life is denied or disregarded.

Christians must sound the clarion call against all attitudes and actions which assault the sacredness of human life. We must bear witness by deed as well as by word that human life is sacred. It is a precious, irreplaceable gift from God. We must oppose the barbaric, lethal combination of technical expertise and spiritual ignorance which would deny that "there is a spirit in man" and abort and experiment on our preborn, harvest fetal tissue, allow death into the nursery for our mentally and physical handicapped infants and encourage euthanasia in our hospitals and retirement homes.

Let us, as brothers and sister in Christ, covenant together this Sanctity of Human Life Sunday, Jan. 20, to pray for the discernment and diligence to do this and more.

Richard D. Land is executive director of the Southern Baptist Christian Life Commission.

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viewpoint

God still uses our Bible to bear witness

by Joel F. Drinkard Jr.

I was in the Spirit in chapel at Southern Seminary recently, and the Spirit led me to pick up a Broadman pew Bible, King James Version. It raised many memories and took me back to my roots.

I am Southern Baptist through and through; raised in a Southern Baptist church, on the Cradle Roll, in Sunday School from nursery on. My church gave me a Bible like that one when I entered first grade. From it I memorized many scripture verses and participated in countless Sword Drills. I remember well the day when one of the deacons in my home church witnessed to me using a King James Bible and led me to confess Jesus Christ as my personal Lord and Savior.

Those memories welled up as I thumbed through that pew Bible. I wonder how many of our churches use Broadman King James Version pew Bibles? Probably millions have been distributed across our convention.

The Spirit that led me to that pew Bible led me to a verse, Amos 2:15. It read: "Neither shall he stand that handleth the blow." I thought I must have misread the text. But that was what it said. I knew that

wasn't right; I knew the context and the Hebrew word. That word was "bow" not "blow." It should say, "Neither shall he stand who handleth the bow." But there it was in that Broadman King James Version—an error.

That Broadman King James Version wasn't inerrant and infallible! A simple printing error, overlooked by the proofreaders, printed and distributed in millions of Bibles, but an error nonetheless.

I looked at other passages in that Broadman Bible, and have found eight errors. All the Broadman Bibles I have checked have these errors. Some are mere typos/printing errors, others are more difficult to explain. For example, I Samuel 1:15 begins, "And Hannah appeared and said"; it should have read, "And Hannah answered and said." In II Samuel 3:34, the Broadman Bible reads "... as a man falleth before wicked men, so fellest thou"; the text should read "... as a man falleth before wicked men..."

I've heard it said, and you have, too: if a Bible has one error it might as well have a thousand. This Broadman Bible has at least eight. It is not an inerrant, infallible Bible.

The irony struck me. Those errors have-

n't hindered the spirit one bit. I have used that very Bible, as have thousands of Southern Baptists, to bring the good news of salvation to the lost.

The Spirit doesn't have to have an inerrant, infallible Bible. Yet we persist in debating those terms; if others don't share our view of the Bible, we label them and question their salvation or their right to teach. But the reality is that every Bible we have has a human element in it—copied, translated and printed by humans. Any time the human element enters, error follows. We have a perfect God, inerrant and infallible, who is author of our scripture. But humans are fallen, fallible and errant. And every Bible comes to us through some human agent.

Yet, while we debate, the Spirit keeps using the errant, fallible Bibles we have to bear witness to the lost and to bring them to salvation. Imperfect though our Broadman editions have been, the Spirit hasn't been stymied. Praise be to God and the Holy Spirit! Our fallenness and fallibility doesn't hinder their work.

Joel F. Drinkard Jr. is associate professor of Old Testament at Southern Baptist Theological Seminary in Louisville.



**on
mission
together**

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

Reading can help

"Stress begins in the mind but ends in the body. There is no such thing as stress only being in the mind."

Whether the stress is from displeasure or from the pleasurable excitement of seeing the Kentucky Wildcats beat L.S.U., the level of stress may be equal. Stress is done, not by the kind of stress but by how extended the stress is, a continually stressful lifestyle, without relief, will damage the body and, ultimately, life.

The above are some conclusions I have drawn from Dr. Archibald Hart's 1986 book, "Adrenaline and Stress." Dean of the Graduate School of Psychology at Fuller Theological Seminary and a skilled psychotherapist, Hart's ministry and writing have been focused largely on ministers and their families.

I found the book both revealing and helpful, partly because it includes some self-analysis tests which are easy to complete, and partly because it revealed that I have more responsibility for controlling stress in my life than I have been willing to acknowledge.

Some quotes the author has added to the volume were interesting, provocative, and reinforcing. I found the following the most interesting of all:

"Among all my autopsies (and I have performed well over a thousand) I have never seen a person who died of old age yet. In fact, I do not think anyone has died of old age yet.

"To permit this would be the ideal accomplishment of medical research...to die of old age would mean that all the organs of the body had worn out proportionately, merely by having been used too long. This is never the case.

"We invariably die because one vital part has worn out too early in proportion to the rest of the body.

"The lesson seems to be that, as far as man can regulate his life by voluntary actions, he should seek to equalize stress throughout his being.

"The human body—like the tires on a car, or a rug on the floor—wears longest when it wears evenly." (Hans Selye, *The Stress of Life*)

None of the self-analysis tests in the book revealed that I need to see a psychiatrist immediately or that I am a high-level "type A" personality and candidate for burn-out.

But the book did help me affirm some of the things I am doing right about "lifestyle" and provided some helpful suggestions about some things that need changing.

Mostly, I am glad that not long ago, between Sunday school and worship, I spent time in our church library where I found this helpful book.

God bless church librarians!

Prohibition yielded successes

by Claude Witt

More than 100 years ago, Frances Willard, the founder of the Women's Christian Temperance Union, said, "The liquor traffic would destroy the church if it could; the church could destroy the liquor traffic if it would." What a powerful statement. It is difficult to imagine the mighty impact and the crumbling of the alcohol empire if the church were to exercise her abundant power in assaulting the booze merchants.

On Jan. 16, we will celebrate the 71st anniversary of the 18th Amendment, the National Prohibition Act.

Since the repeal of prohibition, even some in our movement have actually apologized for the prohibition era. This has helped the liquor traffic brainwash most Americans into believing that national prohibition was a failure.

Is prohibition a dead issue? Was it a failure? If it is really a dead issue, why has it been mentioned publicly more in the last three years than in the previous decade?

Why do the liquor traffic and its allies in the wet media continue to attack prohibition if it is a dead issue? It is because the liquor company leaders recognize the current trends as those which could eventually lead to some form of national prohibition.

Was prohibition a failure? Most Americans believe it was, both because the wets continually say it was and because we, as a movement, have done precious little in recent years to defend that noble law.

When you remember that neither major political party ever endorsed or enforced the prohibition law and that they placed major distillery stockholder Andrew Mellon in charge of prohibition enforcement, it is amazing that during prohibition:

- Wife beating and lack of family support decreased by 82 percent.
- Drunkenness was down 55.3 percent.
- Assault was down 53.1 percent.
- Vagrancy decreased 52.8 percent.
- Disorderly conduct decreased 51.5 percent.
- Delinquency was down 50 percent.

- Cirrhosis deaths decreased 50 percent.
 - Houses of correction had a four times reduction of inmates.
 - General domestic complaints decreased three times.
 - County hospitals had the lowest death rate in history.
 - Many correctional institutions were closed.
 - Alcohol almost disappeared.
 - Prostitution decreased.
 - Crime throughout the nation, excluding Chicago, was down 38 percent.
 - Crime in Chicago was down 25 percent.
 - Savings accounts tripled.
 - Insurance policies written were doubled.
 - Real estate values increased dramatically with home improvements.
 - Families were better clothed.
 - Attendance at church and school improved.
 - Factory attendance and work output greatly increased.
- Claude M. Witt is executive director of the Temperance League of Kentucky in Louisville.

baptist forum

Both sides

Conservatives use the King James Version, and moderates study the Revised Standard Version, but both proclaim Christ.

Moderates are looking for the "hope," but conservatives are premillennial; Scofield vs. W.T. Conner. Yet there is prophecy for us.

Conservatives are "fundamental" in doctrine, but moderates are "orthodox" in practice of the priesthood of like faith and order.

Moderates are going to heaven, but conservatives are in the "bride."

Conservatives are strong local temple, but moderates think of the church.

Moderates are Democratic (Truman 1948). Conservatives are Republicans (A.D. 2000). But all are American, toleration.

Conservatives use the Old Testament, but Moderates exercise the New Covenant, but every "word" of godly wisdom is right.

Ecclesiastes 3 tells us there is a time and place for everything. Death, hunger, aging, homelessness, sickness, spiritual and physi-

cal needs, pain, suffering, and life does not stop to consider our prides and prejudices. The time now is for meeting the needs of people, like Jesus. Let us build a bridge, not only sword for God's people, but a trowel and perhaps a trumpet now and then.

David E. Fletcher, pastor
Cane Creek Baptist Church
Wickliffe

No to 'unholy war'

I have found it impossible to celebrate allegiance to the Prince of Peace without a declaration of peace for our involvement in the Persian Gulf. We cannot celebrate the incarnation, with the God-event made flesh, for "peace on earth, good will to mankind," while giving silent consent to White House rhetoric, which is unrelenting, uncompromising and unyielding in its policy of non-negotiation and war.

The only right the U.S. and the U.N. have in Saudi Arabia is as a peacekeeping force. There is nothing in international law the decency of human conscience which would tolerate the use of force.

The issue is not whether we are for Saddam Hussein or not. The real issue

relates to the anomalies of inequities and injustice in the Arab-Isreali world which we are ignoring if we use military force. We cannot side with totalitarian theocrats and allow our U.S. soldiers to be used as mercenaries to gratify economic expediency. Justice must be done.

For the U.S. president to initiate offensive action at this time would be tantamount to the declaration of war against the Arab world, escalate the trauma and tragedy of injustices being experienced by the common people caught in the cross-fire, label the U.S. as the aggressor, bring a slur to "the good name" of the American people, be inconsistent with our heritage and love of freedom, mean our complicity with totalitarian forces, mean disregarding the silent process towards secularization and democratization which are presently taking place among peoples of good will.

The word "jihad" in the Arabic does not mean "holy war." It means "acting in the interests of justice." We must not embark on an "unholy war" and sacrifice our forces on the altar of militant force in inconsistency of democratic claims.

John N. Jonsson
Louisville

Congregations served by Guy Gordon honor him at retirement

by Bill Moore, *State Correspondent*

Friends celebrated a 42-year career among 12 Kentucky Baptist congregations at a retirement reception for Guy Gordon.

Seven of Gordon's former secretaries attended the festivities in Madisonville, which were sponsored jointly by most of the churches of his ministry.

From 1948 to 1990, Gordon's pastorates included: Stanley, Bethel, Buck Creek, Island and Glenville Baptist churches, in or near Owensboro; Poole, near Henderson; First, Earlington; Chapel Park and Southside, in Louisville; Elkton, in Todd County; Marion, in Crittenden County; and Edgewood, in Hopkinsville.

Gordon was on the Kentucky Baptist Convention executive board several terms, on the board's administrative committee two terms and has been vice president of the the Kentucky Baptist Pastor's Conference.

He took early retirement last fall from Glenville Baptist Church as the result of Meniere's syndrome, an inner-ear problem. He plans to continue with revivals,

supply and interim work, since the condition is not disabling.

Gordon now is interim pastor of Pleasant Ridge Baptist Church near where he and his wife, Nancy, live in Owensboro.

A memory book, containing letters from former members and friends, was presented to him at the retirement celebration. He also was given a friendship quilt, the combined work of members of 11 churches.

But the thing that pleased him most, he said, was the announcement of a loan fund in his name at Southern Baptist Theological Seminary in Louisville. Its initial amount is \$5,264.00.

"There is nothing you could have done that I appreciate more than the student loan fund," said Gordon. "I was unable to finish seminary, and this fund may help some complete seminary."

Virginia Noffsinger of Madisonville, chairman of the surprise retirement celebration committee, said: "At Earlington, we appreciated him (Gordon) so much, we wanted to do something extra, and believed other churches would want to take a part."



SECRETARIAL ASSISTANCE—Guy Gordon, honored at a retirement reception for 42 years of service as pastor of 12 Kentucky Baptist congregations, is flanked by seven of the church secretaries who served with him. From left: Delores Gill, First, Earlington; Elizabeth Compton, Chapel Park and Southside, Louisville; Dean Carlton, First, Earlington; Gordon; Judy Leath, Elkton and First, Earlington; Nancy Gordon, his wife; Snookie Crouch, Elkton; and Sheila Igleheart, Glenville.

14 Kentucky congregations help California work 'be born'

by Lawanda Smith, *Staff Writer*

Fourteen Kentucky churches have invested finances, prayer and people in a Southern California ministry.

Pastor Dan Grider said the mission would not be possible without such support.

Three years ago Grider, pastor of First Baptist Church of Jamestown, and his wife, Debra, began praying for a home mission opportunity.

The Griders, who had been involved in mission projects, selected Carlsbad, Calif., near San Diego. The area is the second-most unchurched in the United States, according to Southern Baptist Home Mission Board demographic studies.

The Jamestown church provided initial financial support. Another Jamestown couple, Brian and Gina Thornton, moved with the Griders to the West Coast in June 1990 to begin a church.

Thirteen additional Kentucky Baptist congregations supported their work: Central, Corbin; First, Liberty; Immanuel, Providence, Memorial and Crestwood, all in Frankfort; Macedonia, Owensboro; Hillsdale and Carlisle Avenue, Louisville;

First, London; New Friendship, Auburn; Middletown, Berea; and Clear Fork, Russellville. All have made financial commitments for two years.

In addition, First Baptist Church of Carlsbad and Del Cerro Baptist Church of San Diego are local sponsors. The HMB also offers help.

Other Kentucky Baptists are involved. Pastor Jack Long of First, Carlsbad, and San Diego area Director of Missions Wade McKinnley hail from the Lake Cumberland area.

Ninety-three percent of the people in Carlsbad, a city the size of Louisville, do not attend church, Grider said. The city has 30 churches of various denominations, including four small traditional Baptist congregations. The young adult population is booming.

The Kentucky couples began a unique ministry to reach that community. The church has a distinct personality, because the bottom line is reaching people, Grider explained.

"We had to start at ground zero. None of the people have a Baptist background. In fact, most of them need to be introduced to Christianity," he said.

Before launching the church, the Grid-

ers held four "Introduction to the Bible" studies in their home. There, they explained what the Bible is.

"It's a library of books, God's revelation through history," Grider told participants. He showed them how to find answers for life situations, not how to read the Bible from beginning to end.

The home study group began with eight people and grew to 30 in four weeks. Then they moved to a community center. There they studied the life of Christ as related to contemporary issues.

Within four months, 50 people were attending, forming the core group of a new church. They decided to name it Daybreak, A Contemporary Baptist Fellowship.

The first church service Sept. 30 in a local theater attracted 150 people. Sunday worship averages more than 100, with 20 or 30 visitors weekly. Fifteen people made professions of faith in Christ in a two-month period.

Grider described the worship service as "seeker oriented." Most churches cater to the believer, he explained. People must understand what is happening in the worship service to feel comfortable. In a seeker-oriented service, "everyone is put on an even footing," he said.

For example, most unchurched people want to hear music, but are uncomfortable with singing, Grider explained. So Daybreak's worship has a minimal amount of congregational singing, but various music groups perform three or four times each service. Drama also is effective for people who are accustomed to watching television. Brochures, not newsletters, catch people's attention. And about 100 people are needed for anonymity to attract newcomers, Grider explained.

The first baptismal service was held in the Pacific Ocean. Since cooler weather arrived, the church has sought warmer waters—like a nearby lagoon or someone's hot tub.

"We may never build a baptistry," Grider laughed. "Unchurched people might not respond."

The Kentuckians who initiated the ministry hold key leadership positions.

Debra Grider directs music, Thornton is administrator and Gina Thornton is children's minister.

Other lay ministers are native Californians the church has reached and trained. Most lead home Bible studies.

Grider's sermons center on practical themes, such as a biblical basis for reducing stress and building relationships. "People will come for a message they deem important for their lives," he said.

More than 40 people meet monthly for a "believer's service," focusing on discipleship. They also meet weekly for "Breakaway," a discipleship Bible study.

None of the ministry would have been possible without support from Kentucky churches, the Griders and Thorntons stressed. Kentucky sponsors have sent Bibles and letters and have provided emotional and prayer support as well as financial assistance.

"It takes a lot to start a church with non-Christians," Grider said. "They are not tithers, so the church cannot be self-supporting quickly. But we hope to be on our own in two years."

The congregation probably won't buy a building any time soon, he said. Land costs \$1 million an acre.

"We can rent facilities before we build a core group of several hundred people. Then we can build a church structure and pay the mortgage without help from sponsoring churches.

"Kentucky congregations are helping build that core. They are just helping us be born."

Student's father gives computers, \$72,500 value

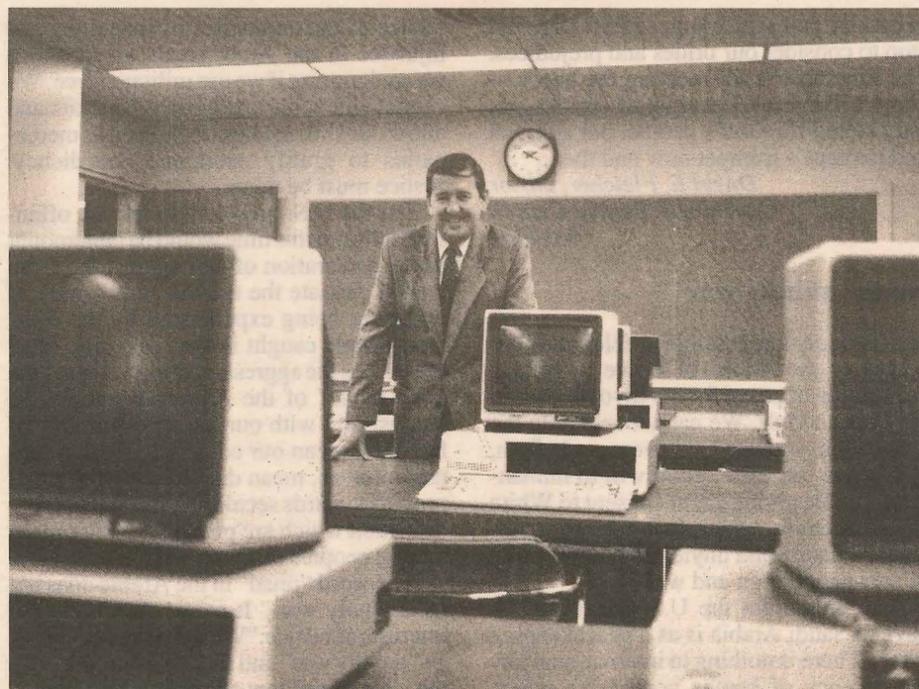
When Maria Stotz informed her father that Southern Baptist Theological Seminary students needed better equipment for typing papers, he took the students' plight seriously.

Louie Stotz, president of General Business Computers Ltd. in Nicholasville, responded by donating 50 computers to the Louisville school for use by students. The computers sell for \$1,250 each.

Miss Stotz, a second-year church music student, had told her father of a frustrating attempt to type a paper on a dated manual typewriter in the seminary library. The story convinced Stotz that his business could improve matters for the students.

"I hope the students will use them, and I hope they will help them to do better work," he said.

Stotz, a member of Calvary Baptist Church in Lexington, donated the computers in honor of his mother, Catherine Priscilla Stotz, also a member of Calvary.



JUST THEIR TYPE—Louie Stotz, president of General Business Computers Ltd. in Nicholasville, Ky., donated 50 computers to Southern Baptist Theological Seminary for use by students. (Photo by Tony Aja)

CLC files court brief in local church autonomy case

around the sbc

The Southern Baptist Christian Life Commission has filed a friend-of-the-court brief with the Kansas Supreme Court in a case involving autonomy of a local Baptist church. The case of Kennedy, et al., v. Gray, et al., concerns a membership dispute in Pleasant Green Missionary Baptist Church in Kansas City, Kan. The church is not affiliated with the Southern Baptist Convention.

The case involves a minority group of church members who requested that they be provided access to and control of the church's financial records. Pastor David L. Gray and the church had refused.

On July 24, 1989, the group filed suit in the District Court of Wyandotte County, Kan., against Gray and other church officials. On July 30, 1989, the church voted to remove the plaintiffs and those supporting them from membership.

A ruling by a district court judge favoring the defendants was appealed by the plaintiffs to the state supreme court.

In other Southern Baptist Convention developments:

Church design help available. SBC Sunday School Board church architecture department consultants will be available at 1991 summer Sunday school leadership conferences to help church leaders plan for the future.

Four conferences at both Glorieta, N.M.,

and Ridgecrest, N.C., and a single meeting at Green Lake, Wis., are scheduled.

Participants may bring floor plans of their present church facilities. Space planning, furnishings, financing, interior design, master planning, remodeling and construction will be covered in the free personalized consultations.

Hymnbook inaugural set. A four-day worship and praise celebration in Nashville officially will unveil "The Baptist Hymnal," published by the Sunday School Board,

March 11-14.

Humorist Jerry Clower, vocalists Karla Worley and Cynthia Clawson, keyboard artists Max Lyall and Al Travis, The Centurymen singing group, handbell ringer Christine Anderson and dramatist Ragan Courtney are among program personalities.

Information and tickets are available from the Sunday School Board at Box 24001, Nashville, Tenn. 37203.

Overseas churches seek pastors. Calvary

Baptist churches in far-flung parts of the world have asked Southern Baptists to send them pastors.

Calvary International Baptist Church in Bangkok, Thailand, an English-speaking congregation, is seeking someone who can commit to a four-year ministry beginning June 1991. Upon meeting SBC Foreign Mission Board requirements, the pastor and his wife will be appointed associate foreign missionaries. Contact: Lloyd Atkinson, Personnel Selection Department, FMB, Box 6767, Richmond, Va. 23230.

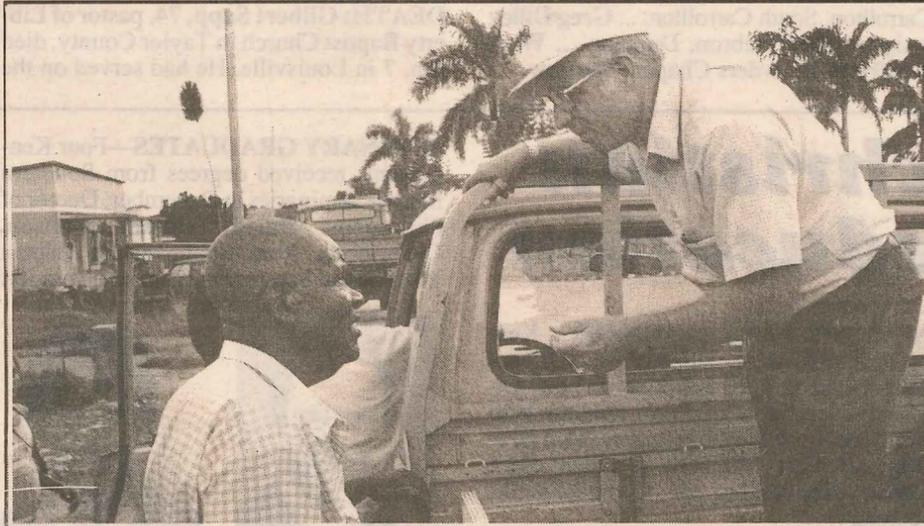
Calvary Baptist Church, a congregation of 100 people principally connected with American military in Lago Patria, Italy, seeks a pastor who can arrive soon. Founded on principles and doctrines of the SBC, the church is affiliated with the European Baptist Convention, English language. Contact: Gary Elliott, AIRSOUTH Box 143, FPO N.Y. 09524.

Elder's wife improving. Sue Elder, wife of Sunday School Board President Lloyd Elder, is recovering from single bypass heart surgery in Nashville.

Elder said his wife is responding well. He requested prayer support.

Parks' mother succumbs. Allie Parks, mother of Foreign Mission Board President R. Keith Parks, died of pneumonia Dec. 28 in Bryan, Texas. Mrs. Parks, 93, had prayed for years that God would lead one of her four children into missions.

She is survived by all four children, 13 grandchildren and six great-grandchildren. Burial was at Danville, Ark.



BUDDIES—Curtis Dixon (right) and Benedito Garcia Jr. have been friends for 20 years. Before Angola's war for independence, they spent many happy hours together preaching in villages "where all you had to do was ring a bell and the church would fill up in 10 minutes," said Dixon, a veteran Southern Baptist missionary. (BP photo by Craig Bird)

Kentucky Baptist Men's Basketball Tournament



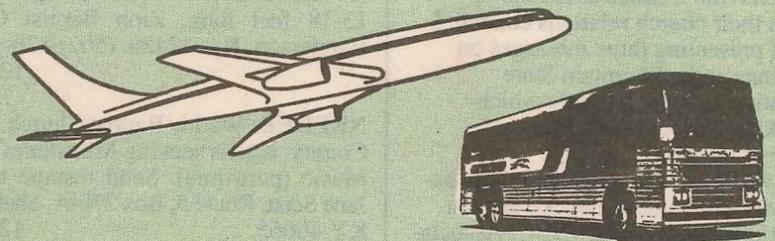
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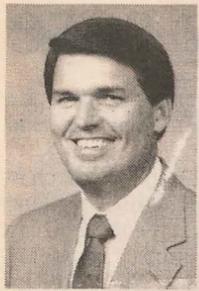
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mountains to the mississippi



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

clear creek chronicle

On the road

I have put 45,000 miles on the school car the past 12 months. Christmas brought a few weeks of welcome break before I'm "on the road again."

Thirty-eight churches in Kentucky, Ohio, Tennessee, Virginia and South Carolina hosted me during the year. Six revivals took me to McKee, Calvary Corbin, Lewis Lane, Dawson Springs, East Bernstadt, and Science Hill.

These associations provided an opportunity to preach or tell the Clear Creek story: Bell, Blood River, Boonville, Campbell County, Tenn., Casey, East Lynn, Elkhorn, Irvine, Lincoln, Lynn Camp, Red River, Russell, West Union. Campbellsville College asked me to speak at their church relations council. I enjoyed presenting three messages on Philippians at the Mountain State Association in West Virginia which Kentuckian Arnold Moon leads as director of missions.

The variety of my job added these assignments: Ohio and Kentucky Baptist conventions; New Orleans SBC; Association of Southern Baptist Colleges, Richmond; American Association of Bible Colleges, St. Louis; the inauguration of President Tom Kinchen, Florida Baptist Theological College.

A highlight of the year came from alumnus Charlene Bingham, Ohio Baptist literacy missions consultant, who asked for a message on "where it all began" at the first Ohio state literacy conference. Southern Baptist literacy missions began at Clear Creek in 1959.

A summer preaching class helped me maintain contact with students. Occasionally, the public relations office requests a recording session to do mini-messages for the Clear Creek Chimes radio program.

The opening and closing of each academic year adds excitement of welcoming students full of potential and saying goodbye to those who have blessed us for 3-4 years. Those two week periods are full of fellowship events.

Along the way sprinkle in trustee meetings, correspondence, staff and faculty meetings, conferences, fund-raising, luncheons, campus tours, prospective student interviews, preaching in chapel and writing this column.

The year has brought much affirmation of the Clear Creek mission. Thank you Kentucky Baptists for providing most of the resources that make my work possible. I may see you on the road in 1991.

PERSONNEL: Pastors—Charles Andrew Shull to Elmburg, Pleasureville, from South Carolina. ... Blake Harwell to Mt. Hermon, Bedford. ... Mark Lawson resigned Port Royal, Port Royal. ... David Head to Grafenburg, Waddy, from Green Acres, Smyrna, Ga., as associate pastor. ... Chester Irvin resigned Mt. Pleasant, Shelbyville. ... Carl Lindsey to Berean, Slemp, from Red Hill, Chavies. ... Frank Rowe to Fitzpatrick First, West Prestonsburg, from Horsepen, Gilbert, W. Va. ... Gene Crutchfield to Red Oak, Middlesboro. ... Clay Groves to West Pineville, Pineville, from Faith, Iron Station, N.C. ... Paul Fredrick to Mt. Zion, London, from South Fariston, London. ... Carl Pendley resigned South Carrollton, South Carrollton. ... Greg Dille resigned New Hebron, Dunmor. ... Wert Renfro to Browders Chapel, Glasgow.

Others—Jim Trader resigned Immanuel Temple, Henderson, as part-time minister of education and outreach.

CORRECTION: Warren Robards has not retired from Chestnut Grove, Lewisport, as reported in Jan. 8 issue.

ORDINATIONS: Ministry—Ormsby Heights, Louisville, licensed Ronald Keith Foley.

Deacons—Jesse Taylor by Central Grove, Centertown. ... Scott Beddow, Denton Leach and David R. Brown by Hartford, Hartford.

DEATH: Gilbert Sapp, 74, pastor of Liberty Baptist Church in Taylor County, died Jan. 7 in Louisville. He had served on the

Kentucky Baptist Convention's executive board and Western Recorder board of directors. He pastored First Baptist Church of Russell Springs several years.

NEW CONGREGATIONS: New Life, Hawesville. ... Pine Knot Southern, Pine Knot. ... Citadel Missionary, Lexington. ... Irishtown, Lexington. ... Southside, Bowling Green.

MISSIONARIES: On the field—David and Jean Dorris, from Springfield, Tenn., and Mayfield, at Baptist Village, Mobile Post, Central Sharon, Israel.

In the states—Ray and Helen Reynolds, Belgium, from Lexington and Orlando, Fla., at Apt. 816, Lucerne Towers, 20 W. Lucerne, Orlando, Fla. 32801.

christian education

NEW ORLEANS SEMINARY—Kentucky Alumni Association of New Orleans Baptist Theological Seminary in New Orleans elected new officers: Harlan Williams, of Russellville, president; Phil Bradley, of Fort Mitchell, president-elect; David Henderson, of Campbellsville, secretary.

SEMINARY GRADUATES—Four Kentuckians received degrees from Southern Baptist Seminaries in December. Doctor of Philosophy: David William Johnson, Owensboro, from Southwestern Baptist Theological Seminary. Master of Divinity:



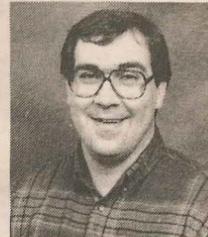
Johnson



Shutt



Oneal



Butler

John Phillip Shutt, Fredonia, from New Orleans Baptist Theological Seminary. ... Guy Michael Oneal, Louisville, from Southwestern Seminary. ... Richard C. Butler, Louisville, from Southeastern Baptist Theological Seminary.

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SOUTHERN SEMINARY—Robert C. Shippey Jr., director of continuing education at Southern Seminary, has been named assistant dean of Boyce Bible School, division of Southern Seminary.

SOUTHEASTERN SEMINARY—The Southern Association of Colleges and Schools has maintained "warning" status for another year. The seminary's accreditation remains intact while it works to resolve the association's concerns.

GEORGETOWN COLLEGE—10 students will represent the school in the 1991 Kentucky All-Collegiate Choir. Selected: Jennifer Roeder, of Carrollton; Mari Saito, of Georgetown; Virginia Lile, of Hopkinsville; Evonne Lambert, of Grove City, Ohio; Lindy Ebbs, of Grand Blanc, Mich.; Ed Wesley, of Ashland; Ross Rain-

water, of Madisonville; Steve Custer, of Ashland; Michael Estep, of Stanton; and Roy Williams, of Radcliff. ... Nine students will represent the school in the 1991 Kentucky All-Collegiate Band. Selected: Jamie Howard, of Cynthia; Amy Elbon, of Paducah; Laura McKinley, of Frankfort; Kathy Bullard, of Morgantown, Ind.; Leasa Hamblin, of Henryville, Ind.; Krista Ackley, of Cincinnati, Ohio; Andrea Estep, of Stanton; Laura Ledford, of Somerset; and Andrew Graham, of Finley. ... Kentucky trumpet professors Vincent DiMartino, of University of Kentucky, H.M. Lewis, of Georgetown College, Ron Holz, of Asbury College, and Kevin Eisenmuth, of Eastern Kentucky University, will present a "Festival of Trumpets" at Georgetown College, Monday, Jan. 28, at 8 p.m. in John L. Hill Chapel. The concert is free and open to the public. ... Michael R. Holdren, art instructor at Asbury College, will exhibit a series of paintings titled EXPANSE, Sunday Jan. 27-Friday, Feb. 15 at the Georgetown College Gallery. ... The college's office of public relations and its director, Marc C. Whitt, have received the special merit award in the 1991 Council for the Advancement and Support of Education's district 3 communication awards competition.

CAMPBELLVILLE COLLEGE—Al Hardy, vice president for development, has been approved as a certified fund-raising executive by the National Society of Fund Raising Executives. ... Art professors Linda J. Cundiff and Tommy R. Clark will have a joint faculty art exhibit Jan. 21-Feb. 8 in the Gosser Fine Arts Center Gallery.

CUMBERLAND COLLEGE—Kenneth Faught, pastor of East Dayton Baptist Church, Dayton, Ohio, was appointed assistant professor of religion. ... Eric Wake, chairman of the history department, was honored by the faculty scholars program of the University of Kentucky for his contributions to higher education in Appalachia. ... Cumberland has become the first Kentucky Baptist college to use "The Connection," a national customer service training program designed to help support staff.

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sunday school lessons

LESSONS FOR JAN. 20, 1991

Life and Work Series
and International Series

Editor's Note: In conjunction with the Sanctity Of Life emphasis this Sunday, the lessons for these series are the same.

Respect for human life

Genesis 1:26-27 The Trinity conferred and decided to make humans in order to fulfill a particular purpose, namely, that God should have dominion over "every living thing" upon the earth. All that anyone knows about the origin of humanity is what we are told in the scriptures. We are told about the Trinity counseling together. The Trinity consulted, agreed and decided to create humans. God made humans in his own image, meaning a likeness of personality. The creation of humanity was the result of God's sovereign decision (verse 26), and by God's direct and immediate act (verse 27). When God surveyed all that he had made, he saw that his works were complete, exceedingly good and very excellent. God was highly pleased with his creation.

Matthew 5:13-16 Christ used two very familiar things to set forth the real nature of Christian living: salt and light. Salt has three outstanding properties—penetration, purification and preservation. It exists for others and it does its work gradually, silently and inconspicuously.

Christ referred to his followers as "the light of the world." Christ is the true light, and he shines through the lives of those who know him and walk in his footsteps. The believer is expected to

shine freely, fully and conspicuously, without any thought of selfish display. Light never shouts about itself, it just shines.

Matthew 5:21-22 With passing reference to the commandment, "Thou shalt not kill," Christ proceeded to trace the sin of murder to its root. In doing so, he made the person who thinks murderous thoughts or possesses murderous wrath as guilty as the one who commits a murderous deed. Hatred in the heart is the root murder.

Matthew 5:27-28 According to the words of our Lord, adulterous thoughts and desires are sinful. God will not overlook them or excuse them. In order to avert a sinful deed one must be careful to put aside all lustful thinking, sinful desires and wicked purposes.

Matthew 5:43-45a If God's love is in our hearts, we can and will love our enemies. In loving only those who love us, we do nothing more than any ordinary lost sinner would do. We should love our enemies in such a way that even the most casual observers will recognize that we are the children of God. By manifesting a genuine love for our enemies we can identify ourselves as followers of Christ. Love for enemies is one of the evidences that a person is a child of God. Such love will bring a reward to all of those who exercise it.



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

homes for children

From foster care to homelessness

The New York Times published an article on Jan. 6 which really caught my attention. Citing four different studies they concluded that as many as one third of the children now in care in foster homes, group homes and children's homes are in danger of living on the streets when they leave care. Many of those may turn to a life of crime.

The report did not fault the concept of foster care and other out of home care noting that it "has saved many young troubled people from fruitless lives." It noted instead that the systems serving children away from their natural parents "are being overwhelmed because of the growing number of children" and the lack of financial resources to pay for their care.

They also noted that a major problem is that in many states children are automatically being released from care at age 18, whether or not they are able to manage their own lives. For many of the youth who have had multiple placements and who have weak or nonexistent family, there is no one for them to go to for help in locating a job, going to school or just helpful advice.

One of the programs which I am most excited about at Baptist Homes for Children is Continuing Care. Here we work with our children who have left care to help them go on to school. We provide the emotional and financial support to help many children bridge that difficult time between legal adulthood and actual maturity.

Our program, however, is limited to those youth who are in some type of formal educational program. For many of the children who cannot handle a school setting we can offer only limited help. We as a staff have begun to talk about a program aimed at the 18 to 21 year old youngster who is in fact homeless. It would involve providing some type of housing, counseling, job training and job finding. We are a long way from having it operational, but the Times article has prodded me to work harder to bring it about. Some way the dollars and commitment must be found to help these children. To not help now will only mean greater problems in the future.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Ripples of love

Arnie Skinner Claybrook went home to be with Jesus during the Christmas season. Her husband, the late Lyn Claybrook, preceded her during the same holiday season three years ago.

Many of my most precious memories of the Claybrooks are associated with Christmas. He was pastor at Oneida from 1948 through 1956. No other eight years in the 112-year-old history of the Oneida congregation equals those years, either in physical or spiritual growth.

For 48 years prior to the Claybrooks, the Oneida church held their services in the chapel of Oneida Baptist Institute. The pastor normally lived in a school owned house. The only physical property of the church was a piece of land across

the street from the east side of the school's campus.

In little more than a year after the Claybrooks came to serve, a beautiful brick church building was dedicated in November, 1949. I was a small fourth grade student and remember the dedication service well. I had heard of the Jewish temple of Old Testament days, and my childish mind was convinced it could have been no grander than our own red brick church building.

It was the first church building of any denomination in Clay County to have an indoor baptistry, indoor toilets, a church kitchen, and melodious chimes that rang out daily, morning and evening as well as noontime. Three years later a beautiful pastor's home, also red brick, was built a few hundred feet from the church.

Claybrook was a powerful preacher in the pulpit and a vigorous pastor with a full round of visitation. The Oneida church always had a strong Sunday school program, each class meeting in varying school classrooms. However, "firsts" included a full Training Union program for each level from the youngest to adults, a vigorous Brotherhood as well as Woman's Missionary group, RA's, GA's, Sunbeam group, a continuing evangelistic thrust, stewardship training. Within several years of the Claybrooks leaving, the last dollar of the church's debt was paid on both the church building and the pastor's home; and the Oneida church has been debt free since.

The General Association, as the KBC was called in those days, made a small dollar contribution toward the construction of the church building, and the rest was done by the church members themselves and interested friends. For example, Florence McMurtry, who had been a member of a previous Claybrook

congregation, donated the church chimes which still ring out 42 years later.

Initially, thousands of dollars were borrowed to pay for the church construction but not one dime of interest was ever paid. Church members themselves loaned the money, interest free. If one had dire need of their money before it could be paid, others would get together to loan the church the money to pay that one off. Within only a few years, every member was paid in full from church offerings they themselves contributed.

A leader in that beautiful effort Preston Baker, chairman of the deacons for over 30 years, and still active as he nears his 82nd birthday. Baker graduated from Oneida 63 years ago and taught or was school principal for 50 years.

Mrs. Claybrook was the model pastor's wife. She conducted private kindergarten for years to help supplement her husband's modest salary. Also, she taught a generation how to play the piano, and some of these have been outstanding, teaching several hundred others in turn. So the ripple of love is multiplied in untold numbers of lives through the ages.

Over 700 young people accepted Christ during the Claybrook years, and I was one of them. More adults were won to the Lord in that eight years in our community than anytime before or since. These have led many others to Jesus.

We were grounded in the Cooperative Program way of giving, and learned to be avid readers of the Western Recorder. Mrs. Claybrook's brother, R.T. Skinner, was the editor during those years.

The Claybrooks last visited Oneida for the dedication of the "Melvin Davidson Chapel" in 1976 and I last visited them in their Memphis home at Thanksgiving, 1980. None of God's servants ever served him more devotedly than the Claybrooks.

baptist forum

'No' to toleration

At the risk of being accused of attacking the two persons asking for compassion for homosexuals (Dec. 18), I must present a dissenting voice than the idea of toleration. There must be another way to convert people

to the idea that men and women make the best parents for children.

Doesn't it say in Revelation that drunkards, prostitutes and those that defile themselves with mankind will not be accepted? Also, it seems to me that Jesus didn't show one time that there were homosexuals anywhere around him. I suppose that Apostle John could be considered his (Jesus') lover

because John was the one he loved. I would interpret that as saying that John was his favorite friend, though.

Then there is Sodom and Gomorrah, where homosexuals were destroyed. That is the law which is supposed to teach us something, so it says.

*Willard Creekmore
California, Ky.*

Synagogue legal case has implications for churches

by Larry Chesser

A recent New Jersey court ruling suggests a very practical step churches and religious organizations may take to avoid expensive

civil litigation, according to a church-state attorney.

Oliver Thomas, in an article in the current issue of Report from the Capital, says the New Jersey case clearly suggests that

the use of well-drafted arbitration and conciliation agreements in employment contracts and in church or organization bylaws may be a successful way of keeping church disputes from becoming expensive legal

battles.

In the New Jersey case, a synagogue filed suit seeking to terminate its rabbi after a lengthy dispute. The trial court concluded the dispute was essentially ecclesiastical and referred the dispute to a board of rabbis, whose judgment both parties agreed to accept.

After considering testimony and documentary evidence, the board of rabbis ordered the synagogue to pay the rabbi \$100,000 and he was asked to resign his position.

Dissatisfied, the synagogue refused and again sought relief in civil courts. But the trial court, finding that both parties had freely and voluntarily consented to the board's adjudication, threw out the case.

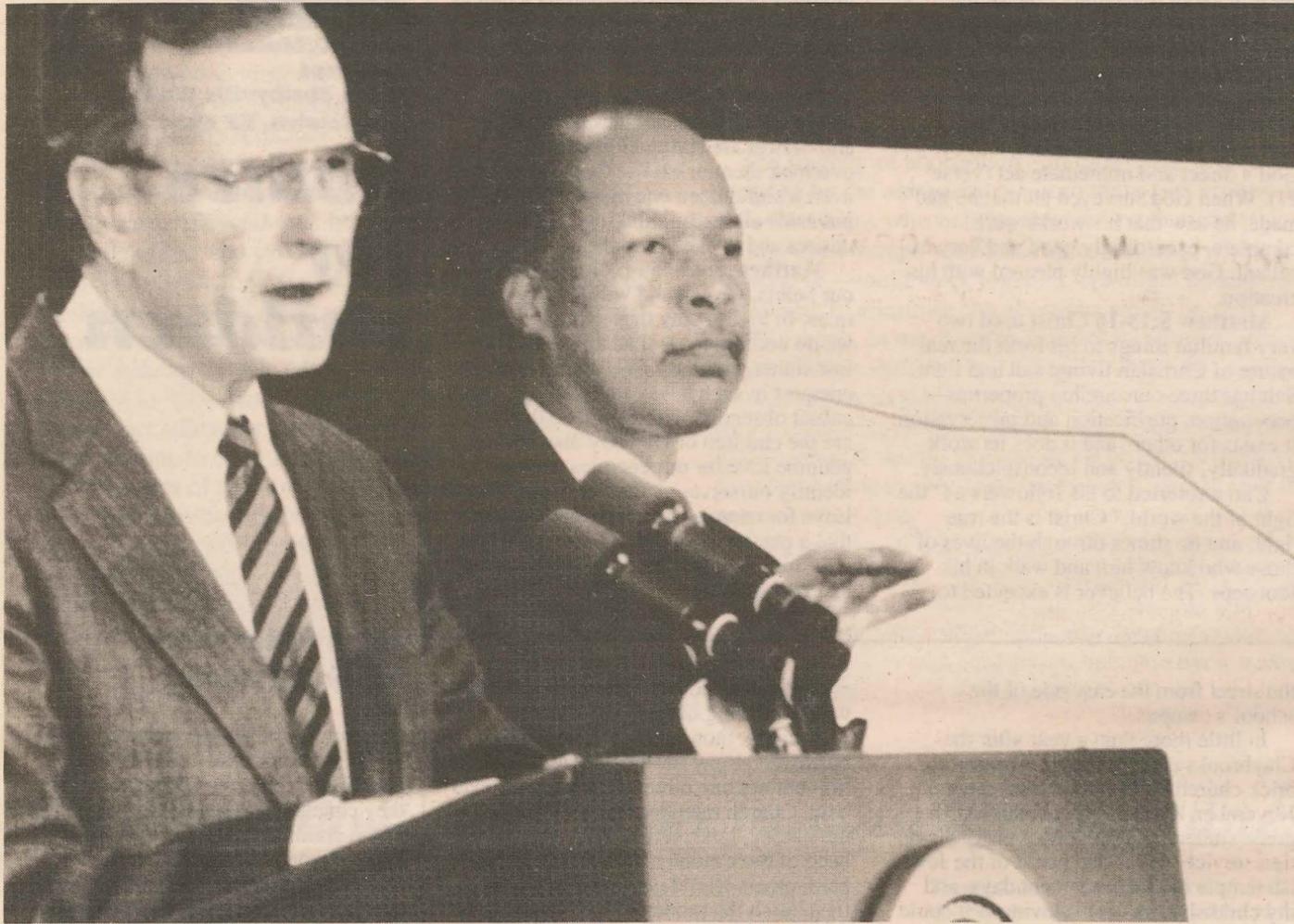
Thomas, legal counsel of the Baptist Joint Committee, said the case has obvious implications for churches.

"In light of the court's ruling, I see no reason why an arbitration agreement could not be included in the employment contract between a church and its ministers," he said, "or, more importantly, why a similar agreement could not be incorporated in the church bylaws and made applicable to all disputes between members and the congregation."

Thomas said such agreements could specify that disputes be referred to an outside arbitration service or could provide that the dispute be resolved in-house by submitting them to a church governing board, whose decision could be appealed to the full congregation.

He also said it is possible some courts might find such an arbitration agreement a violation of public policy.

"While there are no guarantees, the New Jersey decision is encouraging to those who wish to stem the rising tide of litigation against churches," Thomas said. "For friends of religious liberty, that's good news." (BP)



PRESIDENT ANNOUNCES DRUG USE DOWN—President George Bush and Louis Sullivan, secretary of health and human services, announced a sharp drop in the use of illegal drugs. The

survey, released by the National Institute on Drug Abuse, reported a 45 percent decline in the use of cocaine and a 49 percent decline in the use of marijuana. (RNS photo/Reuters)

Professor sues for right to share religious beliefs in class

by Greg Garrison

The University of Alabama does not want Phil Bishop to talk about his Christian beliefs in the classroom, so the head of his department wrote him a memo in 1987 ordering him to stop.

He didn't. Then he sued the university and won. "I have a personal religious belief that I should share my views about Jesus with others when the appropriate circumstances arrive," said the 40-year-old member of First Baptist Church in Tuscaloosa.

The university then appealed but, despite that decision, the university decided the assistant professor of exercise physiology was too good a teacher to lose. Alabama gave him tenure in April 1990, but the appeal is still pending in court.

The promotion was based in part on the assessment of Bishop's superior R. Carl Westerfield, the author of the disciplinary memo who later sent Bishop a second memo calling his teaching and student adviser work excellent. Westerfield will not comment further on the situation.

"It's not often you get in litigation with your employer and they let you know they want you to stay," said Bishop's attorney, Albert L. Jordan of the Southern Center for Law and Ethics, an evangelical Christian legal group in Birmingham that sponsored his suit.

But Bishop is not suing for monetary damages and claims the case is not a matter of a grudge, but a philosophical stand. College campuses are generally anti-religious, he says, challenging professors who claim to be bias-free in their classroom or

free of any philosophical framework that shapes the substance and style of their teaching.

"Even if you teach mathematics, you have a philosophy that affects what you put in your syllabus and what you leave out," he explained in an interview.

But Jordan and other evangelical legal activists think the point of the suit is just the opposite. They see it as an opportunity to turn around the traditional hostility to religious points of view holding sway in the nation's secular campuses.

U.S. District Judge J. Foy Guin ruled in

favor of Bishop, calling the university's restrictions too "vague and overbroad" because the school did not prohibit other faculty members from making non-religious statements on other personal beliefs.

Nor, he noted, did the university have a school policy attempting to control personal statements of faculty or banning after-class meetings, such as one held by Bishop which prompted the disciplinary memorandum.

The university appealed Judge Guin's ruling, and a three-judge appellate panel of the 11th U.S. Circuit Court is expected to

hand down a decision in 1991, according to Jordan.

Bishop, who graduated from the U.S. Naval Academy and later took a doctorate in physical education at the University of Georgia, directs the Human Performance Laboratory at Alabama.

Besides bringing a Christian perspective to his subject, including one critical of evolution, Bishop said he will occasionally comment of the efficiency of the divinely-designed human body. He said he does not pray, distribute religious tracts or read a Bible during class. (RNS)

Ministry to community is best evangelism, missionary says

The most effective way for a church to evangelize its community is to develop ministries which meet the needs of hurting people, a Southern Baptist church and community missionary said.

Nathan Porter of Waco, Texas, offered a simple solution to pastors who believe their church can't develop community ministries because they do not have the people or the budget funds to finance such ministries.

Porter challenged participants at a National Church Growth Conference to conduct community surveys by taking teams of lay people to visit local community service agencies.

Porter, a Southern Baptist Home Mission Board staff member who works with migrants, homeless and hungry people, cited numerous examples of small churches which have sponsored such community surveys and discovered needs they could meet with almost no budget support.

Most church members are not aware of the needs of hurting people in their communities, Porter said. The best education a pastor can do is schedule a community survey and assign groups of two or three lay people to visit each community action agency, he explained.

"All you have to do is sit down with the administrator and ask three simple questions," Porter said. They are: "What are the greatest needs you see among people in our community? What is your organization doing to help meet these needs? How can we as a church and as individuals help meet those needs?"

Church members who hear community leaders list the needs almost immediately become concerned about hurting people, and say to themselves when they learn how they can help, "Hey, I could do that," Porter said. He urged pastors to help lay people discover their gifts for ministry, and to

equip, train and trust them enough to let to do the work of ministry.

He said most lay people don't really feel they have any gifts for ministry, but when they see the needs of hurting people, and hear community leaders tell about ways the church and individuals can help, they usually respond.

"When lay people feel God is calling them to be involved in ministries to human need, you don't need to worry about finding the money to finance the project," Porter said. "When lay people take responsibility for ministry, they will find the financial resources to do it."

"Most effective ministries are started by one individual who feels God has led him or her to be involved. It doesn't take a lot of money to do community ministries," he said. "It just takes a few, committed people who see a need and respond by helping meet that need." (BP)

Married couples learn intimacy takes hard work

The possibility that achieving intimacy in marriage will take a lot of hard work is often the furthest thought from the minds of newlyweds, co-owners of a Texas counseling firm said.

"Intimacy is a journey, not a state or condition in which you find yourself," said Dan McGee, a marriage and family therapist who is president of Metro Counseling Associates of Arlington, Texas. His wife, Sandra, is co-owner of the mental health and management consulting firm, and both are members of First Baptist Church of Arlington.

The McGees led seminars on intimacy at a San Antonio, Texas, festival of marriage.

People have both a need and a fear of intimacy, and those ambiguous feelings leave married couples confused when the newness of matrimony wears off, McGee

said during one of 10 weekend conferences for couples sponsored by the Southern Baptist Sunday School Board's family ministry department.

Everyone requires affirmation, he said, a quality that is abundant in the early part of a marriage but likely disappears the longer couples are together.

When couples no longer notice each others' good traits, disillusionment sets in, he said.

"Disillusionment with your partner is bound to happen," McGee said, "because we are not perfect. It's a natural stage, so don't fear it if you're there. It's a stage where many people give up."

The McGees outlined six ingredients of intimacy including individuality and self-esteem, mutual respect, commitment, trust, sensitivity and physical intimacy—sexual

and non-sexual.

"Poor self-esteem can destroy a marriage more than anything," he said. "You have to have two whole people coming together to make a marriage, not two halves.

"Separateness is an element of intimacy," he added. "As we know more about who we are as separate persons, our togetherness is strengthened. Let there be spaces in your togetherness."

Couples also must exercise mutual respect for each other, Sandra McGee said.

Listening to what a spouse has to say is a good start in showing respect, she said. Respecting a spouse includes valuing him or her as a person, taking the time to understand by spending time in communication and accepting differences.

McGee said marriages that make it must have commitment.

"Nothing will ever be as difficult as trying to achieve intimacy in your marriage, but it will never, ever happen without commitment. Love is not enough," he said. "The commitment is our pledge to never stop working on our relationship."

Sandra McGee said partners can show sensitivity through affirmation and thoughtfulness. "Affirmation is extremely important and immeasurable in marriage. Learn to say thank-you in many ways."

Finally, the McGees said physical intimacy can be achieved through sexual and non-sexual means.

"God created marriage so we could have intimacy with another person on this earth," said Sandra McGee. "Most good marriages are made a day at a time. You have to ask yourself where you want to be in intimacy and how you want to get there." (BP)

Patience, planning seen as means of balancing time demands

by Terri Lackey

Balancing the demands of family life, personal life and professional life does not take circus training, just patience and planning, a seminar leader at a festival of marriage said.

"Most of us are in a balancing act today," said Gina Bishop, minister of families at University Baptist Church in Austin, Texas. "Sometimes when we document how we spend our time, we realize we don't spend our time the way we think we do."

Bishop taught a seminar on time management for couples at a San Antonio, Texas, festival of marriage.

Bishop, who has a daughter in kindergarten, said couples with young children tend to believe they will have more time once the children get older.

"We think this won't last forever," said Bishop, who acknowledged she and her husband finally "gave up the illusion of saying we will have more time in the future. What happens is that you just have trade-offs that demand your time."

Bishop said six symptoms of poor time management are:

- always rushing;
- chronic vacillation between unpleasant alternatives;
- fatigue or listlessness with many slack hours of non-productive activity;
- constantly missed deadlines;
- insufficient time for rest and/or personal relationships;
- and the sense of being overwhelmed by demands, details and having to do things you don't want to do.

"If any of these sound familiar, you could be suffering stress as a result of poor time management," she said.

Strangely, Bishop said, people tend to neglect themselves and their families be-

fore they neglect their jobs.

She encouraged seminar participants, especially those who consider themselves workaholics, to spend more time nurturing their personal needs, such as hobbies, exercise, solitude or friendships and their relationships with their families.

"You're a better parent and spouse if your needs are met and you are happy," she said. "It's also easier to meet other people's needs if your needs are met."

Time can be saved by establishing pri-

orities and realistic scheduling, said Bishop. She advised couples to eliminate low priority tasks and learn to make basic decisions.

One of the most important rules for time management is learning to say 'no,' Bishop noted.

"You need to learn it's okay to be a Christian and say, 'no.' Be prepared to say, 'I don't have the time.' If you have trouble with that, take some assertiveness training."

Bishop suggested building time in a busy

schedule for interruptions or unforeseen problems. Make reasonable estimates of the time it will take to complete tasks and add extra time to that.

Finally, she said, "learn to relax. Set aside some time each day for relaxation. Relaxation is productive in that it allows you to be more focused, alert and decisive."

About 320 people attended the first San Antonio Fall Festival of Marriage sponsored by the Sunday School Board's family ministry department.

National Council of Churches' statement addresses abuse

by Darrell Turner

If battered wives and the husbands who abuse them have been almost invisible in the general society, the same has been particularly true in the Christian community.

While abusive husbands are often able to pass themselves off as models of Christian behavior in their churches and among their friends, according to experts, their wives are often either cowed into silence or remain voluntarily passive. And both partners often misuse scriptural passages about husband-wife relationships to justify such behavior, thinking that it is sanctioned or even commanded by God.

But there are signs that the situation is beginning to be dealt with. The General Board of the National Council of Churches adopted a policy statement of family violence and abuse at its recent meeting in Portland, Ore., that deals with such matters in a social, legal, and ecclesiastical context and offers a scriptural basis for involvement of the church. And Margaret J. Rinck, a Christian clinical psychologist in Cincinnati, describes the problem and suggests resources for treating it in a recently pub-

lished book titled "Christian Men Who Hate Women."

The NCC statement calls on the churches to "acknowledge the ways in which interpretations of the faith have been misused and the ways in which the action of some religious leaders have contributed to the problem. ... Some moral theologies have excused or ignored wife and child abuse. ... There has been too often an indifference or an inability to hold abusers accountable for their actions."

If Christians are to act with justice, the NCC statement says, "we must acknowledge and act in repentance for the instances of abuse which have been committed by our own, and we must confess our sin of silence which has for too long prevailed in the midst of family abuse."

The policy statement cites passages from the Old and New Testament on justice and care for the oppressed as justification for church involvement in such areas. At the same time, however, it notes that "some passages of scripture have been misappropriated in support of acts of violence against women," such as Paul's teaching in Ephesians 5 that wives should "be subject to your

husbands as you are to the Lord."

Feminists with secular or atheistic perspectives sometimes maintain that Christianity and the Bible perpetrate abuse of women through such teachings. But Marie Fortune, founder of the Center for the Prevention of Sexual and Domestic Violence in Seattle and one of the drafters of the NCC statement, says it is the misuse of the Bible that should be blamed.

"We've agreed all along that what that represents is a misuse of scripture rather than an appropriate use of scripture," said Fortune, an ordained minister of the United Church of Christ and chairperson of the NCC's Working Group on Family Violence. She said that the "corrective is within scripture itself," in passages showing Jesus' concern for women.

Similarly, Rinck notes in her book that contrary to popular belief and the traditional wedding vow, the Bible nowhere commands wives to obey their husbands. Obedience was instructed as a way for slaves to relate to their masters and children to their parents. The teaching of wifely submission comes in a context of mutual submission among all Christians. (RNS)

Couple makes ministry of caring for foster children, 81 in all

by Breana Kent Paine

Not many people can say they have reared 87 children. But as parents for 81 foster children, four of their own, one grandchild, and one nephew, Frank and Pat Fell feel parenting is their ministry.

When Fell's nephews were abused, placed in foster care, and then molested by their foster family, the Fell family felt a calling to provide a stable, loving, Christian home for children through foster care.

Although they could not help his nephews, one of which is now in jail for murder, they hoped they could have an influence on the lives of others in foster care.

The Fells took in their first foster chil-

dren in 1975, while Fell was a student at Florida Baptist Theological College. A woman had abandoned her two babies, 9 months and 18 months old, and the Fells were assigned to care for them.

Fell, a native of Trenton, N.J., felt called to the gospel ministry soon after his conversion. Later, he was the director of Moonlake Baptist Assembly, New Port Richey, Fla.; and a bivocational pastor for Calvary Baptist Church, Holiday, Fla., and First Baptist Church, Inglis, Fla. As his second job, he worked as a mechanic and a building contractor and painter, foster parenting all the while.

Through their home have passed children who were retarded, rebellious, ridden

with abuse, rejected; but each one has experienced at least once the consistent love of a stable, Christian family through the Fells, who have leaned on "the ability of God to intercede where man cannot" in the lives of hurting children and their families.

"The best compliment we ever received from being foster parents was by Kelly," Fell said.

"She is unable to have kids of her own, but because of the love she saw us give unconditionally to any child, no matter what race, she and her husband have been able to open up their home to a biracial child."

"We taught her there is no difference in the eyes of God. Children are there to be loved."

There were trying times in dealing with children, parents, and the foster system, "but we're not sorry we did it," Mrs. Fell said.

Now that their children have grown up and moved away, the Fells are finding a "place of rest" at New Orleans Seminary, where Fell is studying for his master of divinity degree.

"Here we are, having left the pastorate ministry after 19 years. It's the first time in our lives we've been alone, and we're having a ball!" Mrs. Fell said.

Fell hopes to seek a doctorate degree and wants to teach one day. Meanwhile, Mrs. Fell is writing a book on their experiences she hopes to name "To Lose a Life." (BP)

GLORY, HONOR AND PRAISE *The Theme at Cumberland College*

The Christmas season for the college family and the community was opened at the end of November with "The Hanging of the Green," a program of traditional Christmas music.

In early December the Madrigal Singers presented four "Ye Olde Madrigal" dinners to capacity audiences. Members of the college's Board of Trustees, the Church Relations Board, the Alumni Board of Directors, the Development Board, the Committee of 100, faculty, staff, students, and other friends were among the guests for the Madrigal presentations.

Throughout the holiday season six different television stations aired the college's Christmas musical program presented by the chorale, the Madrigal Singers, the men's and ladies chorus and various soloists.



A special holiday program of traditional Christmas music featuring the musical groups of the college was aired on several television stations in the region during this Christmas season. Parts of "A Season of Lights" were taped at John Rice Irwin's world-famous Museum of Appalachia near Norris, Tennessee, and at Dupont Lodge in Beautiful Cumberland Falls State Resort Park.



Ye Olde Madrigal Singers, under the direction of Dr. Harold Wortman, portrayed the ancient traditions of Merrie Olde England as they presented the annual dinner for the pleasure of the Cumberland College family and other guests.



Members of the Church Relations Board and the Pastors Advisory Committee came together for a banquet during the holiday season. Composed of pastors and leaders from Kentucky and neighboring states, these members provide a strong base of volunteer support to Cumberland College among the Baptist denomination.



Bill Messer, Ashland, and Bill Ellis, Williamsburg, were among the 90 pastors and laymen attending the Church Relations Board meeting. Volunteers are essential to the ministry of Cumberland as they focus on our needs.

