

Heaven, hell really exist, more Americans say

by Mark Wingfield

More Americans believe in heaven and hell than ever before, according to the Gallup Poll.

Among Americans surveyed, 78 percent said they believe in a place where people who have led good lives are eternally rewarded. On the subject of hell, 60 percent said they believe in a place where those who have led bad lives and die without being sorry are eternally damned.

Previous records for Americans expressing these beliefs were in 1952, when 72 percent said they believed in heaven and 58

percent said they believed in hell.

Those most likely to believe in heaven and hell include women, adults under age 30, evangelicals and church members.

Most of the people who said they believe in heaven expect to go there, but few who said they believe in hell expect to go there.

Of Americans who said they believe in heaven, 29 percent said their chances of going to heaven are excellent and another 49 percent said their chances of going there are good. Another 17 percent of believers in heaven said their expectations are fair, while 3 percent said their chances are poor and 2 percent were undecided.

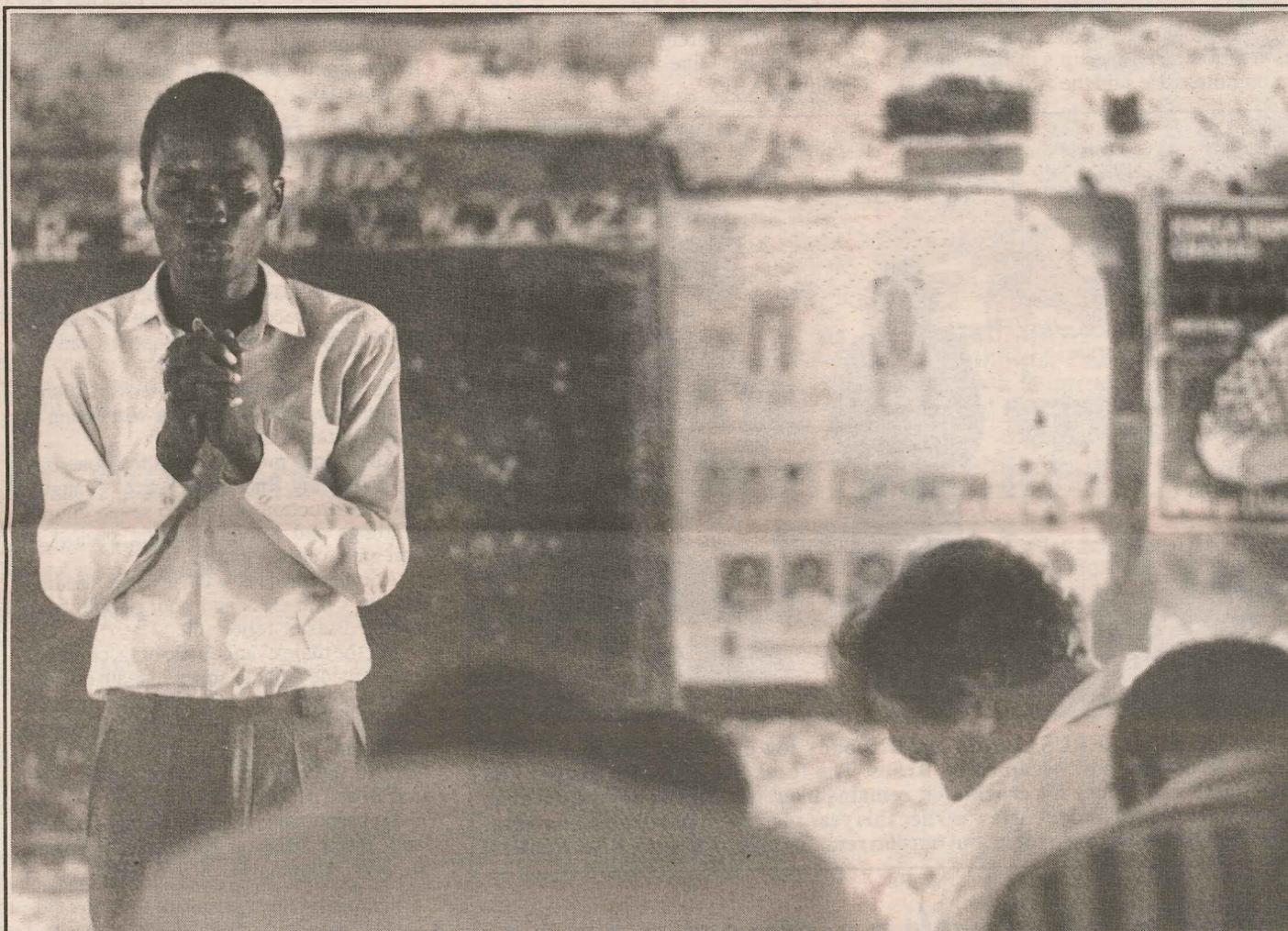
Of those who said they believe in hell, 77 percent claim their chances of eternal damnation are poor. Another 15 percent said there is a fair chance they could go to hell, while only 2 percent said there is a good chance and another 2 percent said there is an excellent chance. The remainder said they were undecided.

Those who claim no religion (9 percent) and those who do not belong to a church (7 percent) are most concerned about going to hell.

Evangelicals are the group most confident they will go to heaven, with 88 percent claiming their chance of going to heaven is

either excellent or good. In comparison, 80 percent of Protestants, 76 percent of Catholics and 61 percent of those with no religion believe they are likely to go to heaven.

Evangelicals are also the most likely to believe in heaven and hell, with 91 percent believing in heaven and 80 percent believing in hell. That compares to the general category of Protestants, where 84 percent believe in heaven and 66 percent believe in hell; Catholics, with 81 percent believing in heaven and 57 percent believing in hell; and those with no religion, with 46 percent believing in heaven and 36 percent believing in hell. (BP)



GLOBAL PRAYER—A leader prays during a worship service at Miritini Baptist Church in Kenya, where Southern Baptist Missionary Ralph Bethea also worships. Baptists join

Christians worldwide this week in prayers of thanksgiving for Jesus Christ and his resurrection, which will be celebrated Easter Sunday. (FMB photo by Warren Johnson)

Churches get set for troops' return

by Betty Anderson
State Correspondent

Churches in Christian County are planning for the return of their military members from the Gulf War.

A few families already joyfully greeted husbands and fathers, sons and daughters. Most of them are members of special forces.

But about 18,000 of Fort Campbell's 101st Airborne remain in the Middle East. Some of them may arrive home in about a month, but others may be delayed until fall, relatives said.

Some churches are postponing the celebration until most or all their members have returned. Meanwhile, support groups continue to meet.

One church near the fort having a potluck welcome-home celebration is Salem Baptist Church in Pembroke, which has two of four members returned home. Church members made and signed computer banners welcoming them back.

To help churches and pastors prepare for the troops' return, Fort Campbell Chaplain Lamar Denkins spoke to the ministerial group of the Christian County Association.

Doug Anderson, pastor of Henderson Memorial Baptist Church in Hopkinsville, echoed some of Denkins' concerns during the mid-week prayer service. Half of the church's 10 overseas troops have returned.

Anderson spoke of reunion and re-integration and the stresses that accompany each event. There will have been change in

continued on page 2, "Fort Campbell ..."

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Fellowship to promote 'Christian love, trust'

by Marv Knox, Editor

A group of Kentucky Baptists have created an organization to promote "Christian love and trust" among Bluegrass Baptists, its founding members have announced.

About 50 people from across the state met in Louisville last week to launch the Kentucky Baptist Fellowship, said Jim Holladay, pastor of East Baptist Church in Louisville and Fellowship president.

The new organization is a successor to Friends of SBC Missions—a moderate group formed to respond to the theological/political controversy in the Southern Baptist Convention—and "an ad hoc group of people searching for what they wanted to do," Holladay said.

The groups initially met last summer, after moderates lost the SBC presidential election for the 12th straight year. At that meeting, they formed an interim steering committee comprised of members of both groups. The committee met several times, and its work ultimately led to the formation

of the Fellowship, he noted.

The Fellowship was formed to provide a positive influence among all Kentucky Baptists, Holladay insisted: "We want to make sure the fellowship of the Kentucky Baptist Convention remains strong and viable and together, despite what may happen to the Southern Baptist Convention."

"Our basic goal in terms of what we want to promote is that Kentucky Baptists have a good thing going—good efforts in missions, education, church programs and evangelism—because of the diversity of our state. We see that as a real strength, and we want to make sure that it is strengthened and not weakened."

"We want to do the things that can get people involved and aware of how their state convention functions. It's not just made up of a staff in Middletown, but of the people in the churches. The Kentucky Baptist Convention is our convention—all of ours—and we want it to stay strong."

Organizers approved six purpose state-

ments for the Fellowship:

- To foster a spirit of Christian love and trust among Kentucky Baptists, with a strong emphasis on the historic principles of Baptists.

- To promote participation in the life of the KBC among pastors and laypeople.

- To encourage pastors and laypeople to become knowledgeable about how the KBC is organized as well as the issues facing the KBC.

- To promote a progressive vision of ministry, evangelism and church support within the KBC.

- To enhance opportunities for fellowship and mutual support among individual Kentucky Baptists and churches using methods of mission support and fellowship outside of, in addition to or within traditional SBC channels.

- To help maintain the fellowship, mission and integrity of the KBC, independent of developments within the SBC.

Despite the similarity of its name, the *continued on page 2, "Kentucky ..."*

SBA tightens American Baptist ties

by Robert H. Dilday

The Southern Baptist Alliance has strengthened relations with American Baptists and eliminated a reference to the Southern Baptist Convention in its statement of purpose.

The action was taken during the 5-year-old moderate organization's annual meeting this month in Richmond, Va.

Discussions with American Baptist leaders concerning Sunday school curriculum are continuing, and SBA representatives meet regularly with a task force created by the American Baptist Churches to monitor changes in the SBC, said Alliance President Richard Groves.

SBA members affirmed without dissent the principle of "cooperative ventures in ministry and missions" with the ABC.

They also approved a move to eliminate a constitutional provision dedicating the

SBA to "the continuance of our ministry and mission within the Southern Baptist Convention."

The phrase was replaced by one which commits the group to "the expression of our ministry and mission through cooperative relationships with other Baptist bodies and the larger Christian community."

Still, participants showed a reluctance to sever all ties with the SBC. Despite their constitutional change, they accepted a committee recommendation to retain "Southern" in the Alliance's name.

The lure of The Baptist Fellowship, another moderate group within the SBC, also proved hard to resist. Groves reported plans to appoint a committee to talk with a similar Fellowship committee.

Alliance Executive Director Stan Hasteley noted about two dozen Alliance members are on the Fellowship's interim steering committee. He said the Alliance stands

willing to work with the Fellowship but noted the Alliance still fills a need as a self-standing organization.

Reports indicated the Alliance is fleshing out its self-standing position:

- The Alliance is working with the Fraternity of Baptist Churches in Cuba, assisting three Cuban churches and exchanging pulpits with Cuban pastors.

- Adult Sunday school material produced by the Alliance is being prepared for December 1991-April 1992.

It is to be published by Smyth & Helwys, a moderate publishing house started last year.

- Classes will begin this fall at Baptist Theological Seminary at Richmond, the Alliance's seminary.

- The Alliance has 69,353 members and 126 affiliated churches. Sixty-one percent of the members live in Virginia or North Carolina. (ABP)

FMB offering misses target

For the first time in 53 years, Southern Baptists' giving to their Lottie Moon Christmas Offering for foreign missions will fall below the previous total.

A projected 1.4 percent downturn in Lottie Moon receipts from 1990—instead of an expected 7 percent increase—will leave the Southern Baptist Foreign Mission Board with about \$79 million, or \$7 million less than it planned to spend this year.

"It's hard to decipher what's happening as far as giving among Southern Baptists is concerned," said FMB President R. Keith Parks. "The truth is, we don't know the reasons" for the shortfall.

He cited the approach of the Gulf War late last year, an unsteady economy and denominational uncertainty as possible factors contributing to decreased offering receipts. (BP)

Trip to Kuwait placed on hold

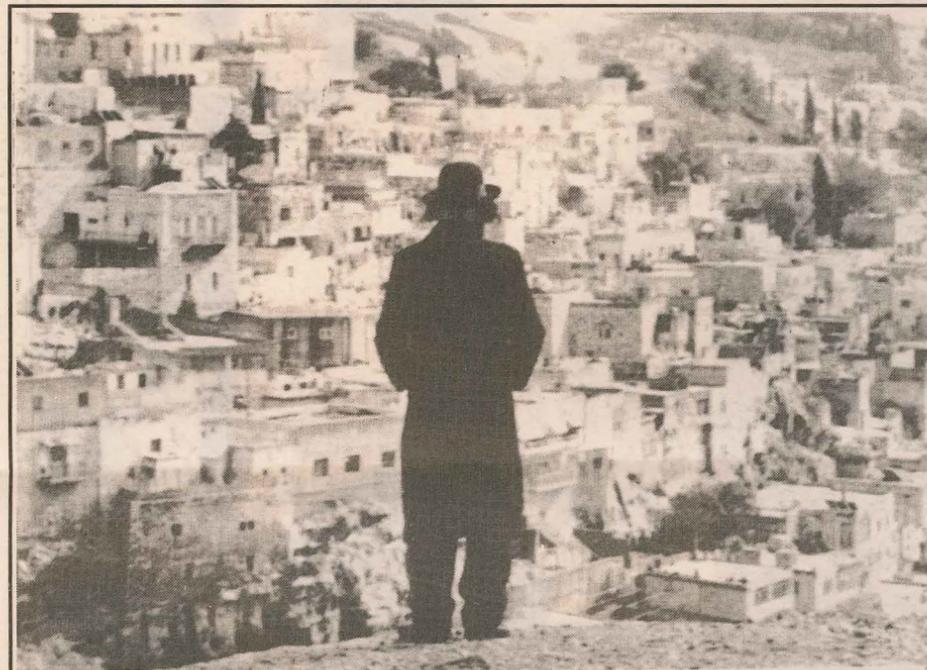
A survey team planning to assess opportunities for Christian ministry in Kuwait has been delayed in entering the ransacked country. A shakeup of Kuwait's government and the Muslim holy month of Ramadan are contributing to the delay.

"We are prepared to leave on a moment's notice," said John Cheyne, the Southern Baptist Foreign Mission Board administrator for human needs ministries.

However, Kuwaiti officials have given no indication when visas will be issued.

Cheyne will make the trip with Maurice Graham, the Southern Baptist worker who was held hostage in the U.S. Embassy there for more than four months, and Jerry Zandstra, pastor of the National Evangelical Church in Kuwait who was in the United States when Iraq invaded Kuwait.

Once in Kuwait, the survey team will look for unique opportunities Southern Baptists and other Christians may have for meeting physical and emotional needs of the people, such as laborers from numerous Third World countries displaced or traumatized by the Iraqi invasion. (BP)



OVERLOOKING JERUSALEM—An Orthodox Jew overlooks Silwan, a section of East Jerusalem now occupied by Arabs. The focal city of Jewish history and Jesus' last week before his crucifixion remains troubled. Silwan and other Arab sectors were placed under curfew earlier this year to prevent pro-Iraq demonstrations. The curfew has been lifted, but tension remains high. (Photo by RNS/Reuters)

Deadline near for Crossover

April 30 is the deadline for volunteers to sign up for Crossover Atlanta, the evangelistic effort preceding the June 4-6 annual meeting of the Southern Baptist Convention.

The basic element of Crossover Atlanta is three days of door-to-door witnessing in metropolitan Atlanta.

Additional projects include a one-day Soul Winning Encounter, street evangelism, construction of four to seven church buildings and a telemarketing project to start a new congregation.

Another project will involve feeding Atlanta's homeless and poor people from mobile disaster-relief units.

For the main evangelistic blitz, churches from outside Atlanta area will team up with churches inside the area. Due to coordination requirements, each church planning to participate must send a letter of commitment to the Southern Baptist Home Mission Board no later than April 30.

To participate, write to Bobby Sunderland, Home Mission Board, 1350 Spring St., NW, Atlanta, Ga. 30367. (BP)

Fort Campbell-area churches prepare for troops' return

continued from page 1

the lives of both those returning and the family members who have remained at home, he pointed out, and there will need to be many adjustments.

Charles Burgett, pastor of Pembroke Baptist Church in Pembroke, spoke of the tension for those whose spouses have not returned: "There is as much apprehension as when the fighting was going on. Our support group is still meeting and is much needed now." Only one of the church's

three men has returned, with the others expected through summer and fall.

Burgett said the church will welcome each one individually during a service and will have a formal celebration when all have returned.

John Walker, pastor of First Baptist Church of Oak Grove, the church closest to Fort Campbell, said the church will celebrate when the bulk of its military members are back. Four of the nineteen have returned. He expects each returnee to be given

an immediate 21-day leave.

Hillcrest Baptist Church in Hopkinsville is also waiting, with none of its group home. Keith Stillwell, minister of education and youth, noted the absence of several church leaders.

Instead of a support group for the waiting families, Hillcrest has had support couples. A support couple was paired with each military family.

Hopkinsville's First Baptist Church also reported that none of its members has re-

turned. The support group may not meet weekly once the spouses are back, said Carolyn Self, FBC member who advises the group.

Frank Deese, a retired Southern Baptist chaplain from Hopkinsville, has kept in touch with Fort Campbell chaplains, and has participated in many area seminars and rallies. He is interim pastor at Salem Church.

"I have never seen such an outpouring of support in all my military career," said the 29-year veteran, who served in Vietnam.

Kentucky Fellowship organizes around 6 purpose statements

continued from page 1

Kentucky Baptist Fellowship is not structurally tied to the new national group, The Baptist Fellowship, Holladay said.

However, the Kentucky Fellowship's purpose statement on mission support strengthens an informal connection to the larger group, he noted. One of the primary programs of the national organization is alternative funding for cooperative ministries, both inside and outside the SBC.

"One of our purposes is to provide a place of fellowship for churches in Kentucky, whatever funding route they choose,

so they will have a place to get together and talk to one another," he explained. Some churches that choose alternative funding may not be in good standing with most other nearby churches, he added.

"Also, it's still OK to stay with the Cooperative Program (the traditional Baptist funding mechanism). That was a point of the purpose statement that people felt ought to be included. Our main focus is to try to promote and strengthen the fellowship of the Kentucky Baptist Convention, despite whatever affiliation churches might have at the national level."

The Kentucky Fellowship does not plan to organize around SBC politics, Holladay said: "Our main focus is going to be within the state of Kentucky. If you're talking about politics in the best sense of the word—people who get together to decide their dreams and vision and future—obviously, we will be political.

"But the way that has come to be defined in Kentucky Baptist life, I don't think we will be—particularly regarding organizing to support political candidates. We denounced that last fall, and generally, that's still the sentiment. "It's hard to foster Chris-

tian love and trust if you're running a slate of candidates, and we wouldn't anticipate wanting to do that."

The group's consensus is to focus on positive relationships through retreats, worship services and fellowships, Holladay said. Specific developments will come about as the Fellowship's board of directors, which is to have its first meeting within a month, begins to work.

The board is to have 30 members, he said. They will be announced when all the proposed members have confirmed their participation, he added.

Video tapes deliver Lakewood Church's message

by Brad Bull, Staff Writer

The ancients carved important messages about themselves and God in stone. Early Christians use scrolls. Today, Lakewood Baptist Church in Middletown uses modern television technology.

Pastor David Harris had heard of other churches using video tapes for church promotionals. But a Sunday edition of a Peanuts cartoon convinced him Lakewood needed to take advantage of the latest resource for proclamation.

In the cartoon, a character refused to read Linus' literature about the mysterious "Great Pumpkin." But she said she would be willing to watch a video, so Linus set out to make a video about the Great Pumpkin.

Lakewood now has produced and distributed a video of a much more important nature—Jesus Christ, not the Great Pumpkin.

The video features a description of the church's mission and desire to serve the community. Over a musical sound track, church staff and members describe their ministries and what they believe the church has to offer.

Paul Lee, Kentucky Baptist media services director assisted the church with the technical aspects of production.

The project cost \$4,000, most of which

purchased 1,200 video cassettes. The cost was paid by a member of the church, Harris said.

The 800 initial copies of the tape required 80 hours of dubbing. Once the tapes were ready, members distributed them door to door, using plastic bags to leave tapes on doorknobs where no one was home.

The project began as a means of promoting community awareness of the church in general and the 1990 "Here's Hope" revival specifically, Harris said. The video is not dated, however, since the revival promotion was at the end of the tape and was omitted in tapes distributed after the revival.

"The video is a vehicle for visitation," Harris said. "We hoped to encourage outreach."

The church has done just that and has seen results.

"We know of 10 families who visited the church after receiving the tape," Harris reported, "and three eventually joined. That's significant for a mission church of this size in a community that is hard to reach."

Currently, the church keeps a stack of the free videos on its media distribution table. "I have to replenish the stack pretty regularly," Harris reported.

Video allows Lakewood to speak to its neighbors—in their homes.



VIDEO MINISTRY—Pastor David Harris (standing) and Kentucky Baptist media services Director Paul Lee check a video tape used by Lakewood Baptist Church in Middletown to introduce its ministries to its suburban neighbors. "The video is a vehicle for visitation," Harris said. (WR photo by Brad Bull)

Urban associations examine ministry

by Jane Taylor Howell
State Correspondent

If Jesus were walking the earth today, he would serve in the city, Jere Allen told participants in the Kentucky Baptist Metro Ministry Conference in Lexington.

Elkhorn, Long Run and Northern Kentucky Baptist associations, the Kentucky Baptist Convention and the Southern Baptist Home Mission Board sponsored the conference last week.

"Our purpose was to assist metropolitan associations in developing urban strategies at the associational level and to equip urban pastors and staff to develop and implement an urban strategy for their churches," said Russell Bennett, executive director of Long Run Association, encompassing the Louisville area.

The conference was one of three planned for the metro communities. The others will be in Northern Kentucky in 1992 and Long Run in 1993.

Allen, director of the Home Mission Board's metropolitan missions department, distinguished between urbanization—moving from a less-dense area to a more-dense one, and urbanism—what happens to people living in a dense environment.

Increasing urbanization, with almost 77

percent of U.S. citizens living in urban areas of 2,500 people or more, necessitates a change in the ministries of the church to meet the urbanism of the people, Allen said.

"We tend to idealize the folk society from which many come and make the city look bad," Allen said. "I often told my inner-city congregation that if Christ were looking for a church he'd come here, because that's where the need was."

Each church must establish its reason for being, both theologically and biblically, he noted. The church may define a new role for itself, perhaps through its ministries, worship or outreach. But it must ask, "Why are we here?"

The church also must know its identity, the power structure, the groups that worship and determine how exclusive or inclusive it wants to be, he added.

And it must know its community, asking, "Who is out there and how do we reach them?" he explained.

Allen gave answers:

- Start new churches.
- Start new groups within the church—music, Sunday school classes, recreation. Be sure to offer plenty of choices for different types of people.
- Start new congregations within the church, perhaps a Saturday night Sunday

school and worship for young adults and a Sunday morning Sunday school for college students. Keep the regular Sunday school and worship services for the more traditional worshippers.

- Have one service and include characteristics of worship for all groups.
- Present music that appeals to different age groups.
- Desire and maintain community.

The church may develop creative ways to choose, finance and maintain its ministries, Allen said. But whatever the choice, he warned: "We should not give all of our attention to helping a church keep continuity with the past if it is not coming to grips with the present. We should give attention to reaching the newly forming community for Christ. When we do this, we move from mere survival to survival for mission."

Kenneth R. Lyle, executive director-treasurer of the Baptist Convention of Maryland/Delaware, challenged participants to be servants by lifting the cup of salvation, praying and openly speaking the vows made to God.

"Our biggest problem in religion is interest in religion which does not turn into commitment," he said.

The conference featured an array of specialized-ministry workshops.

Helping hands: 48 volunteers thaw out N.Y.

by Brad Bull, Staff Writer

Five days after a massive ice storm struck Rochester, N.Y., 60,000 homes still had no electricity.

Realizing Baptist laypeople could help, Baptist director of associational missions in New York sent out a plea for assistance.

Less than 48 hours later, a team of 21 Kentucky volunteers arrived. The group of 18 men and three women, who responded with minuteman quickness, are members of the Kentucky Baptist disaster relief team.

John Lott, associate director of the Kentucky Baptist Brotherhood department, said the group went to New York prepared to distribute meals on the job. However, they spent most of their two days clearing fallen trees.

The effort drew the attention of the local newspaper which did an interview with C.A. Easterling and his grandson, Richard Easterling, Lott reported. At ages 74 and 19 respectively, the pair are the oldest and youngest members of the team.

A North American Baptist church extended hospitality, Lott said: "We stayed in a vacant parsonage. They had piped in heat a few days before we got there, but there still weren't any lights, so we used candles."

In addition to the relief work, the group helped lead a worship service at the host church, Lott added.

"A lady at the church told me they had thought Southern Baptists were a kind of cult," he recalled.

"But when we led the service, I think they got to see that we're more alike than different.

"The 'ox was in the ditch,' though. So after the morning service we got to work."

Firing up their chain saws, the group set to their task, cleaning debris from the property of 70 homes—most of which belonged to people who were elderly or handicapped.

Churches can get messenger cards 2 ways

Kentucky Baptist churches can choose from two options for obtaining messenger-registration cards for the Southern Baptist Convention annual meeting.

The SBC meeting will be held in Atlanta June 4-6. Cooperating Southern Baptist churches may qualify to have from one to 10 messengers participating in the meeting.

The best way to order the cards is to write a letter of request to the Kentucky Baptist Convention in late April or early May, said Jim Hawkins, the KBC's associate executive secretary.

"It is easiest for us to process the cards

from these written requests," Hawkins said.

The letter should be written by the church pastor or clerk and should include the name of the church, its address, the Baptist district association to which it belongs, the number of cards needed and the signature of the clerk or pastor.

"Written requests can be processed more promptly if received during the months of April and May," Hawkins said.

The address is: Messenger Cards, Kentucky Baptist Convention, P.O. Box 43433, Middletown, Ky. 40243-1433.

The second-best way to order the cards

is by placing a call to an "automated operator," which is voice-activated.

To place an order over the telephone, call (502) 245-4101 and ask for "messenger cards" when the operator answers.

The automated operator will ask several questions and record the answers. Callers should be prepared to provide: the name of the church, the church's address, the name of its district association, number of cards requested and the caller's name and relationship to the church.

The automated operator will begin functioning the first week of April.

Turn power toward reconciliation

editorial

Marv Knox

The guy never had a chance.

Big, brutal lawmen beat him up. Bad. Eyewitnesses said his body took so many blows he couldn't even walk.

You've seen the homemade videotape of the white Los Angeles police beating a black motorist. Isn't it amazing how similar that California brutality is to the humiliating assault Jesus withstood almost 2,000 years ago this week?

We can't push the analogy too far, of course. Jesus was the perfect Son of God. And according to news accounts, Rodney King, the victim in Los Angeles, is nowhere near perfect. Still, we recognize brutality and abusive power, don't we?

Well, most of the time.

Dan McGee, a professor of Christian ethics at Baylor University, says power creates obstacles to reconciliation in modern political life.

Speaking at a conference sponsored by the Texas Baptist Christian Life Commission, McGee described various forms of power: nationalism, the embrace of violence and especially the belief in "technological

messianism."

"Nationalism tends to create demons," he said. "What is wrong with that? What's wrong is that you can never reconcile with a demon. You can only destroy it."

Citing society's preference for capital punishment for criminals at home and an intense show of force against enemies abroad, McGee added: "We are addicted to violence—in our movies, in our families, on our streets, in our souls. ... We embrace violence, and as with all idolatries, we become its captive."

And turning to the "new technological whiz-bang" of the Gulf War, he said Americans are numb to the reality of war. "The potential of nuclear violence has upped the ante on violence to the point that now we feel virtuous when we only pour tons of conventional weapons on people."

McGee offers sobering thoughts, especially on the heels of a popular war.

"The Christian understands that the primary purpose of our power is reconciliation." Just like Jesus: He who had all power at his disposal humbled himself, suffered beatings and willingly died—to reconcile us to his Father.

This Easter, may we pledge to forsake the world's standards of power and turn our spiritual power toward reconciliation, in our denomination and in our world.

Fair criticism: food for thought

down home

Did you ever receive well-deserved but totally unexpected criticism?

It wakes you up and makes you sad (because you messed up) and happy (because you learned a lesson) at the same time.

Several readers levelled that kind of criticism at the Western Recorder a few days ago. A March 12 headline provoked their rebuke: "New Christians outnumber U.S. casualties in Gulf War."

They cited two problems:

First, they felt the headline and story made light of at least 100,000 Iraqi casualties. From their reading, we only cared about U.S. conversions and deaths.

Good point. Our coverage of the end of the war should have described a bigger picture. None of us should forget that war affects both sides.

Journalists fall into the trap of oversimplification because of the limits of time and/or space. In the Recorder, we've got X-number of inches to tell a story. And because we're owned by and published for Baptists, we seek a Baptist/Christian angle to a story.

Still, we don't have the right to gloss over the bigger picture. Setting and context are important to every story.

Second, some critics said the story was included to support a philosophy popular among some Christians—that God caused the war so Christians would have an easier time with evangelism.

Wrong.

To begin with, we don't choose news stories to make editorial statements. Editorials and other opinion pieces belong on pages 4 and 5. They should not be dressed up as news and placed on other pages. Of course, no news or feature story is stripped of all feeling; writers and editors are human. But news and features are intended to be balanced.

Furthermore, if I were to editorialize on the subject, I would not come down on the side of war-as-evangelism.

Yes, our God is powerful and able to redeem even horrible situations. That is the case with the conversion of more than 1,200 troops. He led them to faith in the face of destruction. That's wonderful.

But our God also is loving and just. He does not kill innocent people so others can become Christians. That reminds me of a sermon illustration I once heard—of a toddler who was killed in a car wreck so that his parents would become Christians. That's contrary to the New Testament.

In fact, this is the season in which we observe the death, burial and resurrection of the only One Whose innocent blood was shed so others might have salvation.

Jesus—not Iraqis, U.S. soldiers or little children—died for our sins. He rose from the grave to win that war.

—Marv Knox

baptist forum

Listing Sins

Whoever would have thought that members of our Southern Baptist Convention would be asked to list our sins and send them to Arkansas? According to an article in the Western Recorder, we are to send them to Jonya Davis, P.O. Box 36 Russellville, Ark.

What is wrong with sending them to Texas? Our sins are big enough and great enough in numbers for even a Texan to deal with. After all, this mess we are all in together began in Texas.

As we make out a list of the sins in our denomination (whether we send them to Texas or Arkansas), I think hypocrisy leads the list, with hunger for power and greed sharing second place.

What does being a Christian mean these days in our convention? According to a Baptist Press release, our sins will be categorized in three areas then nailed on a cross at the Georgia World Congress Center in Atlanta. Can we still go directly to the Lord with our sins?

The people in Antioch were called Christians because of the love they had for one another. At one of the conventions my husband and I attended, we were labeled as "skunks" by one who only last month appeared on the cover of our home missions magazine.

Allen and I do not know if our sins would

qualify in any of the three categories the "spiritual awakening committee" has outlined. On the night of "the most important meeting Southern Baptists have ever had," we will be in our apartment in prayer, trusting that our prayers will be heard by God even though they have not been sent to Ms. Davis to be categorized and then nailed to a cross in Georgia.

Helen Graves
Louisville

No gentlemen?

The March 12 issue of the Western Recorder carried an ad for the Nationwide Bible Conference at Bellevue Baptist Church in Memphis, Tenn.

I notice that seminars are to be offered for "Pastors, Deacons, Staff Members, Lay Leaders and Ladies." I am stunned at what must be either oversight or outright discrimination in there being no seminar for gentlemen.

Fannie Louise Maddux
Pembroke

No connection

We are writing this letter to inform Kentucky Baptists that an organization calling itself Citizen Action, which goes door-to-door soliciting money for "environmental issues," is not in any way affiliated with Kentuckians for the Commonwealth, Tom FitzGerald or the Kentucky Resources Council.

We understand, from many complaints we have received from Louisville, Frank-

fort, Lexington and Richmond residents, that representatives of Citizen Action have claimed to be "working with" Kentuckians for the Commonwealth, Tom FitzGerald or the Kentucky Resources Council.

We deeply resent what we believe to be a misuse of our organizations' and Tom FitzGerald's names to solicit funds for an organization that has no affiliation with and is not "working with" Kentuckians for the Commonwealth, the Kentucky Resources Council or Mr. FitzGerald.

We have repeatedly warned Citizen Action that our names are not to be used to solicit money for that organization, but the practice has continued. We believe that our organizations' names are being "dropped" at the door in an effort to gain credibility in order to raise money by abusing our names.

Daymon Morgan, chairperson
Kentuckians for the Commonwealth
Tom FitzGerald, director
Kentucky Resources Council

Secondary matters

I was particularly impressed by the article, "Abandoned church building renews ministry in Benin" (WR, March 5).

That story reminded me of the "dry bones" in the book of Ezekiel. Perhaps that Benin story is a parable for the Southern Baptist Convention. If we will focus on evangelism and church planting, secondary matters will become just that—secondary.

Mark Terry
Professor of missions
Clear Creek Baptist Bible College
Pineville

western recorder

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ministerially speaking

Take risks

Martin Luther said, "semper ecclesia reformanda," "the church is always in need of reformation." This is usually a difficult task for most churches. We go about business as usual, remembering how it used to be instead of entertaining visions of how it can be.

Our world has changed dramatically. These changes demand a new and bold initiative from the church.

George Barna in his provocative book, *Frog in the Kettle*, provides insight into the situation. His extensive research suggests, "The denominations that will make the greatest headway in the '90's will not be the mainline churches, but those which are smaller and willing to take greater risks."

There is one thing that has not changed according to Barna. His study reveals that the main reason why conversions are down is because church members do not invite friends to attend. His research indicates one out of four people interviewed said they would attend if a friend invited them. He believes the problem goes deeper. One of the major obstacles to church growth is the internal bickering that goes on in most congregations. Unchurched people see the squabbles as pettiness. The folks on the outside see the church concerned about the superficial issues.

This is something to think about. Taking bold risks ... lifestyle evangelism ... more concern about people than protecting our organizations and territory.

*Phil Christopher, pastor
Highland Baptist Church
Louisville*

Qualities

You have heard the quip, "When things get tough, the tough get going." There is a great deal of truth to that statement that applies to the true disciple of the Lord Jesus Christ. Why are we Christians so surprised when life isn't easy? Jesus never promised us an easy life, but he did promise a better life.

It is interesting note in Christian history that when times are hardest true Christianity has become stronger. So, there seems to be a direct relation to what Jesus said about hardships and the growth and development of Christians. James has the understanding of this when he wrote, "Count it all joy my brothers when you fall into various trials knowing that the testing of your faith produces endurance" (James 1:2-3). Paul also wrote, "But we also glory tribulations, knowing that tribulations produce endurance and endurance character and character hope."

Note some qualities of the Christian who grows and improves under difficulties. Faith is the first quality because without it, one never believes the others. Love for God and others is a stabilizing quality for a persistent Christian. Hope is also a quality that keeps a faithful Christian hanging in there when things are tough. A high tolerance level also is important. This means that one can tolerate people and circumstance without giving up. Part of tolerance is accepting the things we cannot change. Keeping a positive spirit and attitude even when things don't go as planned.

Develop these qualities through prayer, Bible study, worship and service and you will have stamina to withstand the experiences of life.

*Gates Bowman, pastor
First Baptist Church
Eddyville*

Building bridges

Bridges always have been special to me. The very first bridge that I can remember was a "foot log" which spanned a small creek on waters of Turkey Creek. Farther down the creek there was a larger one-lane bridge that allowed the families living above it access to the county seat of Barbourville. Occasionally, the "back waters" covered the bridge and cut us, and many of our neighbors, off from the local grocery store. Thus, bridges have always been important to me.

Bridge building in human relationships also is important to me. I want to be a bridge builder. While it may be easier to build walls between people is easier, I find that building bridges is far more productive. Walls divide us, but bridges bring us closer together. Building towers also may be tempting to us, but erecting towers also is counter-productive. Building towers to satisfy ambitions is condemned in Genesis 11:1-9 (the story of Babel). Building towers to edify self or celebrate our achievements tends to divide rather than promote community among us.

God is a bridge-builder. He used two planks and three rusty nails to build a bridge between heaven and earth. God has called us to be agents of reconciliation—building bridges between God and people, as well as building bridges between persons. Let us become better bridge builders in the future.

*Bill Messer, pastor
First Baptist Church
Ashland*

Duty or delight?

Let's face it. If the truth were known, most of us would rather do just about anything than pray. We genuinely enjoy hours spent in fellowship with God's people but find it difficult to concentrate for five minutes when alone with God.

Attending church services, singing in the choir, serving as a deacon, preparing and teaching a Sunday school lesson, visiting the sick, preaching—these are all easy tasks, compared to the work of prayer.

What am I saying? That prayer should be and can become our first and natural response to every circumstance of life. We simply acknowledge God's presence, surrender our wills and seek God's will regarding every decision, every conversation, every hurt, every joy, every desire, every response, every relationship, every moment of every day.

To do so is to live a life of unceasing prayer, undaunted faith, undisturbed rest, unlimited power and uncommon intimacy with the God of the universe.

*Bill Daniel, Pastor
First Baptist Church
Middlesboro*



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

on mission together

A lonesome hemlock

Route 11 from Manchester to Barbourville was made all the more pleasant by the delicious home-cooking at Bob & Skylers where Pastor Ken and Carol Bolin took me for lunch after I had preached the morning service.

I cruised leisurely over the slightly more than 20 mile link-up with US 25 to turn eastward through Pineville and up to Pine Mountain State Park. I had booked in there because it is only five minutes from Clear Creek Baptist College where, at the invitation of President Bill Whittaker, I was scheduled to speak for Chapel the next morning.

I checked in, called Alice to see about our expectant daughter, changed clothes, and began the one and a half mile trail to Honeymoon Falls. The sky was overcast and I would later be glad that I carried along an umbrella.

Behind the main lodge, the path begins a downward journey before it rises again to cross the road and continues up beside the old broken reservoir.

Along a stream as pristine as one can find in this state, the path meanders over tangles of roots which run down to drink beneath the bed of the stream. Rhododendron, glistening already with the beginning of rain, were so abundant I could imagine myself surrounded by a green-uniformed army, protecting their general who was somewhere hidden in the hills.

Not far up the hill, I found the "general." I believe he stood at least a 100 feet tall; strong, sturdy, seeming unmovable. I have never seen a larger hemlock in our state. I don't believe that two of me could have reached around him.

And all the way from there on to the top, I would measure all the others by him. Without a doubt, he was the general; the others stood in awe.

Here and there, across the floor of the mountain are the carcasses of others who lived out their time and then lay down; not silently, mind you, but in a loud cry of anguish. And for a brief moment, when the final echoes of the crash were heard, others paid tribute, sensing their time, too, would come soon enough.

The "general" was standing firm in that place before I was born. And from the looks of him, he'll be there still when I fall upon earth's floor.

There was something of God in that giant, old hemlock. And I wouldn't mind at all if in heaven there are mountains, and streams, and trees.



James H. Cox
Associate Editor

fourth estate

Bluegrassroots Baptists

Ten years ago this week—in the March 25, 1981, issue of the Western Recorder—Editor C. R. Daley announced a statewide network of news correspondents which would help the paper better reflect what was happening where Bluegrassroots Baptists live.

Said Daley: "In the future, we expect

to report more stories about obscure people who have been overlooked by the news media. The emphasis will be on human interest news and features." The result would be "greatly enhanced" coverage of local news, features, events, people, churches and associations, he maintained.

Daley was on target. That initial group of state correspondents, whom we refer to as "stringers," became a corps of reliable reporters who have since earned reputations for comprehensively covering the actions of Baptists across the commonwealth. Nine men and women, each given prescribed geographical territories, formed the nucleus: Mary Branson, of Madisonville; H. Stanton Carney, of Paducah; Mary-Ann Drumel, of Philpot; W. Ken Forman, of Maysville; Gregory L. Hancock, of Stanford; K. Maynard Head, of Middlesboro; L. D. Kennedy, of Campbellsville; Glenn W. Mollette, of Stamping Ground; and Laurie K. Taylor, of Lexington.

In time, as their livelihood, commitments and responsibilities shifted, most of them moved on. We may have, in fact, accepted perhaps 75 individuals for this responsibility across the decade. Requirements have been lean: an intuitive perception of what is news, coupled with an interest in it; a demonstrated writing ability; active participation in a local Baptist congregation; and an innate

ability to understand how Baptists function and interrelate.

Presently, 17 people comprise the journal's stringer network. Of these, 12 are assigned to specific regions. The remainder are at-large, pursuing stories wherever news happens.

A few weeks ago, these 17 stringers and our two journalism interns were asked to participate in a three-day training retreat at a Kentucky state park. It was the first time we had brought all of them together in one place. Our objective was to increase both the verbal and visual communications effectiveness of these correspondents. At the same time, team-building developed, a natural byproduct of the retreat.

The result? "One of the most helpful experiences in my life," one said, affirming the reactions of several.

Over the years, the stringers have—in a sense—become a second family to me. For a decade, it has been a joy to learn from them, to enlist and train them and to help them become even more versatile and proficient as print media communicators.

Readers of this publication have benefitted from their submissions almost weekly. To the stringers, I gladly express profound gratitude on your behalf for the hundreds of stories they have produced which we never would have read without their dedication and talent.

30-Year hobby produces 5,000-cross museum

by Beth W. Prassel
Special Correspondent

Robert O. Williams' 30-year hobby has culminated in his own museum, a collection of 5,000 crosses.

Williams held a dedication service this month to announce the opening of the Cross Museum on 815 East Market St. in downtown Louisville.

The Cross Museum is now open from 10 a.m. to 4 p.m. daily except Sunday. After Easter the museum will be closed on Wednesdays and Thursdays.

Williams charges \$1 admission to the museum, which holds the largest collection of crosses in Kentucky.

He also offers a \$10 family pass, allowing unlimited visits throughout the year.

"If you take time to focus on each of the 5,000," he said, chuckling, "you'd spend quite awhile here. It's not the kind of thing you can take one shot at."

Williams, a Henderson native, began collecting crosses in the early 1960s to help preserve the meaning of the cross. "It is the strongest symbol of the Christian faith and I felt we should not give it over to those who might misappropriate it."

Although some of the crosses have been donated, he has bought most of them and has invested a lot of money in the collec-

tion. But he explained, "My emphasis has been on variety rather than on value. ... I want to show what people are trying to communicate when they make crosses in different ways."

Williams has collected crosses from all over the world, including France, England, Brazil and Czechoslovakia. He collected one whole case of crosses during a mission trip to Peru. The crosses vary in size from one-fourth inch to 10 feet and are made out of everything from butterfly wings to costume jewelry.

He has one cross made of cigarette packs, folded and fitted together. A prison inmate made the cross and gave it to him after Williams responded to his request for help.

Williams has made some of the crosses himself. One of his favorites, a type of modern art, is made of scrap metal.

For 25 years, Williams was pastor of Clifton Baptist Church in Louisville where he put many of the crosses on display. Soon after he retired in 1988, he set up his collection downtown, along with Parson's Cellar Thrift Store. He continues selling donated items in the store to finance his rent.

Williams sees the collection as part of his continuing ministry. He often displays some of the crosses in churches where he leads revivals, Bible studies and programs focused on the cross.



CROSS TALK—Robert Williams described his collection of crosses to a reporter when the Cross Museum opened in downtown Louisville this month. His 30-year hobby burgeoned into a 5,000-cross collection. (WR photo by Beth W. Prassel)

Bloomfield 'still growing' after 200 years

by Denise Spencer
State Correspondent

The logo reads "Bloomfield Baptist Church, 200 years and still growing in Christ." March 17 marked Bloomfield's bicentennial celebration.

The Nelson County church was constituted March 12, 1791, as a mission of Cox's Creek Church. Bloomfield's original name was "Regular Baptist Church of Jesus Christ, at Simpson's Creek Meeting House."

William Taylor was the first pastor, and 28 others have followed. The current pastor is Earl Pike, who has served Bloomfield since 1980. Leland Parks is minister of music and youth.

Bloomfield held evening services on four consecutive nights leading up to the anniversary celebration. Speakers at these services were Pike, Joe Hunt, Finley Ray

and Young Lang. Hunt was ordained by Bloomfield. Ray and Lang are previous pastors.

Herbert Gilmore, pastor 1950-53, preached March 17. In a service often punctuated with applause, Gilmore compared the Christian life to a relay race: "None of us began from scratch. Every one of us begins his pilgrimage because others have gone before." The result is "one generation linked to another in love."

A highlight of the service was the reading of a congratulatory letter from President George Bush.

Librarian Lil Thompson also compiled a history of Bloomfield's past 70 years. Her volume was added to an earlier history written by W.B. Harvey in 1920.

Donna Eaves designed the new church logo, which adorned the worship bulletins and history.

Louise Burns made a quilt which hung in the sanctuary during the anniversary. Each square represented an aspect of Bloomfield's ministry.

Dinner on the grounds and an afternoon of singing and testimonies followed morning celebration. Parks indicated the festivities would not stop there, however.

The church is planning a dramatic presentation of its history for the summer months. Also this summer members will have an old-time service. They even hope to have at least one baptism in Simpson Creek, where all their baptisms used to take place.

They eagerly await the arrival of their new steeple, currently on order. The building has not had a steeple since the first one was blown off by a tornado in 1923. For the bicentennial, the congregation voted to erect a replica of the original.

Sen. Cooper: 'He made power a healthy word'

Kentuckians and national leaders alike celebrated the life and mourned the death of longtime U.S. Sen. John Sherman Cooper late last month.

Sen. Cooper, who gained acclaim throughout a lifetime career as senator and U.S. ambassador to India and East Germany, died at age 89 in a Washington retirement home.

He joined First Baptist Church of Somerset in his native Pulaski County at age 12 and maintained his membership there throughout his life.

Relatives, friends and colleagues remembered him at two events: a funeral service at Arlington National Cemetery in Virginia, and a memorial service at First Baptist in Somerset.

Cooper "left the world a richer and more humane place," Canon Sanford Garner, interim provost of Washington National Cathedral, said at his funeral.

Robert F. Browning, Cooper's pastor in Somerset, told both gatherings about the day in 1988 when Cooper came to First Baptist Church to plan his funeral.

"Our conversation lengthened, and the topics expanded as I kept asking questions about his years of public service," Browning recalled. "I took notes and share with you a portion of what he said:

- "Always vote your convictions and be willing to pay the price."

- "Above all, be honorable."

- "Answer criticism, if it is constructive."

- "Constructive criticism will keep you humble."

- "Earn the trust of people by letting them know you want the best for them."

- "Work hard. You will always wish you had done more."

- "Cultivate a sense of humor."

- "Spiritual matters are the most important matters. They're permanent."

Browning noted: "For me, Sen. Cooper represented the best example I know of a faithful steward of influence and power. He made 'power' a healthy word."

'Mock-committee' program teaches leadership

bluegrass burgoo

Beechmont Baptist Church in Louisville is training lay leadership.

In fact, Pastor Wayne Hayes and discipleship training Director Frank Coryell have developed a 13-week class to prepare members for leadership.

About 30 participants meet weekly, formed into mock committees. The committees' leadership rotates weekly, and leaders form a mock church council. The goal is to provide hands-on experience.

Coryell adapted the concept from an intensive leadership-training program sponsored by Boy Scouts of America.

Topics of learning include communication, using resources, understanding groups, planning and teaching skills, leadership styles and counseling.

"The key is practicality," Hayes explained. "The principles are not new, but the practical format provides skills and makes people aware of how those skills can

best be used in their own leadership."

In other news from Kentucky:

Southeastern WMU convenes. More than 410 members of the Baptist Woman's Missionary Union attended a Southeastern Kentucky regional WMU meeting at Oneida Baptist Institute March 9.

"This was the first regional meeting to be held in more than 15 years and the first ever to be planned and conducted by the associations of the region," reported Emma Lou Cissell, a Kentucky WMU executive board member from Lily.

Participants represented more than 60 churches and 16 Baptist associations. Associations with the highest number of members present were Laurel River, 135; Three Forks, 51; and Booneville, 50.

"Empowered ... for Mission Support" was the theme of the meeting, which was held during the Southern Baptist Week of Prayer for Home Missions. Keynote speaker was Carolyn Weatherford Crumpler, retired executive director of the Southern

Baptist Woman's Missionary Union.

Anti-sodomy petition circulates. A petition urging state government leaders to "take any and all action to uphold the sodomy law of the commonwealth," is being circulated in Kentucky Baptist churches.

The petition is being sponsored by Concerned Parents of Kentucky and promoted by The Family Foundation, affiliated with author/lecturer James Dobson.

The action has its roots in a 1986 district court ruling that the state's law against sodomy is unconstitutional. A circuit court affirmed the lower court's ruling last summer. The case bypassed the court of appeals, and initial brief were due to the Kentucky Supreme Court last Friday.

Sponsors of the petition have expressed a concern that if the anti-sodomy law is overturned, sodomy will be taught as an alternative sexual lifestyle in school sex-education classes.

The petition drive will run in conjunction with the court's four- to five-month decision process.

Chaplains suggest post-war ministries

by Ken Camp

Although the artillery-generated thunder and lightning of the Gulf War has ended, Southern Baptist chaplains say the support that churches have offered military personnel and their families should not stop.

During the interim between cease-fire and the return of troops—and during the time of readjustment following their homecoming—churches face new opportunities for ministry.

"Families are not going to be back to normal until all of our military are back home where they belong," said Chaplain Gary O'Day of Lackland Air Force Base in San Antonio, Texas. "Churches need to be sensitive to their needs."

And troops who remain in the Middle East must not be forgotten, added Chaplain William Clark of Fort Sam Houston in San Antonio: "They are in real danger even yet. ... They need to continue to know they are being thought of and prayed for."

Churches should continue to operate the support groups, family ministry programs and benevolence funds for families of troops overseas, they stressed.

"Give care. Give support," O'Day said. "Do ministry with sensitivity and try to mainstream the families into the congregation as much as possible."

The chaplains offered several suggestions for ministries to returning troops and their families:

- "Marriage reconstruction" training for couples and re-entry seminars both for troops when they get home and for families before the homecomings.
- "Rest and relaxation" weekends for couples, so they can get away from home and children and get reacquainted.
- Marital counseling for troubled couples.

Mainliners believe war 'still not the answer'

Mainline Protestant church leaders remain unconvinced that use of force in the Persian Gulf was either just or prudent, despite the wave of euphoria sweeping across the United States after the stunning allied military victory over Iraq.

Particularly worrisome, several of the leaders said, is that the war's success might encourage a belief that the world's problems can be solved through the use of force, that "might makes right."



DESERT WORSHIP—Chaplain Jerry Kimmell conducted a Christian church service for soldiers of the U.S. Army's 1st Armored Division Tiger Brigade during the Gulf War. Chaplains say troops and their families need special care from churches, even now that the war is over. (Photo by RNS/Reuters)

• Sensitive ministry to troops' children, especially from Sunday school teachers and other children's workers.

• Ministry geared for single military personnel.

• "Welcome home" festivities at church.

• Expressions of appreciation for the sacrifice of military personnel killed in action, wounded in action or missing in action.

• Individualized attention to the specific needs of returning military personnel and

their families.

Although most Americans now are experiencing victorious feelings of post-war euphoria, some troops eventually may have trouble accepting the death and destruction they witnessed, Clark warned.

"We need to realize what we've seen on television has been carefully filmed," he said. "The military who served there have seen a lot of bad stuff. The important thing is that we offer them acceptance and understanding." (BP)

United Methodist Bishop Melvin Talbert, secretary of the church's Council of Bishops, said: "I for one stand where I stood before the war was started. I say war is not the answer."

Noting reports of tens of thousands of Iraqi casualties, James Andrews, stated clerk of the Presbyterian Church (U.S.A.), said, "I don't think it was worth it."

Episcopal Church Presiding Bishop Edmond Browning, who had carried a peace

plea to President Bush in December, said: "We are united as a world community in our common joy that this conflict has apparently ended. ... We must leave behind all hatred and envy.

"We must remember that the only way truly to win a war is to secure the peace, and the only way to truly secure the peace is to begin to do justice. The days ahead will be difficult ones, as decisions are made that reach far into the future...." (RNS)

Baptism increases top list of Home Mission Board advances

by Mark Wingfield

A dramatic increase in baptisms nationwide tops the list of things Southern Baptist Home Mission Board President Larry Lewis is thankful for, he said during his annual report to trustees.

Southern Baptist Convention President Morris Chapman also addressed the trustees during their spring meeting in Atlanta. Chapman, pastor of First Baptist Church of Wichita Falls, Texas, told the group he is thankful for the leadership provided by Lewis: "I want to thank Larry Lewis for the cooperation he has given to the office of convention president. I believe we need to demonstrate that elected leadership and employed leadership are working together."

Lewis cited numerous advances in home missions during the past year:

• Baptisms. Last year Southern Baptists baptized 385,031 new Christians, an increase of 9.7 percent over the previous year. This was the largest percentage increase in a decade and the third straight year for an increase after several years of decline.

• Here's Hope revivals. Lewis called the

nationwide, simultaneous revivals "perhaps the greatest single contributing factor to the increase in baptisms last year." An estimated 104,100 people made professions of faith during the revivals, and an estimated 77,700 of those were baptized during the six weeks of revivals.

• Missions personnel. At the end of last year, the board reported 4,573 personnel serving nationwide, most of them jointly funded through cooperative agreements with Baptist state conventions. This total includes 833 Mission Service Corps personnel that had not been included in the count in previous years.

• Evangelism by missions personnel. Last year, home missionaries reported 40,741 professions of faith as a result of their ministries, an average of 11 professions of faith for every missionary.

• Chaplains. By year's end, Southern Baptists had 2,271 active chaplains. As many as 195 military chaplains were in the Persian Gulf during Operation Desert Storm.

• Evangelism by chaplains. Southern Baptist chaplains reported 24,615 professions of faith last year, for an average of 11

professions of faith per chaplain. In addition, chaplains in the Persian Gulf already have reported at least 1,200 professions of faith among the troops.

• Volunteers. For the first time, the number of home missions short-term volunteers exceeded 60,000. A total of 62,809 volunteers served in short-term assignments nationwide. That is a 10.2 percent increase from the previous year. There was a 36 percent increase in adult volunteerism.

• Evangelism by HMB staff. Last year,

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Palestinians top Mid-East issue, leaders now say

by Gustav Spohn

With the end of the war in the Persian Gulf, mainline Protestant church leaders are warning that other outstanding issues in the region must be addressed to ensure lasting peace in the Middle East.

Leaders of major Protestant bodies voiced concerns about the effect of the war on the region as a whole and reiterated calls for a comprehensive international conference to address other unsettled Middle East issue, particularly the Palestinian problem.

National Council of Churches General Secretary James Hamilton said: "Countless billions have been spent on war. Now, we pray that with the same intentionality, single-minded dedication, fervor and sacrifice, the leaders of our and other nations will pursue a just, lasting peace."

"The pursuit of peace must begin with the recognition of the legitimate rights of the Palestinian people to a self-determination and a home of their own, and the right of every state in the area, including Israel, to live in peace within recognized boundaries free from threats or acts of force."

An international conference should be called to address Israeli-Palestinian concerns, to be followed by a "Conference on Peace, Security and Cooperation in the Middle East" that would include "equal participation of all interested states and peoples," he said.

James Andrews, stated clerk of the Presbyterian Church (U.S.A.), said, "There's not going to be peace in the Middle East until the Palestinians have a homeland."

John Humbert, president and general minister of the Christian Church (Disciples of Christ), suggested that churches intensify efforts at "bringing the nations and the U.N. together," arguing that U.N. resolutions calling for Israeli withdrawal from territories occupied during the 1967 war have "equal force and power" with those directed against Iraq.

Dwain Epps, director of the National Council of Churches' International Affairs Commission, cited a need to shore up the U.N.'s role as a peacekeeping organization. He said there is a "perception that the U.N. has abandoned its role of peacekeeper for the peoples of the world." (RNS)

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christian education



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

clear creek chronicle

Missionary Epistle from Zambia

President Emeritus D.M. Aldridge and his wife Kay are completing a four month mission assignment in Lusaka, Zambia. They returned to teach at the seminary where they worked for two years after retiring from Clear Creek in 1982. They recently wrote from the field:

We are 12,000 miles away and it's a different world. We miss our family, friends and our church.

Living cost is horrendous. Gasoline is \$4.60 a gallon; a small box of crackers is \$3.00. But vegetables fresh from the farm are cheap and delicious.

Each of us teaches all week at the seminary where we live, plus teaching TEE (Theological Education by Extension) classes in different churches. The people are very appreciative and eager to learn Bible doctrines. We appreciate all they do with limited resources.

Since we left here in 1984 two Zambian couples have started teaching at the seminary and that is an asset since they understand the students' culture as no missionary ever could. Their pay from the Zambian churches is only \$55 per month. The home missionary sent out by the convention churches receive the same. Most pastors don't get enough to live on. It is heartbreaking, for they are faithful and hard-working, winning and discipling many people.

One of our 1983 students now pastors in a large province where there were no Baptist churches and few pastors. He has started 10 churches and won many hundreds to faith in the Lord. Two Middlesboro, Ky., ladies sent money to help build his home and also purchase two small fishing boats. His profits from these help sustain his family.

A seminary couple lost a year old son, their second to die in two years. The Zambians had an all night home wake for two nights. Many missionaries attended the funeral in the seminary chapel and we packed our cars to capacity for the trip to the nearby cemetery.

Thank you for praying for us and God's work in Zambia. Keep it up. We love you.

Merril and Kay Aldridge

CUMBERLAND COLLEGE—Joe E. Tarry, professor and chairman of the music department, was elected president of the Kentucky/American Choral Directors Association.

GEORGETOWN COLLEGE—"Steel Magnolias," a drama about a small southern community, will be produced by the Georgetown College Maskrafters April 15-20 at 8 p.m. and April 21 at 2 p.m. in the Lab Theater. Admission is \$3 for adults and \$2 for children. For ticket information, call

(502) 863-8162 or 863-8163. ... Winnie Bratcher, registrar, was appointed chair of the Kentucky Association of Collegiate Registrar's and Admission's Officers registrar's workshop. ... Twelve Georgetown music students attended the National Association of Teachers of Singing Student Auditions held at Murray State University. Prizes were awarded to Keith Griesser of Burlington for third place, freshman men; Rebecca Lipscomb of Cincinnati for second place, freshman women; and Jane-ellen Tillford of Georgetown for first place,

sophomore women. ... Marc C. Whitt, director of public relations at Georgetown, will speak at the Southern Baptist Convention Education Commission's college and university alumni directors workshop April 5 in Nashville.

MARS HILL COLLEGE, a Baptist college in Mars Hill, N.C., is accepting applications for campus minister. Send vita and three references by April 5 to Joel F. Reed, Chair, Campus Minister Search Committee, Mars Hill College, Mars Hill, N.C., 28754.

BPRA names scholarships for journalists

around the sbc

The Baptist Public Relations Association has voted to rename its scholarship program in honor of Southern Baptist journalists Al Shackleford and Dan Martin.

BPRA provides undergraduate, graduate and workshop scholarships annually.

Shackleford was director and Martin was news editor of Baptist Press, the Southern Baptist Convention's news service, until they were fired last summer. The SBC Executive Committee, which dismissed them during a closed session, did not cite a reason for the action. Previously, Shackleford was editor of the Baptist state newspapers in Indiana and Tennessee and a staff member at the Texas Baptist convention and the SBC Radio and Television Commission.

Martin worked at BP for 10 years. Before that, he worked for the SBC Home Mission Board, the Texas convention and daily newspapers in Texas and Colorado.

In other news from across the SBC:

Bush hears religious liberty plea. In the wake of the allied victory over Iraq, President Bush met with 12 U.S. religious leaders and heard concern for religious freedom in the Middle East.

The group told Bush "a good starting point would be greater freedom of religion for foreign employees who are working in the kingdom of Saudi Arabia," said Richard Land, director of the SBC Christian Life Commission, who attended the meeting.

Bush invited the leaders to the White House because they "had been supportive of our efforts in the (Persian) Gulf and his leadership in the gulf," Land said.

Included in the group were SBC President Morris Chapman, Southern Baptist theologian Carl F.H. Henry and independent Baptist minister Jerry Falwell.

Committee to attack flab. A committee that calls itself the SBC Ad Hoc Fitness Initiative Group has committed itself to

pursue overweight SBC ministers and their families and seek lifestyle changes.

The goal is to reduce the amount of health-care claims by 10 percent, raise the awareness of the benefits of a healthy lifestyle and secure the commitment of 10 percent of the ministers and their families to a personal health program.

B'hood certification conference set. Church and associational Brotherhood leaders can improve their skills in an intensive four-in-one training conference sponsored by the SBC Brotherhood Commission May 16-19.

National Brotherhood Certification at Camp Linden Baptist Assembly in Linden, Tenn., will offer conferences on associational Brotherhood, adult Brotherhood campcraft, adventure recreation and disaster relief.

Cost is \$75, including room and meals. To register, write National Brotherhood Certification, Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn. 38104, or call (901) 272-2461.

CORRECTIONS—David Barnes, whose death was recorded in the Western Recorder March 19, was the son of Betty Barnes of Louisville. ... Rusty Trotter, formerly staff member at First Baptist Church of Shepherdsville, has become pastor of Sulphur Spring Baptist Church in Franklin, not minister of education and youth, as reported.

—classified ads—

WANTED: Junk boats, outboard motors, stern drives, trailers, complete units preferred, immediate settlement, call today: 502-969-7617. 7-17-50T

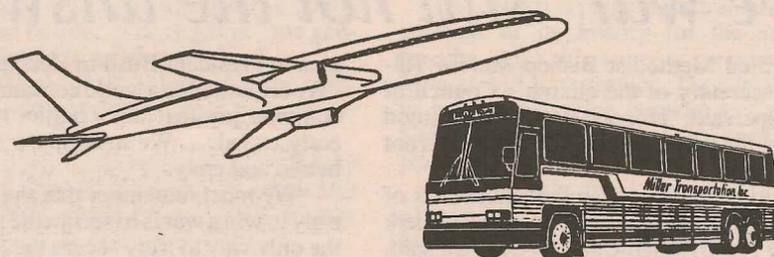
HOW TO LIVE TO BE 100 AND ENJOY IT: Dr's Report; send \$1.50 to: Helpful Living, P.O. Box 671, Cadiz, KY 42211. Satisfaction guaranteed. 3-19-3T

WANTED TO BUY: Used 2 or 3 octave Shulmerich handbell set. Contact Temple Baptist Church of Owensboro 502-685-3108. 3-26-3T

POSITIONS AVAILABLE: Principal (K-12), Counselor (K-8), Assistant Principal/Teacher (7-12); Highview Baptist School. Kentucky Certificate required. Submit letter of interest and resume to: John Boone, Highview Baptist Church, 7711 Fegenbush Lane, Louisville, KY 40228. 3-12-3T

WANTED: Maple-finished Lord's Supper trays, 36-glass size. Tunnel Hill Baptist Church, Elizabethtown, Ky. 502-737-8120. 3-19-2T

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sunday school lessons

LESSONS FOR MARCH 31, 1991

Life and Work Series

God's Son—Risen!

John 20:19-20 Aware that their Lord has been crucified unjustly and knowing that those who had treated him so shamefully would not hesitate to treat his followers likewise, it is not surprising that the disciples were fearful. Filled with bewilderment and wondering what they should do, they decided to assemble in the upper room in Jerusalem.

While the disciples were discussing

the strange events which had transpired, the Lord Jesus suddenly entered the room in a supernatural way and stood in their midst. His appearance to them when they were so unhappy, confused and dejected must have been a glorious experience for them. He gave them unmistakable evidence of his resurrection.

John 20:24-31 Thomas was not present at that memorable meeting when Christ appeared to the disciples on that unforgettable Sunday evening after his resurrection. He should have been there, but he was not. Thomas had lost hope. He was not present because he did not expect Christ to be there. Thomas missed the privilege of seeing Christ.

Thomas refused to believe the other apostles' testimony and demanded convincing personal evidence. On the next Lord's day, when Thomas was with them, Christ appeared again and reminded Thomas of his statement. Thomas was convinced.

John's gospel was written with the express purpose of revealing the deity of Christ. He sought to prove who Christ was in order that all who read his record would come to put their trust in him for time and eternity, thereby obtaining forgiveness of sins, peace of mind, joy of heart and riches untold, and thus become possessors of real life of which Christ alone is the source.

International Series

Victory over death

I Cor. 15:12-22 There were people in Corinth who denied the glorious doctrine of the bodily resurrection of the dead.

This prompted the writing of I Cor. 15.

The Holy Spirit through Paul gives us the most comprehensive explanation of the meaning of the resurrection. The Apostle made it clear that, "If Christ be not risen," then he would still be dead. All of the preaching that has been done through these centuries would have been useless because it would have been the dissemination of a falsehood.

"But now is Christ risen from the dead and become the first fruits of them that slept." No other event in history is supported by such an unimpeachable body of testimony as the resurrection of Christ. When Christ was raised from the dead, that event was a pledge of our resurrection as believers and as a sample of what ours will be like. At the return of Christ the resurrection of Christians will take place.

I Cor. 15:53-58 Victory over the grave is one thing that all people covet, whether or not they admit it. This is an experience which cannot be had apart from God's power. The victory over death and the grave will in no sense be due to ourselves, but it is the gift of God through our Lord Jesus Christ. His victory over death and the grave is the pledge of our victory over them. Because he lives, all who believe in him shall live also.

We're told that our bodies will be different. One day they will return to the dust of the ground, unless the Lord Jesus returns and translates us before we die. We wait for the time when our blessed Lord will raise the bodies of the saved and change the bodies of the living Christians and bring us all together with him.



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

homes for children

A saint for suffering children

Charlie Baker, the executive director of the Presbyterian Child Welfare Agency at Buckhorn, recounted a special story this last week at a conference on the church and child care ministries held at Southern Seminary. I believe the message of this true story is very applicable today.

Margaret Fell, the wife of a judge, lived in England about 300 years ago. Quite by accident Margaret discovered that children, convicted of crimes by her husband and others, were being kept in the dungeon.

She pressured her husband to take her to see the children and when he finally relented, she found the children living in horrible conditions of total darkness, moldy straw for bedding, and gruel once a day.

Margaret was appalled by the conditions and went to her pastor demanding to know, "What is God going to do about these poor little children?" He answered, "He's done what he's going to do. He let you see them!"

After a time of soul searching Margaret knew her pastor was right and she performed one of the bravest acts of recorded history—she moved into the dungeon with the children.

Charlie did not relate the outcome of the story, but I am sure conditions were vastly improved for those children.

I believe Margaret Fell's legacy is really needed today. More of us need to accept individual responsibility for helping to change the circumstances of children. It is so easy to see something and think the government or somebody will take care of that. In reality God may have shown the situation only to you knowing that you could make a difference.

As a minister, I also realize the challenge to Baptist Homes for Children. As the needs of the youth coming to us grow so much greater, there is a temptation to say, "Why do we serve such troubled children, can't someone else help them?" In reality we are God's means to help the helpless and his answer for the child no one can love but him. It is a big challenge, but one that really leaves us no choice in our answer to his call.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Pulling together

From Oskosh, Wis.: "We heard you speak about Oneida many years ago when we were members of First Baptist, Walton. We said we would like to visit the school but have not done so yet. We want to send these checks to the school. Can you put us on the mailing list for your newsletter? We'd like to know more about the activities there."

From Fordsville: "We just watched the Oneida video again tonight. Our 24-year-old grandson was here from Louisville and he said to tell you how much he enjoyed it. He went to Western Kentucky University with one of your graduates. All of our family have read your books *Mountain Rising* and *Dawn Comes to the Mountains*, and they are popular with them." This from two of the most generous donors Oneida Baptist Institute

has ever had, but they have not personally seen the school. They were inspired to invest in Christian education here because of a godly neighbor who devoted many years of her life to teaching and otherwise serving at OBI.

From Ashland another couple writes: "We've been to Oneida a few times. It is really great what God is doing. It is truly wonderful how you are able to do so much with so little."

From Frankfort: "Thank you for taking time on Thanksgiving Day to give us a fascinating two-hour tour, my first time at Oneida. The work being done there is truly inspired and provides a much needed service in today's society. What I was most impressed with was the attention to details of the present blended with a knowledge of the past. You have favorably affected the lives of countless young people and, with God's help, you will no doubt continue to do so. Enclosed is a donation to help continue your work. There will be more later."

From Booneville: "This gift of \$25 is in memory of Mrs. Elise Patrick at Camp Oneida. Those times are the most memorable of my life. Thank God for people like Mrs. Patrick who made a difference while on this earth!"

From Danville: "After visiting your campus, I was so pleased with the beauty of the campus and the buildings, and all that is being done for our youth."

From Glasgow: "I was among a group from Calvary Church. All of us were greatly impressed by the work God is doing there. This small gift comes with much love and prayers."

From Lexington: "My wife, my son and I came to Oneida in Nov. '85. We were thrilled as you took us on the tour. I still have the video tape I made that day and have shown it to different groups. I am now 76 years old. God has led me to help in your great work."

From Louisville: "We of the Kings Men Class glory in the work you are doing at Oneida. Many of us have visited your campus and are always amazed at what you have accomplished with the resources you have. Our class is sending the attached check to aid you."

From Adairville: "We wish to help in the fine ministry at Oneida. We give this gift in honor of our teacher, Mr. David Mason, for the effort and time he takes in teaching our Sunday school class each week. We appreciate his sacrifice and dedication as well as that of the staff of OBI in doing God's work. May this gift be used in the love with which it is presented."

Oneida gets many gifts like that above honoring others on their birthdays and at Christmas time. Many pastors and teachers ask that their folk give such gifts to Oneida rather than to themselves.

From Louisa: "Enclosed is a check for \$320 for Oneida. The Smithside Missionary Baptist congregation is sending you the money that we would have given our pastor for his Christmas gift. It is Ed Ellington's wish that you receive the money instead of he and his wife."

From Zion, Ill.: Donors for the past 40 years write: "if only your success in education could be emulated by the secular schools, our country would grow in faith by leaps and bounds. When I compare what you are doing with others, I see right away that Oneida will remain high on our list for our reduced income in retirement."

From Russellville: "I have visited there. I have seen how everyone pulls together on the farm like in my childhood. I really feel all I give you is for a good cause."

From Nicholasville: "Oneida is a real challenge. May your friends throughout the world stand with you in touching young lives."

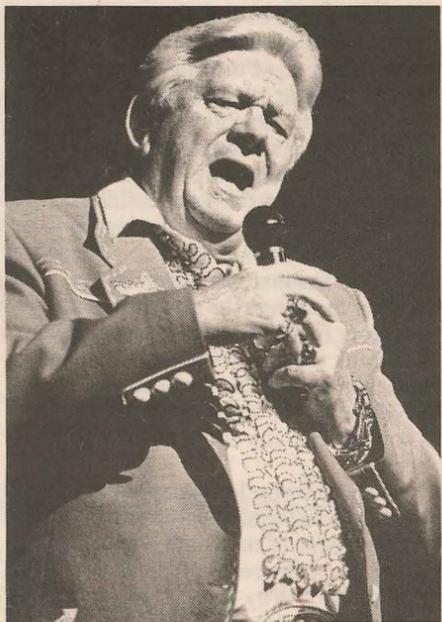
New Baptist Hymnal Unveiled Scenes from PraiSing II



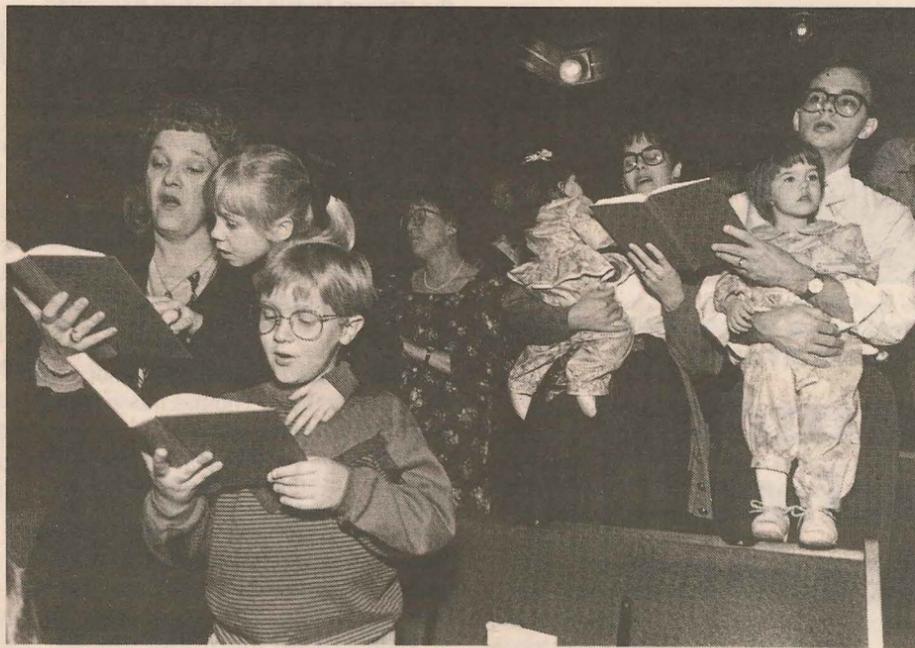
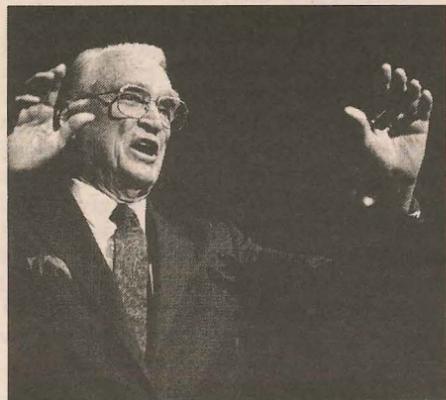
George Cavanah, minister of music at Highview Baptist in Louisville, sings out of the new Baptist Hymnal. (BP photo by Jim Veneman)



An emotional Wes Forbis, director of the Southern Baptist Sunday School Board church music department and editor of "The Baptist Hymnal," accepts his copy of the hymnbook to a standing ovation during closing ceremonies. (BP photo by Deborah Aronson-Griffin)



Special guest leaders at PraiSing II were (clockwise) humorist Jerry Clower, Hines Sims, former SSB church music department director and 1956 Baptist Hymnal editor, and contemporary Christian singer Cynthia Clawson.



Pam, (from left), Natalie and Marcus Wilson of First Baptist Church of Mexia, Texas, sing during final PraiSing II ceremonies. Also participating in services are Tony and Terri Wood and their two children, Leslie and the baby, Meredith. The Woods are members of Westwood Baptist Church in Nashville. (BP photo by Deborah Aronson-Griffin)



Christine Anderson, a solo handbell artist from Houston, Texas, performs for the lunch crowd at a downtown Nashville mall. (BP photo by Deborah Aronson-Griffin)

Taste of heaven in the Opry House

by Charles Willis

Nashville's Grand Ole Opry House was transformed into a cathedral as the words and music of "All Hail the Power of Jesus' Name" filled the hall this month to start the unveiling of "The Baptist Hymnal."

About 7,500 Southern Baptists and guests from across the continental United States, Hawaii, Alaska, Japan, Canada, Guam and Puerto Rico attended two identical evening sessions concluding PraiSing II. The four-day music and worship celebration marked the Southern Baptist Sunday School Board's centennial year, the church music department's 50th anniversary and the hymnal's publication.

Congregational singing from souvenir editions of the hymnal was led by Wesley L. Forbis, hymnal editor and director of the board's church music department, and joined by singing groups from 17 states, The Centurymen and an orchestra.

Three schools from Kentucky had choirs among the featured performers: Southern Baptist Theological Seminary in Louisville, Cumberland College in Williamsburg, and Georgetown College in Georgetown.

Earlier in the week, PraiSing participants heard a concert dedicated to the memories of Oklahomans James D. Woodward, Paul and Judy Magar and Mary June Tabor who were killed in a Jan. 14 airplane crash. The concert was given by the Oklahoma Singing Churchwomen and Singing Churchmen groups. Woodward, director of the Churchmen since its founding in 1961, had planned the concert to

celebrate the new hymnal. His mother, Julia Woodward, lives in Lexington.

Southern Baptist entertainer Jerry Clower, widely known for his association with the Grand Ole Opry, said his musical heritage began with the "Broadman Hymnal" published in 1940 and continues with the new hymnal "that is gonna give us a new enthusiasm and a new direction to stamp out negativism."

Soloists Karla Worley, Cynthia Clawson, Henrietta Davis and David Ford, along with choirs from Southern Baptist churches, seminaries and colleges presented a wide range of musical styles from the new hymnal throughout the week.

Clawson said hymns have remained in the forefront of Southern Baptist worship because they provide classic lyrics easy to understand without "vain repetition. Hymns were the way I learned theology."

In a repeat feature, modeled after the original PraiSing which introduced the 1975 edition of the hymnal, church choirs and state singing groups participated in a 30-hour, marathon sing-through-the-hymnal event at Two Rivers Baptist Church.

Jimmy McCaleb, a veteran bivocational music leader from Jackson, Miss., repeated his performance of 16 years ago by sitting through the entire sing-thru of 2,356 stanzas of all 625 hymns.

Hugh McElrath, professor of church music at Southern Baptist Theological Seminary in Louisville, Ky., called the music "a foretaste of heaven. We're going to be singing in heaven, so it's good to get some practice here below." (BP)

Russian student says revival coming to Soviet Union

by Matthew Brady

In February, Sergei Nikolaev struggled to keep his head above the rising tide of term papers and deadlines threatening to swamp him as he worked on his doctoral degree at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

In March, Nikolaev will struggle with a different tide as he baptizes 118 new Christians at his church in downtown Leningrad.

"Revival is going on. It is there," Nikolaev said before returning to his ministry in Leningrad.

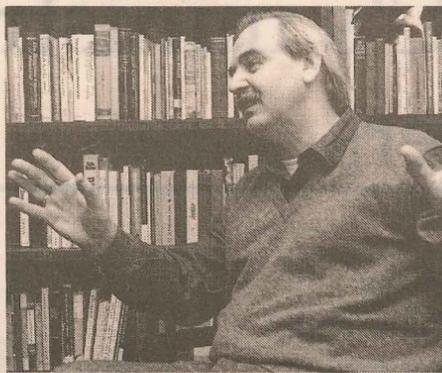
In 1989, Nikolaev helped establish the Temple of the Gospel Evangelistic Center in Leningrad. The church has grown to almost 1,000 members.

Besides serving as senior pastor at the Temple of the Gospel, Nikolaev is superin-

tendent of the Northwest Region of the Soviet Union, representing the All Union Council of Evangelical Christians/Baptists and vice president of the Baptist Union of Russia.

The new Soviet openness has contributed "in a very positive way" to the revival, Nikolaev said. However, he added, "if there had not been anything there before the past two years, the explosion would not have happened."

"During the 70-plus years of atheistic



Nikolaev (SWBTS photo by Morris Abernathy)

life and communist domination, Christianity always played a solid role," Nikolaev said. "The thing is that Christianity was not recognized. Christianity was persecuted," he said.

"We have a proverb in Russia: 'The darker the night, the brighter the stars'—Christianity was always alive," he said.

Now, the open policies of Soviet President Mikhail Gorbachev have helped change public opinion about Christians and made it easier for them to share their faith,

he said. "Now, you don't need people to ask you (about Christianity). You can share your faith and you know people will respect it," he said.

The son and grandson of preachers, Nikolaev said growing up in a Christian family meant facing ridicule.

"Christianity was always presented to the people like a concept of very stupid, illiterate people," he said. "My father always said, 'Christians have to be the best, wherever they are.'"

But before he was converted, Nikolaev said he would tell his father, "There is no problem for me in God, but I will follow him, as you are, when I understand him."

Nikolaev said when he was about 20, a preacher told him "to understand God, you need to be God, but to be saved you need to realize that you need him." (BP)

Feeding Somali refugees in Kenya stirs spiritual hunger

by Craig Bird

The sounds of bullets, the colors of gunshot wounds and burning buildings and the feelings of hunger and terror live vividly in the memories of Somali refugees washed up on the shores of Mombasa, Kenya.

Their past is fearful. Their future is heavy

on hope, light on concrete prospects. Yet because of the aid they are receiving from Christians in Kenya, the future of the estimated 10 million ethnic Somalis around the world might include a greater openness to Christianity.

"I've never been involved in a relief project before," said Southern Baptist mis-

sionary Ralph Bethea of Memphis, Tenn., "But working to help feed these people has given me a new perspective on how effective it can be as a means of sharing the gospel.

"We could have drilled wells in Somalia for a hundred years without getting a hearing like God has given us in just a few weeks here. The people, after overcoming their initial distrust, have been open and gracious. God is starting to do some great things among the Somali people."

The refugees fled an impoverished country that has collapsed into total civil war. Kenyan officials say more than 30,000 Somalis have walked across the land border between the two countries while more than 4,000 have made the 400-mile jump by sea from the Somali capital, Mogadishu, to Mombasa. Thousands have fled to Ethiopia. The fighting and the human flood continue.

Kenyan authorities have allowed more than 3,000 refugees to live temporarily at the Mombasa agricultural fairgrounds. Another 1,000 are scattered throughout Old Town, the island core of Mombasa.

Mogadishu fell in mid-January when President Said Barre and his troops fled to the south. The first and largest wave of refugees arrived in Mombasa Jan. 17 after two days of sailing.

Within a few days reports reached Southern Baptist missionaries that the boats were sitting in the harbor with little or no food, awaiting government permission to unload the refugees. The Mombasa missionaries requested hunger relief funds from the Southern Baptist Foreign Mission Board.

Many of the refugees—although they sleep on the ground in the only clothes they possess like everyone else—wear expensive wristwatches and carry stylish attache cases bulging with official-looking documents.

A large percentage of the intelligentsia and leadership of Somalia is in Mombasa, trying to find a way out of the temporary camp. The heads of the country's supreme court and university, the minister of financial affairs, the minister of fisheries, about 30 college professors, other high-level government officials and 15 medical doctors—all sit in the Kenyan sunshine and wait in line for food, medicine and blankets.

"Maybe a third of the people here are poor, very poor," said Bethea, who spearheaded the first relief effort to help the refugees. "In the panic and confusion of Mogadishu falling to rebel forces, many of them just got onto the escape boats in the harbor." They include 22 children from one orphanage who got on board a ship even though no adults from the institution made it.

But the remaining two-thirds had the

wealth to buy a way out. "If you don't have the fare you don't get on the boat at Kisimayu," one man explained. And most of them have contacts in Western countries they hope will give them a way out of the camps.

Several tenders overturned in Mogadishu harbor in the scramble to the escape ships, including one loaded with many of the high-ranking government leaders. One man admits he lost about \$500,000 in gold when his luggage tumbled into the water.

"But then," another said, gesturing around a group of 20 men, "we all lost gold. But what are possessions when your life is at stake? When the tender sank I was separated from my family. But when I got back to the surface I saw my 1-year-old son swimming right beside me! No one drowned! We were all very fortunate. At least God spared our lives."

Somalis accepted the Christian materials handed out by the Baptists, but imams (Muslim religious leaders) grabbed a few Bibles, tearing and spitting on them. Then they began debating with Bethea and making refugees give back the Bibles they had received. At one point John Basham, another missionary, was standing back-to-back with Bethea "for protection in case the crowd got out of hand." But something unexpected happened.

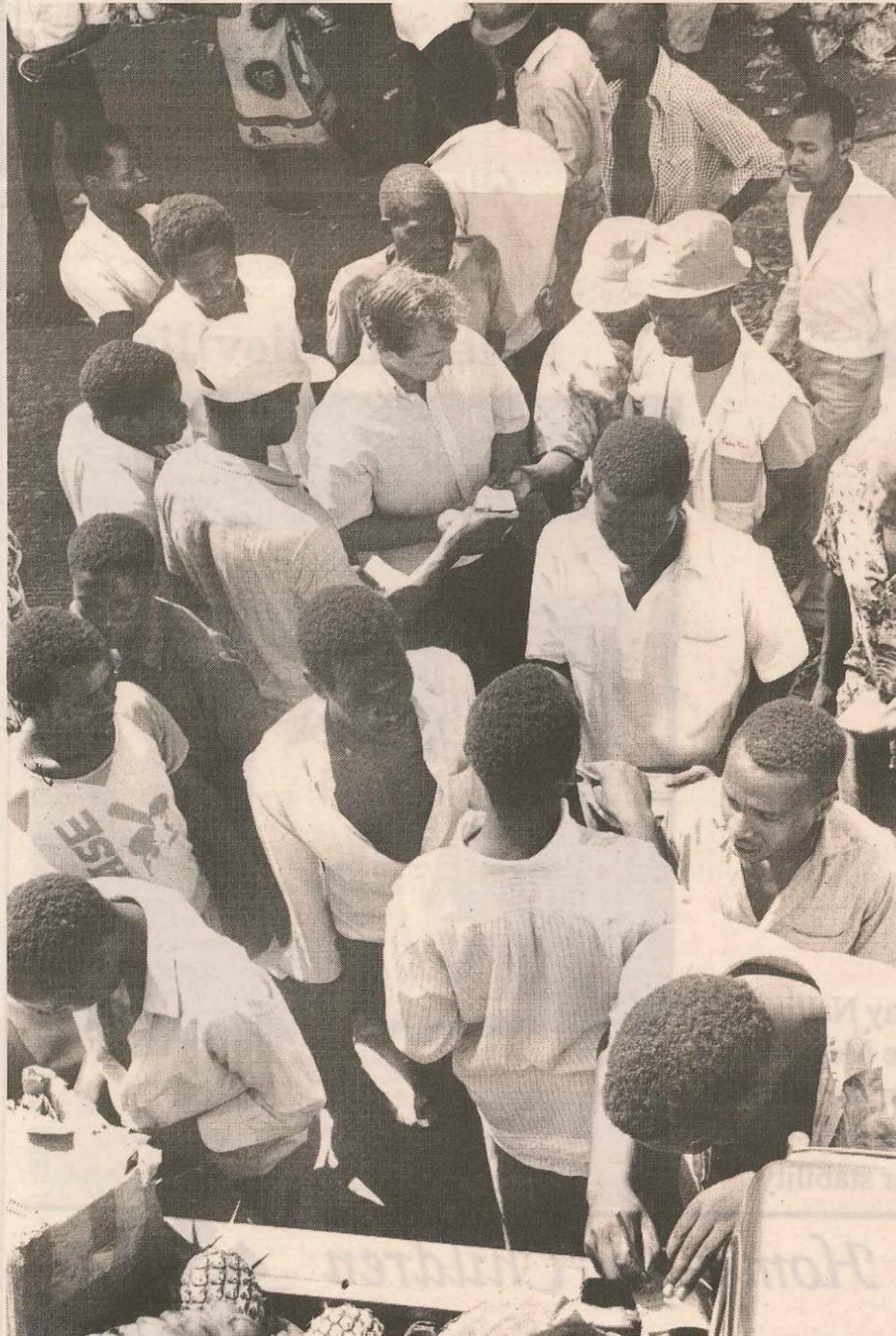
"When people gave the Bibles back, they would circle around Ralph," Basham explained. "Ralph was talking to the imams, but handing me the Bibles and folks who had just been forced to give them back would take them from me and walk off. We named it 'backside evangelism.'"

By the time the Southern Baptist aid program wound up Feb. 15, the confrontations had ended and tracts and Bibles were being distributed freely. Numerous refugees even signed up for Bible correspondence courses.

"Somalia has been one of the countries most closed to Christian witness," Bethea explained. "Even among the 500,000 ethnic Somalis who live in Kenya permanently, the religious and cultural ties to Islam are very, very strong and response to the gospel is slow.

"But here some of the same imams who tore the Bibles and spit on them at first now come up and ask, 'Why are you Christians doing this for us? What makes you so kind?' Then we can tell them we love because Jesus Christ first loved us.

"There haven't been hundreds or thousands of people accept the Lord because of this program," Bethea said. "But around 30 Somalis have been saved. That is a huge response when estimates of the number of ethnic Somali Christians range from 50 to just a few hundred among 10 million people." (BP)



HARVEST AMONG THE HARVEST—Although the effort he helped lead was aimed at Somali refugees, missionary Ralph Bethea (center, handing out tracts) found that Kenyan produce sellers also want to know about Jesus Christ. In the foreground vendors fill out forms to enroll in a Bible study program. (BP photo by Craig Bird)

Remember KBHC's ministry through Temporary shelters

A temporary shelter provides short term care for young people who can no longer live at home. Some shelter residents have been abused or neglected. Some have emotional or behavioral problems. A young person can find immediate help at a shelter while other living arrangements are being made.

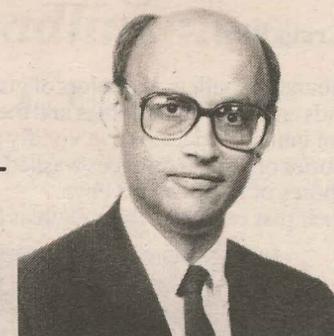
Kentucky Baptist Homes for Children has three shelters in different areas of the state: **Morehead Shelter, Dixon Shelter and the Metro-Louisville Shelter on Spring Meadows campus in Middletown.**

For more information, contact KBHC at 10801 Shelbyville Road, Middletown, KY 40243; phone 245-2101 or 1-800-456-1386.



Dixon

Bill Heaton, Western Region Coordinator and director of Dixon Shelter: "We have a how-can-we-help-you attitude."



Morehead



Dean Harney, Eastern Region Coordinator and director of Morehead Shelter: "Our purpose is to serve children from Eastern Kentucky. . . We try to make this as much like a home as possible."

Vicky and Kenny Nallia, coordinators of the Metro-Louisville Shelter: "In the midst of all the turmoil in their lives, we want to offer stability."

Metro-Louisville



Kentucky Baptist Homes for Children

Touching Lives

