

Kentucky-Brazil partners use medicine 'magnet'

by Marv Knox, Editor

Medicine provided the magnet to pull people toward Christ during a Kentucky/Brazil partnership missions project last month.

Five Kentuckians worked with Brazilian Baptists and Southern Baptist missionaries on a medical missions project in Vitoria, the capital of the state of Espirito Santo.

The team included Virginia Burton, a nurse and member of Rich Pond Baptist Church in Bowling Green; Lewis Graham, a dentist and member of Eastwood Baptist Church in Bowling Green; Ralph Hopkins, associate director of the Kentucky Baptist student work department; and M.A. Winchester, a physician, and his wife, Portia, from First Baptist Church of Stearns.

The team set up shop in a Baptist church,

Igreja Batista Praia de Sua. They treated more than 700 medical patients and more than 200 dental patients, reported Hopkins, who served as preacher for the group at a medical/dental clinic and other sites. Graham also assembled two dental chairs and equipment that had been shipped to Vitoria last year.

"I had the opportunity to share the gospel with people waiting to see the doctor or dentist," Hopkins said. "More than 100 of those patients prayed to receive Jesus Christ as their personal savior during the project.

"We also saw the church where we worked become involved and turned on to commitment to future ministry and growth. The people of the church were wonderful as they worked alongside of our team. The hunger for the gospel by the people and the

enthusiasm of the church people make Brazil a most enjoyable place of ministry."

Medical missions volunteers must be realistic, said Winchester, a veteran of nine such trips.

"We go with no illusions of what we're going to accomplish," he added. "We hope the missionaries and the church have a purpose and we can be the magnet to accomplish their purpose."

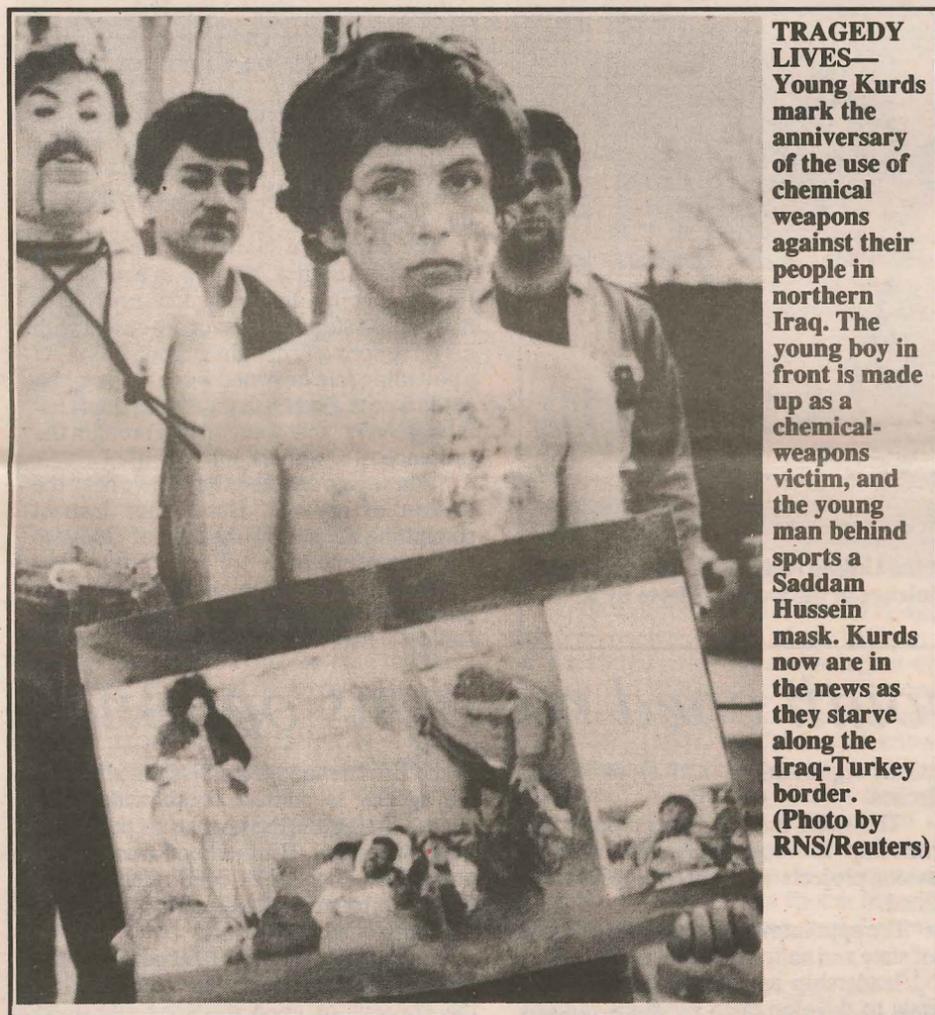
The medical work is only temporary, but it can lead to a long-lasting ministry, Winchester explained: "People are going to get sick again; they'll need medicine later. But I feel we can give credibility to the missionaries or church and open the doors to ministry in a community. It encourages the church and gives them an outreach opportunity."

And able Christians have an obligation to help their sisters and brothers in Third World countries, Burton added.

"The people in Brazil need so much that I think it's our responsibility as Christians to do what we can," she said. "I noticed a lot of people who had been able to see a doctor but didn't have money for medicine. It was great that we had medicine to give them, too."

The partnership helped build bonds between the Kentuckians and Brazilian Baptists, added Graham: "It was an excellent trip.

"I was pleased because I got involved with church members and with patients. It makes me aware that volunteers can go and help out. You can get so much from it—a feeling of accomplishment."



TRAGEDY LIVES— Young Kurds mark the anniversary of the use of chemical weapons against their people in northern Iraq. The young boy in front is made up as a chemical-weapons victim, and the young man behind sports a Saddam Hussein mask. Kurds now are in the news as they starve along the Iraq-Turkey border. (Photo by RNS/Reuters)

Team departs for Kuwait

by Art Toalston

Still needing permission to enter Kuwait, a Christian survey team nevertheless departed for the ransacked country last week.

They believe they can get visas on the island nation of Bahrain in the Persian Gulf, said John Cheyne, one of three team members who will assess opportunities for Christian ministry in Kuwait. Cheyne coordinates human needs ministry for the Southern Baptist Foreign Mission Board.

The other team members are Maurice Graham, a Southern Baptist worker stranded

in the U.S. Embassy in Kuwait for more than four months after the Iraqi invasion, and Jerry Zandstra, pastor of the National Evangelical Church in Kuwait. Zandstra was in the United States during the invasion. Graham was associate pastor of the church after he arrived in Kuwait last summer.

Exploring ways Southern Baptists and other Christians can meet the physical and emotional needs of foreign laborers stranded in Kuwait will be a high priority for the survey team, Cheyne said. An estimated

continued on page 2, "Survey team ..."

Betheas return for funeral

Southern Baptist missionary Ralph Bethea and his four children left Kenya April 3 for the United States, where his murdered wife, Lynda, was to be buried last week.

Her body was flown out of Kenya separately after being released by police officials investigating the killing.

She was beaten to death March 27 by robbers on a rural road in Kenya. Her husband sustained numerous injuries in the attack.

Funeral services were scheduled for April 5 at First Baptist Church in Tulsa, Okla., with a sunrise burial service in Tulsa scheduled for April 6. The Bethea family also planned to attend a memorial service later that day at First Baptist Church in

Eules, Texas. Additional memorial services are planned for Jackson, Miss., April 12 and Louisville April 13.

The Betheas have been friends with many Kentucky Baptists. Their relationship dates to the early 1970s, when he attended Southern Baptist Theological Seminary in Louisville and was pastor of a church in the city. They also became acquainted with hundreds of Kentuckians during the Kenya-Kentucky Baptist partnership missions project in the 1980s.

The Louisville service will be held at noon at Highview Baptist Church, 7711 Fegenbush Ln. A light meal will follow the memorial service. (BP,WR)

See "Friends sing ..." page 2.

Atlanta attracts SBC, moderate Fellowship

Spiritual awakening to be SBC highlight

by Herb Hollinger

A call to prayer for spiritual awakening will highlight the annual meeting of the Southern Baptist Convention at the Georgia World Congress Center in Atlanta June 4-6.

"Jesus ... There's Power in His Name" will be the theme for the 134th session. All the usual business, reports and sermons are planned, but a special session has been designed as a call to prayer for spiritual awakening in America.

The Wednesday evening session, June 5, emphasizes spirituality, with SBC President Morris H. Chapman calling the denomination and America to special prayer for an "encounter with God."

Last year Chapman, pastor of First Baptist Church of Wichita Falls, Texas, appointed a 10-member spiritual awaken-

ing committee to coordinate the program. The Home Mission Board relinquished its slot on the program for the emphasis.

"This will be an evening the Holy Spirit moves in his people to launch a spiritual awakening both in the Southern Baptist Convention and across America," promised Jim Henry, pastor of First Baptist Church in Orlando, Fla., and chairman of the spiritual awakening committee.

Among other program items, Chapman will deliver the presidential address at the conclusion of the first session Tuesday morning, and Tom D. Elliff, pastor of First Southern Baptist Church in Del City, Okla., will bring the annual convention sermon Wednesday morning.

Elections for officers will begin Tuesday afternoon. Unlike recent conventions, opposition has not surfaced against Chapman, who is eligible for another single-year term. Most observers speculate the attendance may be down from the recent record numbers, primarily because of diminishing

continued on page 9, "SBC to..."

Fellowship to feature worship, discussion

by Marv Knox, Editor

The Baptist Fellowship's 1991 convocation will be a time of worship, discussion and decision, according to Kentuckians on its interim steering committee.

Moderates created The Fellowship last summer, following 12 straight years of defeat at the Southern Baptist Convention annual meeting. The Fellowship provides an umbrella coalition for an array of moderate SBC groups, as well as moderates previously unaligned with any organization.

"Behold, I Do a New Thing" will be the theme for the convocation, May 9-11 at the Omni Coliseum in Atlanta.

Participants will join in several worship sessions, break into smaller groups for discussion

continued on page 9, "Fellowship ..."

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Baptists asked to join country in day of prayer

by Marv Knox, Editor

Kentucky Baptists have been urged to join in the National Day of Prayer, May 2.

"Prayer Works for America" will be the theme for the nationwide event. Celebrations organized by the National Day of Prayer Task Force are to be conducted across the country.

This year marks the 40th consecutive observance of the National Day of Prayer. Congress unanimously approved and President Ronald Reagan signed a bill in 1988 making the first Thursday in May the date for the event each year.

"I encourage all Kentucky Baptists not only to participate in local church and community observances, but to lead out in the effort," said Kentucky Baptist Convention President J. Robert White.

"There is a new and possibly unprecedented surge of interest in prayer in our country," said White, pastor of First Baptist Church of Paducah.

"The war in Iraq contributed greatly to bringing our nation to its knees in prayer. This year, because of current events, the nation is poised to experience the greatest unified prayer effort in her history.

"The theme, 'Prayer Works for America,' declares a great historic and spiritual fact."

Paducah provides an example of local participation in the prayer day. The city will have a mayor's prayer breakfast, a communitywide prayer meeting on the banks of the Ohio River and observance of five minutes of prayer at noon.

"If such plans are not underway in your community, I believe your efforts to that end would be well-received," White said.

"As we all know, every great revival in history has begun through the consecrated prayer efforts of God's people.

On May 2, let us unite our hearts in praying for glorious, God-sent revival in our land," he added. "I firmly believe that if revival is to come, it will begin in just such an effort."

The National Day of Prayer Task Force has suggested a variety of ways churches and communities can observe the event. They include:

- Leaving churches open all day for prayer.
- Sponsoring a prayer breakfast or prayer lunch.
- Planning prayer vigils to be conducted for 12 or 24 hours.
- Ringing bells or chimes for five minutes at noon.
- Adopting the "Take 5 at 12" slogan to remind people to pray for five minutes at noon.
- Promoting prayer chains and prayer meetings.

For more information, write to National Day of Prayer, P.O. Box 6826, San Bernardino, Calif. 92412, or call (714) 882-9932.

Survey team leaves for Kuwait without visas

continued from page 1

80,000 workers from Bangladesh, the Philippines, India, Sri Lanka and other Third World countries endured the Iraqi occupation, he said.

"We don't know what their condition is," Cheyne said, or what sorts of food supplies, medical assistance or emotional ministry they might need.

Once the team members secure visas in Bahrain, they will travel to Riyadh, Saudi Arabia, to reclaim the car Graham and his family used in Kuwait before the invasion.

Friends sing hymns in faith, not joy

by Craig Bird

More than 200 friends of Lynda Bethea and her family huddled on a cold, dreary Kenya mountaintop on Good Friday.

They clutched Bibles and prayed and, dressed in their best clothes, looked like most American Christians gathered for an Easter worship service.

Their eyes reflected uncertainty and fear. Their voices were different as they sang the traditional hymns. There were no smiles and joyful "amens," no swelling volume of celebration.

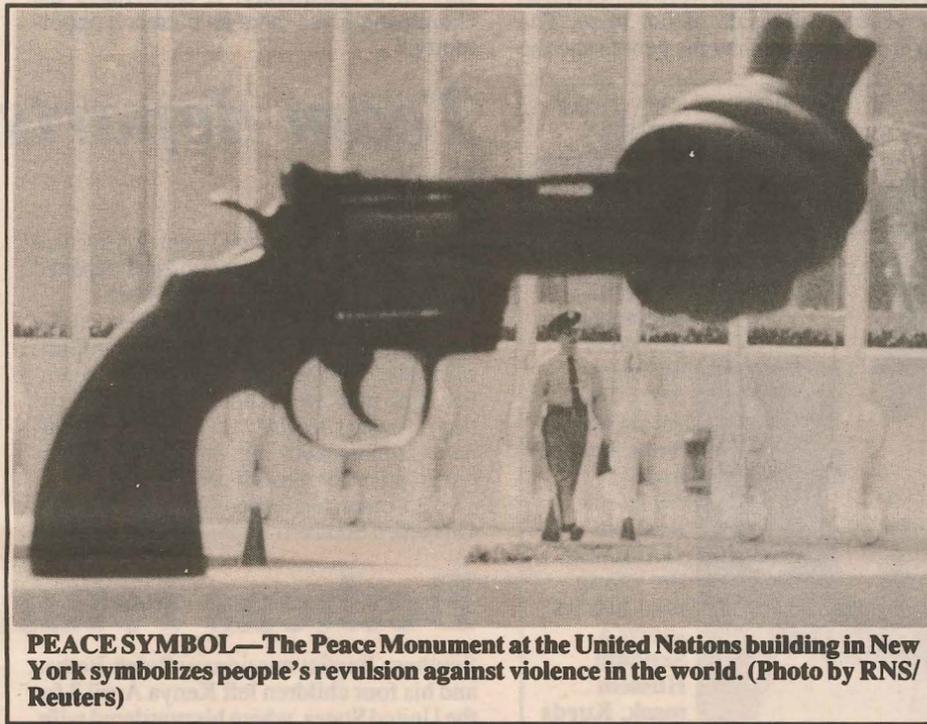
Lynda Bethea—wife and mother to the five people seated on the front row, friend to the other missionaries and Kenyan Baptists who overflowed the auditorium—had been dead a little more than 36 hours.

Her murder during a roadside robbery had saddened the Christian community. Its brutality threatened to break the spirit of the group.

"This is a service of mourning, one of the darkest days of our lives," missionary Vance Kirkpatrick told the hushed gathering. "It's one of the darkest days any of us has ever known. ...

"As family we all feel this tearing our soul. Yet deep down each of us here has met the Lord Christ. We know there can be peace and victory. We sing these songs and we mean them. We can say a few words but the words are meaningless until the Lord pours his peace over us."

Missionary Janie Basham, a co-worker in Mombasa with Mrs. Bethea, spoke of the Bible study she led a week before her death.



PEACE SYMBOL—The Peace Monument at the United Nations building in New York symbolizes people's revulsion against violence in the world. (Photo by RNS/Reuters)

Leaders affirm youth coed missions options

A six-point statement affirming coeducational missions options for youth emerged from a meeting of Southern Baptist Brotherhood Commission and Woman's Missionary Union leaders last week.

Adoption of the statement led to the appointment of a task force charged with developing coed missions options for youth.

Although the group, consisting of 90 state and national leaders, did not have authority to make decisions for the two organizations, they agreed to present the following statement to their boards:

"We affirm:
• "The need to focus on all youth to effect an understanding of and personal involvement in Southern Baptist cooperative missions.

• "The need for WMU and Brotherhood to work together.

• "The need to provide missions resources for youth not presently involved in

missions organizations in all types of SBC churches.

• "The need for a Brotherhood/WMU partnership in World Changers national missions projects with specific roles to be defined.

• "The appointment of a task force made up of state and national WMU and Brotherhood leadership and other youth professionals to develop coed missions options for youth not presently involved in missions education organizations.

• "That all we do together in these emphases will benefit what we each do separately."

World Changers is a coeducational missions program sponsored by Brotherhood for youth in grades 9-12. It consists of 11 training sessions and culminates in a seven-day missions project.

Southern Baptist Convention action in June 1990 modified the program statement

"Lynda told how she was saved at age 11 and went to church faithfully even though her parents didn't go, how in nursing school she met a fellow student who showed her how to grow in her Christian commitment, and how a young man she met about the same time named Ralph Bethea had had a huge impact on her spiritual life. But she was the first to feel the call to be a missionary," Basham said.

"And Lynda told us how she knew Kenya was where God wanted them to work and raise their children. Lynda knew without a doubt this is where she should be and we know without a doubt where she is now. That doesn't lessen the pain, but because our Lord is risen, Lynda is risen with him."

Missionary John Witte reminded everyone when Jesus sent his followers "to all nations" to spread Christianity, "he sent them in the full knowledge that hundreds of thousands of his disciples would die in fulfilling that command. He said these words with the complete knowledge that Lynda Bethea would die on a rural roadside in Kenya.

"Didn't he understand the pain her death would cause us?" Witte asked. "Oh yes, he understands. Just as he understood the cries of (the one) he loved the best as he hung on that cross 2,000 years ago."

The emotional climax of the morning came when Bethea, his arm in a sling and his face swollen and bruised, was helped to his feet and stood in front of the crowd with his three sons and daughter around him. As a pounding rain drowned some of his whispered words, Bethea thanked the people for their prayers "that went up and brought the presence of God back into my life."

"These past couple of days have been the darkest of my life. But I have learned something about how the love of God also cures pain," he said.

Then the family members took turns reading verses from Psalm 23 from Lynda Bethea's Bible. (BP)

of the Brotherhood Commission, allowing the agency to address churchwide audiences. Acting on the change in their program statement, Brotherhood trustees endorsed the concept of coed missions options and instructed their staff to proceed with implementation.

During their January 1991 meeting, the WMU executive board also voted to affirm the concept of coed missions education options for youth. The WMU executive board asked that a report of the April joint meeting be presented during their June 1991 meeting in Atlanta.

"I am excited that, having recognized a tremendous need in our churches, we've been able to come together and address it and to develop a response to the need," said Dellanna O'Brien, national WMU executive director.

"This will not affect what we are already doing with Acteens," she said. Acteens is the missions organization sponsored by WMU for girls in grades 7-12. "We still feel our most effective work is done through age-level organizations such as Acteens. But there are youth in our churches who we are not reaching."

"We know that there are more than 750,000 Southern Baptist youth who are not currently involved in any missions organization," said James H. Smith, president of the Brotherhood Commission. "This meeting affirms the intent of WMU and Brotherhood together to impact those young people. We have no interest in moving young people from one program to another. We simply want to involve them in missions." (BP)

visit Egypt and possibly Jordan to explore ministry opportunities among people made refugees by the war.

Already, Cheyne noted, the Foreign Mission Board has had numerous offers of assistance from various groups interested in helping.

Displaced people "are particularly receptive to compassionate concern and hence to the gospel," he said. "Ultimately some refugees may become instruments of the Lord to go back to their own people and share the gospel." (BP)

The car, bullet-riddled but with a new windshield, was used by a Texas Baptist couple and an Australian to escape Aug. 13.

The drive from Riyadh to Kuwait normally takes about five hours, Graham noted, "but I don't know what it will be under this kind of situation."

The team will pack the car with all the water and food they will need for a week's stay in Kuwait, along with such supplies as surgical masks to protect against polluted air from oil wells set ablaze by the Iraqis.

After the trip to Kuwait, Cheyne will

E'town writer submits prize-winning article to state journal

by James H. Cox, Associate Editor

Diverse ministries—in chaplaincy, to children, with truckers and among Cambodian refugees—constitute prize-winning subjects in an annual writing contest among Western Recorder state correspondents.

The Wilmer C. Fields Incentive Writing Competition, now in its eighth year, seeks to raise the level of quality in submissions from a statewide panel of 17 contributors.

The annual event is named for a former Southern Baptist Convention press representative and vice president of the SBC Executive Committee, who retired in 1987.

Professional denominational communications in the Louisville area selected winning entries in the 1990-91 contest in late March. About 100 stories published in the year ending Feb. 28 were eligible for consideration.

A long-term judge indicated that stories

this year were of higher quality than those considered in recent years.

Judges included Pat Cole, director of communications at Southern Baptist Theological Seminary in Louisville; Robin Oldham, director of development and communications at Kentucky Baptist Homes for Children in Middletown; and Denise Hawkins Withers, promotions specialist in the communications division of the Kentucky Baptist Convention in Middletown.

A top winner in the past, Suzanne Darland of Elizabethtown, claimed first place in the competition this year. Her entry, "3 Kentucky Baptist pastors called to active duty," published Feb. 5, described how three commonwealth congregations responded to the call-up of their ministers during the Gulf War.

Darland told the story of chaplains Gabriel Collett of Cynthiana, Willie Ailstock of Dry Ridge and John Meadors of Elizabethtown and their churches.

The pain of separation and the ongoing needs of vibrant congregations were portrayed skilfully through Darland's word pictures, judges said.

An accompanying sidebar—"What happens when a church loses its pastor to the war?"—was cited by judges for its "helpfulness to other potential churches caught in this dilemma."

Jane Taylor Howell of Lexington won second place for "Central celebrates 20 years of care for children," published Sept.

11, 1990.

Two decades of ministry to society's tiniest members stood up and took a bow when Central Baptist Church in Lexington celebrated the 20th anniversary of its child care center, Howell said.

The article captured emotions which people of all ages felt about the center. Saying the child care center provides "peace of mind to parents and security to children that they need," kindergarten teacher Judy Browning explained, "Many don't have a secure home life, and for them, this is it."

Barbara Willie of Newport won third place for "Ministry to truckers gains favor among Baptists," published Feb. 26, 1991.

It reported that some truckstops along Kentucky's interstate highways have opened their doors to Christian witness. An organization with 23 chapels in 11 states—Truckers Christian Chapel Ministries—is working with some northern Kentucky Baptist congregations to present the gospel to truckers passing through their community, the story said.

Owensboro correspondent Bill Moore's piece, "Cambodians in Bowling Green converted in First Baptist effort," published Jan. 29, 1991, was cited for honorable mention in the competition.

Moore recounted 12 years of patience and care practiced by members of First Baptist Church of Bowling Green in an outreach ministry to Cambodian immigrants before any of the newcomers accepted Christ as savior.



KENTUCKIAN LEADS HMB—Linda Principe (third from left), member of First Baptist Church in Brandenburg, Ky., has been elected assistant secretary of the Southern Baptist Home Mission Board. With HMB President Larry Lewis (third from right) are newly elected officers (l-r) Johnny Jackson, vocational evangelist from Little Rock, Ark., chairman; Ron Phillips, pastor of Central Baptist Church in Hixson, Tenn., first vice president; Alice Sanders, member of First Baptist Church in Bamberg, S.C., secretary; and Bob Curtis, pastor of Ballwin Baptist Church in St. Louis, second vice chairman. (BP photo by Mark Sandlin)

March receipts place state CP giving 9.6% behind budget

by Marv Knox, Editor

Kentucky Baptists' combined ministry budget suffered another month of declining receipts in March.

The Cooperative Program received \$1,295,052 last month. That amount brought the ministry budget's year-to-date total to \$9,440,092 at the end of seven months of the 1990-91 fiscal year.

Total receipts now are \$998,344—or 9.6 percent—below the pace needed to reach

Media milestone marked

"The Baptist Hour," Southern Baptists' flagship radio worship program, will celebrate its 50th anniversary at Farmdale Baptist Church in Louisville April 10.

The Kentucky celebration is part of a series of events planned to commemorate the program's fifth decade. "The Baptist Hour" is produced by the Southern Baptist Radio and Television Commission.

WAVE Radio in Louisville was one of 17 stations that broadcast "The Baptist Hour" when it went on the air in 1941, said C. Wyman Copass, pastor of Farmdale Church and a trustee of the Radio and Television Commission.

Several local Southern Baptist pastors and professors have preached on the program, Copass said. They will be recognized during the 50th anniversary celebration.

Commission President Jack Johnson of Fort Worth, Texas, will be the featured speaker for the evening.

"The Baptist Hour" is one of six radio programs produced by the commission. Together, they are aired on more than 5,000 radio stations nationwide. Joel Gregory, pastor of First Baptist Church of Dallas, is the permanent preacher on the worship program.

The April 10 celebration, which is open to the public, will begin at 7 p.m. Eastern Daylight Time, 6 p.m. Central Daylight Time, Copass said.

Farmdale Church is located at 1238 Durrett Lane in Louisville.

the Cooperative Program budget's \$17,894,462 annual goal.

They also are \$384,792—or 3.9 percent—below receipts for the same period last year.

"To be a million dollars behind budget with five months to go is a little like going into the locker room at halftime about 42-0," explained William W. Marshall, executive secretary-treasurer of the Kentucky Baptist Convention. "And the coach knows he's going to be talking to the same players who played the first half—only they already are pretty well 'whooped up' on."

"To be \$385,000 under where we were at the same time last year is not quite as menacing. We still have a shot at meeting last year's level of giving, and I expect

April's receipts to bring us much closer to last year's level."

Last year's budget totalled \$17,118,788.

Budget managers are taking the shortfall into consideration as they plan the balance of the year's ministries, Marshall added.

"We will take action to assure that our KBC executive board spending does not exceed the annual income," he pledged. "This will be much more difficult to do now that we already are operating with program budgets which have not been increased in three years."

But the KBC executive board is not the only Kentucky Baptist agency to feel the budget pinch, he noted, saying, "I am as much concerned for our colleges, schools and other institutions whose budgets also

will be hurtfully impacted by this."

A tight economy and the Southern Baptist Convention's theological/political controversy have taken their toll on the Cooperative Program, Marshall said.

"The Cooperative Program is neither recession-proof nor impervious to the ravages of the larger convention's war," he added.

The money comes from individuals, who contribute to their churches. In Kentucky, those churches pass a portion of their budgets on to the Kentucky Baptist Convention. The KBC retains 61.25 percent of its undesignated receipts for Baptist work in the state. The remaining 38.75 percent goes to the Southern Baptist Convention for distribution to a variety of agencies.

Trio to leave Southern Seminary faculty July 31

by Pat Cole

Three Southern Baptist Theological Seminary professors have announced their resignations effective July 31 to accept teaching positions at other schools.

Leaving the Louisville school's faculty are:

- Andrew D. Lester, professor of psychology of religion, who will become professor of pastoral care and pastoral psychology at Brite Divinity School at Texas Christian University in Fort Worth, Texas.

- Prior to joining Southern's faculty in 1977, Lester was director of the department of pastoral care and the School of Pastoral Care at North Carolina Baptist Hospital in Winston-Salem for six years.

- Harry L. (Hal) Poe, assistant professor of evangelism since 1988, who has been named associate professor of evangelism and associate dean for academic affairs at Bethel Theological Seminary, a Baptist General Conference school in St. Paul, Minn.

Poe was associate director of the Kentucky Baptist Convention's evangelism office before joining the seminary faculty.

He also was pastor of Simpsonville Baptist Church in Simpsonville from 1982 to 1986.

- Karen Smith, assistant professor of church history, who will join the faculty of South Wales Baptist College and the University of Wales, both in Cardiff.

Smith joined Southern's faculty in 1986 after completing doctoral studies at Oxford

University in England.

Several candidates were to be presented to seminary trustees for election to tenuous faculty positions at their board meeting this week, said seminary Provost G. Willis Bennett. Some other professors will be hired on a contract basis by presidential appointment, he said.

42 lead Brotherhood ship of state

by James H. Cox, Associate Editor

Forty-two people—most of them men—literally steer the Baptist Brotherhood ship of state in Kentucky.

As elected members of the state organization's steering committee, they assist in planning, training and involving men and boys in missions activities, said Kentucky Baptist Convention Brotherhood department Director Robert Y. Simpkins.

The group meets twice annually—in January, to set agenda for the year, and in July, for fellowship. The panel participates in organizing the state missions program for men, including the annual Brotherhood

convention, held each October.

Eight of these volunteers will pay their own way to attend a Baptist men's convention in Brazil this July, Simpkins noted. In 15 days, they will address that body and train laymen in Brazilian churches in Brotherhood ministries.

Simpkins said he would like to see the Brotherhood steering committee—composed of four officers, eight regional directors and their assistants, plus coordinators and assistant coordinators of 11 mission-action areas—recognized as having abilities to reach local churches in all areas of missions involvement. He emphasized both missions education and activities.

Support health & safety warnings on alcohol ads

editorial

Marv Knox

An unlikely duo has teamed up to force a little bit of reality into alcohol ads. They need your help.

Sen. Strom Thurmond, a conservative Southern Baptist Republican from South Carolina, and Rep. Joseph Kennedy, a liberal Catholic Democrat from Massachusetts, have joined forces to introduce bills requiring health and safety warnings on print and broadcast ads for alcohol.

The Senate bill is The Alcohol Beverage Advertisement Act (S. 664). Its House counterpart is The Sensible Advertising and Family Education Act (H.R. 1443).

The bills would require alcohol ads and promotional materials to carry one of five warnings on a rotating basis. The messages state that:

- Drinking during pregnancy can cause birth defects, including mental retardation.
- Alcohol impairs a person's ability to drive.
- Alcohol combined with other drugs, even over-the-counter medicine, can be hazardous.
- Alcohol can be addictive.

• Purchasing alcohol for people under age 21 is illegal.

Kennedy claimed the legislation would "counteract the millions of dollars of misleading alcohol advertising that Americans are inundated with every year—advertising that promotes the glamour of alcohol use with no mention of its consequences," according to a Baptist Press report.

"We have an opportunity here to do something for humanity," Thurmond added. "We have an opportunity here to do something not only for the young people, but for all the homes in America."

The legislation has drawn support from a variety of groups. Included are the Southern Baptist Christian Life Commission, the American Medical Association, the American Academy of Pediatrics, the National Parent-Teacher Association, the National Council on Alcoholism and Drug Dependence and the Center for Science in the Public Interest.

Another organization, the Coalition on Alcohol Advertising and Family Education, has offered several suggestions for supporting the bills:

- Write your U.S. senators and representative, urging them to vote for the legislation.

The address for Sens. Wendell Ford and Mitch McConnell is U.S. Senate, Washington, D.C.

20510. Your representative's address is House of Representatives, Washington, D.C. 20515.

• Publicize support for the legislation through your local media. Meet with the editorial boards of television and radio stations and newspapers. Explain why they should endorse the bills in your community.

Also, write a letter to the editor of the newspaper, voicing support for the legislation. A letter to the editor will communicate your concern directly to the people in your community.

• Ask local media to stop using ads that appeal to young people.

• Protest sponsorship of local events by alcohol producers.

• Conduct surveys of your community's feelings about the glamorization of alcohol use. Talk to individuals in public places. Poll groups, such as participants at PTA meetings. Then, publicize your findings; especially make them available to local media.

Alcohol producers, distributors and advertisers do not expect the Thurmond-Kennedy bills to pass. But then, they are the ones who think you believe the claims of their slick ads.

Prove them wrong.

'Diversity within unity' means diverse functions, unified faith

viewpoint

The "Viewpoint" article "Revive 'priesthood of the believer' doctrine," March 12, mentions an 1870 incident whereby Georgetown College bestowed an honorary doctorate upon German researcher Eduard Reuss. Graf and Wellhausen took the work of Reuss and applied Darwin's evolutionary theories to the Bible.

The resulting Documentary Hypothesis, or JEDP theory, denied that Moses was inspired to write the biblical books attributed to him. Instead it was claimed that the Bible itself was an evolutionary

product out of earlier oral traditions ("J" and "E") and later writings during the time of the kings and the post-exile period.

The author of "Viewpoint" infers from the 1870 Georgetown College incident that recent trustee action at Southern Seminary is not in accord with Baptist belief and practice.

Yet it was when Professor Crawford Toy of Southern Seminary began to teach the historical-critical methodology of the German critics that one of the most serious threats to the seminary's existence took place. When his radical views became known, Toy resigned in 1879. Although all were grieved that such action was necessary, President Boyce,

Professor Broadus, the seminary board and those concerned realized Toy's views were in hopeless conflict with the orthodox biblical beliefs of most Baptists. Even Lottie Moon, who was considering marriage to Toy, rejected his proposal because Toy's views of the Bible were untenable.

From these events, we can draw several timely conclusions:

• Early Southern Baptist leaders and founders of Southern Seminary did not believe the priesthood of the believer required orthodox Baptists to financially support the teaching of heretical views of the Bible.

• The 1870 action by Georgetown College was not in keeping with the

theological views of Southern Seminary or of Southern Baptists in general at that time.

• Instead of censuring the recent actions by our duly elected Southern Seminary trustees, we should applaud their courage in turning the seminary back toward the foundational basis upon which it was built—the biblical theology of Boyce, Broadus, Manly, etc.

• Finally, the phrase "diversity within unity" properly means diversity of function or methodology operating within the context of the unity of the faith once-for-all delivered to the saints.

Phillip R. Potter, pastor
Oakland Avenue Baptist Church
Cattlettsburg

SBC spiritual awakening leader extends call to participation

viewpoint

We need your help. I'm writing on behalf of the Southern Baptist Call to Spiritual Awakening Task Force appointed by president Morris Chapman. We believe the Lord is doing a new thing in our midst. Here's how you can help:

- Pray for that historic Wednesday night session (June 5) of the SBC.
- Plan to be present. We are going to

submit ourselves to the living Christ in a corporate session of praise, testimony, confession and the reading of scripture.

• A part of the evening is to confess our sins as individuals, churches and as a nation. Jonya Davis, a member of our committee, along with a group from her church, are serving as a clearinghouse to catalog these sins in three areas: Not loving God wholeheartedly and honoring Christ as Lord, not loving other Christians as Christ loved the church, loving the world more than the lost.

Without identifying specific names,

send those sins you feel need to be confessed in the service to:

Mrs. Jonya Davis
P.O. Box 36
Russellville, Ark. 72801

• Ask your church or association to join this extraordinary evening in one of three ways:

Set aside your Wednesday night service as a time of prayer for your church, our denomination, our nation and the session in Atlanta.

Join in by linking up with the ACTS network and participating along with

those gathered in Atlanta.

Contact your associational director of missions, and he will have information on the format that we're using so that you can have a comparable service in your association or church.

Our world and nation are at a definitive point in history. In these urgent days, we need to be a purified people. We're praying for a spiritual breakthrough to begin June 5. Thanks for your obedience to Christ.

Jim Henry, chairman
SBC Spiritual Awakening Task Force

western recorder

(ISSN 0043-4132)

MARV KNOX, Editor
JAMES H. COX, Associate Editor
RAY L. HAYES, Business Manager
C. R. DALEY, Editor Emeritus

Western Recorder is published weekly by Western Recorder Inc., Box 43969, Middletown, Ky., except for one week in July and December. Second class postage paid at Louisville, Ky.

Postmaster: Send address changes to Western Recorder, Box 43969, Middletown, KY 40253.

Subscriptions: Single, \$8.48; foreign, \$9.00; church budget, \$6.50. Payable in advance, except church accounts, which require tax exemption number.

Advertising: Rates available upon request (502-244-6470). Institutional columns on an inside page are paid space.

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Sustained growth requires evangelism

baptist doctrine study

Part 2 of a 3-part series

by William H. Stephens

Southern Baptists are committed to every form of proclamation: personal witnessing, lifestyle witnessing, evangelism and missions.

However, both local church experience and Southern Baptist Convention statistics warn that some among us are moving rapidly away from the practice of biblical evangelism.

In 1980, we had to baptize 2.6 people to gain one resident church member; in 1989 we had to baptize 19.8 people to gain one resident member.

In 1989, for the first time in our history, the number of resident active members was fewer than the number of inactive members—49.8 percent resident active; 29.9 percent non-resident inactive; 20.3 resident inactive.

Non-resident inactive members are those who move away from one church and fail to join another. Resident inactive are those who live within the area of their churches but have not attended in more than a year.

Some of those inactive were redeemed and can be reclaimed, although it is a reasonable assumption that some of them never were redeemed.

The facts indicate that we are in practice—though not in theory—giving up our deep historic commitment that the church is made up only of the redeemed. This reality puts pressure on churches to move away from congregational government because, the reasoning goes, unredeemed people have no idea how to seek the mind of Christ.

Also, in many churches, new members

are not nurtured systematically toward maturity. Worship attendance alone will not produce mature believers.

The pressures produced by the inclusion of unredeemed people into Baptist churches along with the babes in Christ who do not grow toward maturity cause churches to take action. Unfortunately, one of those actions is the pragmatic solution of taking decision-making power away from church members.

The problem is real and cannot be ignored. Some action must be taken. But the solution ought not be rejection of the biblical interpretation long held by Baptist churches, which is a fierce commitment to congregational church government. The reasons for our commitment are of crucial importance if Baptists are to remain Baptist.

Baptists must then correct the way they witness and disciple new Christians in biblical ways.

We must avoid any tendency to slow down in our evangelistic efforts. We must lead non-Christians to repent and to confess Christ as Lord as well as savior as part of the salvation process. We must not sell the gospel message cheaply.

The best magnifying glass by which to examine our witnessing methods is the lordship of Christ. How clearly do our evangelistic methods challenge lost people to accept Christ?

In our zeal for souls, we have not emphasized repentance and Christ's lordship enough. The result of undisciplined evangelism is a superficial understanding of why Christ died and what he expects.

It is human-centered rather than Christ-centered evangelism. It is the type of evangelism which fills our churches with people who have no idea what the church is to be and do.

With this sort of evangelism, those who

are saved struggle with the terrible burdens of living in their own strength, misunderstanding their mission and that of the church, not knowing how to grow in Christ and seeking solutions in various types of second blessings.

It will be helpful to refocus on the biblical meaning of redemption. We do not win people to Christ only to keep them out of hell. While that result is greatly significant, the purpose of salvation is to restore lost people to the possibility of becoming what God intended us to be when he created us.

God created humankind to glorify him and have fellowship with him. These purposes cannot be fulfilled if salvation is seen as an end in itself rather than the beginning of a new kind of life and relationship. That new life is focused on the lordship of Christ and it is not possible without it.

That new life, moreover, is not one of bland sameness for every believer. Christ's lordship is tailor-made for each one who accepts him as Lord. The word transformed in Roman 12:2 is from the Greek word "metamorphoo," from which we get "metamorphosis."

People do not know by instinct that they should yield to Christ as Lord; they must be told at the point of decision. If we practice this disciplined manner of evangelizing, we will gradually correct the perilous trend toward which the statistics indicate we are moving.

The 1991 Baptist Doctrine Study textbook, "The Doctrine of Lordship," will help your church deal in depth with this crucial issue. Baptist Doctrine Study, sponsored by the discipleship training department of the Southern Baptist Sunday School Board, will be observed April 22-26 in many churches.

William H. Stephens is a curriculum development coordinator for the Sunday School Board and co-author of "The Doctrine of Lordship."



on
mission
together

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

Before the river banks green

It's the time of year when nature is about to re-clothe winter's nakedness. However, it is in that nakedness that man can perceive his shame; before it is hidden again with a new green robe of spring.

The shame is visible along just about any road or stream you happen by—cans, plastics, tires, bottles, you name it, it's out there.

There's a spot not far from our home on the route I take to work that became so littered I stopped once, on my way home, and cleaned up as much as I could. Some folks probably thought that was the best-dressed trash-picker they had seen. I didn't care. In fact, I sort of hoped someone else would get the message.

Mind you, we've got what appears to be a ton of trash in the bushes and ravine behind the Baptist building. But like I said, it will be hidden in a few weeks, still there unless we do something about it soon.

Route 11, from Manchester to Barbourville, runs beside a stream that flows wide when the rains fall hard. Hanging from tree limbs, clumps of debris and fences are pieces of trash the high water in Collins Fork deposits while rushing northward to Manchester.

I pulled over the other day, enroute to Clear Creek, and sat there a few minutes wondering how long it would take a hundred people to clean up the 20-mile stretch—a year? two years? And then I realized that unless people change their habits about dumping trash, you'd need to clean up every year.

I looked down at a place where the stream was deep, littered with trash, and speculated on the risk of crossing the creek there barefooted, as I did when I fished years ago with granddaddy in Elkhorn Creek. I shuddered!

In a little while I was on the campus of Clear Creek Baptist Bible College, residence of about 180 students whose education there is partially subsidized by the cooperating churches of the Kentucky Baptist Convention.

I saw no litter along the streams and only an occasional soft drink can.

It is, of course, a "protected" area because of its proximity to Pine Mountain State Park. Still, the contrast between what I had seen further back on the journey and this almost Garden of Eden was dramatic.

Somehow I wanted to believe that the contrast between Clear Creek and what I had seen earlier could be translated into a spiritual metaphor: that a Christian institution helps reduce the amount of "moral trash" in the rest of the world.

Of course, some folks would say I'm just a dreamer.

baptist forum

Fantastic conference

I want to encourage as many of my fellow pastors as possible to attend the Nationwide Bible Conference at Bellevue Baptist Church in Memphis, Tenn. I attended the conference last year, and it was fantastic! Each session had overflow crowds.

God has certainly blessed the ministry of Adrian Rogers and that of Bellevue Baptist. Their new auditorium seats over 7,000 people. Their education facilities and campus are truly beautiful.

I am looking forward to attending this year's conference as well. I hope Kentucky pastors are well represented.

Mike Baker, pastor
Victory Memorial Baptist
Louisville

Missionaries deserve trust

I would like to speak a word on behalf of the missionaries serving overseas under the auspices of our Foreign Mission Board. A new policy covering termination of missionary personnel has recently been printed in the "Manual for Overseas Personnel" and distributed to missionaries currently under appointment.

Twelve conditions considered as "career threatening" make up the bulk of the policy statement. These are relatively routine, covering such items as dishonesty, immorality, homosexuality, divorce and "persistent insubordination in relation to

supervisors and/or stated policies."

What caused me to react with disbelief was the concluding statement in the preamble to this list of career threatening conditions. It reads "... they as not all-inclusive, and the Foreign Mission Board always retains the right to terminate any field personnel for any reason satisfactory to the board without disclosing to the person the reason for the termination."

Must one surrender all rights and privileges in order to become a missionary? Do the architects of this new policy really believe it will enhance the work of overseas missions? Are our missionaries less trustworthy than the rest of us? Are missionaries not entitled to know the reasons for their termination?

The missionaries I know are some of the most responsible, most capable and most dedicated persons in the world. I think they deserve more freedom and trust than the new policy allows them. After all, if missionaries can't be trusted, who can?

Page H. Kelly
Louisville

What are you saying?

For some time now the Western Recorder has continued to distress me. I feel that I must now share some views.

I am not aware of your specific editorial policy and guidelines. There is most probably some formula which keeps most of the readership, and the leadership, happy. As a

reader, one must, I presume, read between the lines and try to guess.

Come summer, and Kentucky Baptists will be going out to convert the world. We will again hear the stories of how Baptists have "converted" poor Africans and others. Soon thereafter, appeals for mission money. There is nothing like a good "mission" story—a sure-fire formula for success. As an African, and a Third World person, the stories are painful, degrading and distressing, but make for good cover, I presume? I talk from personal experience. I have been in a community, seen events, and then read an account in Western Recorder.

Two recent articles and titles need highlighting. "Conversions outnumber casualties," and "Fort Knox—area churches hit 'high note' after war." A quote: "It will be a time of thanking God for victory and praying for the defeated ..." Then "... a concert with singer ... a Desert Storm Celebration concert, ..." The churches are on a high note, spiritually...

Estimates put Iraqi dead at 1 million. A conservative estimate then would put at least 4 million to 6 million persons directly affected by those killed, not to mention the physical, civil and civic destruction of their country—and for them we "pray." What a kind and thoughtful "Christian" gesture!

When will it come to, "Kill an Iraqi (or any other non-believer) for Christ ..." or, "Come and celebrate a God-given massacre?" (Possibly our sensibility would not quite permit this direct turn of phrase.) Western Recorder/Kentucky Baptists, what are you trying to tell us?

Brian Gurney
Louisville

RTVC programs begin airing over FamilyNet

by Madge Hammond

The Southern Baptist Radio and Television Commission began operation of FamilyNet, a broadcast television faith and family network April 1. The network previously was owned by Old Time Gospel Hour and Liberty Broadcast Network of Lynchburg, Va. Both entities are a part of the ministry of Jerry Falwell.

The purchase was authorized by RTVC trustees in January.

The purchase will multiply the outreach of commission programming, said RTVC President Jack Johnson. "FamilyNet is accessible to some ten to twelve millions not now being reached by the RTVC's ACTS network," Johnson said. "That means we can more than double the potential for preaching the gospel to the people of

America."

A number of RTVC programs began airing on FamilyNet April 1, Johnson said, and others will be added later. He said "COPE," a live call-in counseling program, will be carried on both networks each afternoon. "Sunshine Factory," a children's program produced by RTVC personnel, will be on FamilyNet, along with "The Baptist Hour" and "Invitation to Life," a weekly evangelistic service.

The \$200,000 cash paid for FamilyNet came from funds reallocated by trustees from the 1990-91 fixed asset budget of the commission. No other cash payments are to be made, and no borrowed funds were required to complete the purchase, Johnson said.

As a part of the purchase, RTVC officials said, the "Old Time Gospel Hour" will

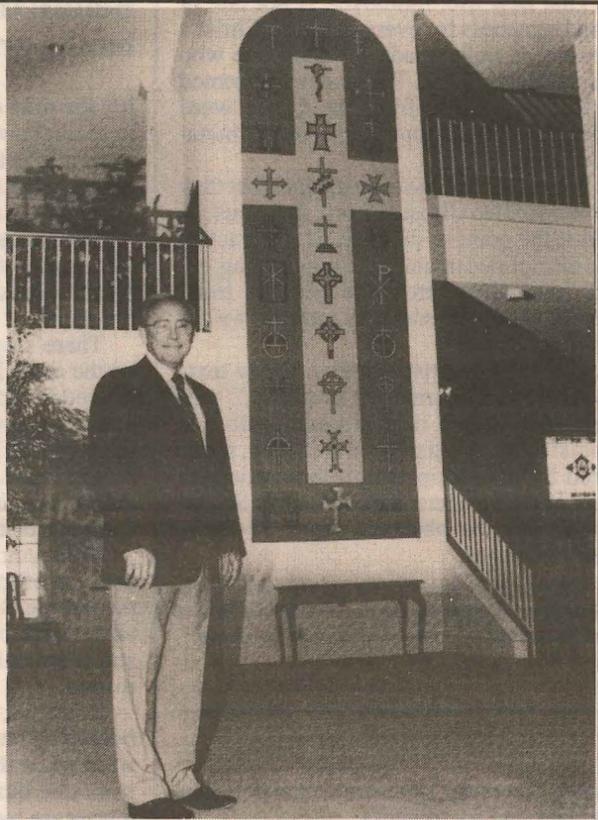
be carried daily on both FamilyNet and ACTS. The air time used on the two networks will be charged against a \$3 million program time credit that will be amortized at the regular rates charged other programmers on FamilyNet and ACTS, the officials said. At present rates, they said, the credit would be used completely in less than three years, and if rates are increased in the future, the increases would be passed along to "Old Time Gospel Hour."

The RTVC trustees will consider restated articles of incorporation and bylaws for FamilyNet at a scheduled meeting April 9, according to Johnson. "We will recommend the elected commissioners also form the board of directors of FamilyNet," Johnson said. "We want it clearly understood that both FamilyNet and ACTS are under the control of trustees elected by and

responsible to the Southern Baptist Convention. There will be no outside directors, and no one other than the duly constituted commission trustees and personnel will have any control over the activities of the Radio-TV Commission, ACTS or FamilyNet," Johnson said.

Both networks will carry programs produced by many different church and denominational programmers. "The Radio and Television Commission is committed to the Great Commission," Johnson said. "Our assignment is to proclaim the gospel and we take that mission very seriously," he added. "The purchase of FamilyNet will open a door of opportunity that could enable us to touch as many as 25 percent of the television households in the United States, and that is a challenge we must meet," Johnson concluded. (BP)

TAPESTRY DEPICTS 31 DIFFERENT CROSSES—John Wood, pastor of First Baptist Church in Waco, Texas, and former pastor of First Baptist Church in Paducah, has become an expert on crosses from studying every book on the subject in Baylor University's library. The result is a 20-foot-tall tapestry depicting 31 of the 400 variations of crosses.
(RNS Photo)



Truett seminary approved

Baylor University's board of regents has approved the incorporation of the George W. Truett Theological Seminary and elected its first trustees.

The possibility of offering degree programs and enrolling students on the Baylor campus was approved by the regents in a meeting Mar. 22. Earlier, the regents had reserved the Truett name, commemorating the ministry of the prominent Southern Baptist pastor and ardent advocate of religious liberty. Truett, an 1897 Baylor graduate, was pastor of First Baptist Church of Dallas for 47 years until his death in 1944.

Baylor could begin seminary operations if the regents determine the six Southern Baptist seminaries were being led away from their historic mission by extremist elements, according to President Herbert H. Reynolds.

The articles of incorporation provide for a 15-member, all-Southern Baptist board of trustees for the seminary, elected by Baylor's regents.

Elected trustees with terms expiring in 1991 were: Richard Bridges, pastor of First Baptist Church, Bowling, Green, Ky.; Gracie Hatfield Hilton, public relations coun-

selor, Arlington, Texas; David C. Maddox, developer, Fullerton, Calif.; W. Winfred Moore, Baylor visiting distinguished professor of religion; and Louis B. George, pastor, Mount Zion Baptist Church, Fort Worth, Texas.

Elected to terms expiring in 1992 were: James Flammig, pastor, First Baptist Church, Richmond, Va.; Finlay Graham, retired missionary, Dallas; Susie Grier Jaynes, church and civic leader, Waco, Texas; Daniel Rivera, vice chancellor for development, Texas State Technical Institute, Waco; and Dan Vestal, pastor, Dunwoody Baptist Church, Atlanta, Ga.

Elected to terms expiring in 1993 were: James A. Bowden, orthopedic surgeon, Waco; Gary L. Hearson, director of missions, Dallas Baptist Association; Jerold McBride, pastor, First Baptist Church, San Angelo, Texas; Sam Medina, attorney, Lubbock, Texas; and Joe Ratliff, pastor, Brentwood Baptist Church, Houston.

Incorporators of the Truett seminary include: Robert B. Sloan, Baylor professor of religion and the George W. Truett Chair in Evangelism; Howard R. Dudgeon, Baylor treasurer; and W. Winfred Moore. (BP)

CLC speaker urges Christians to practice less affluent lifestyle

by Tom Strode

American Christians desiring to apply biblical principles to environmental issues must be prepared to practice a less affluent lifestyle, an evangelical theologian said at the 1991 seminar of the Southern Baptist Christian Life Commission.

"As Christians, we must be willing to accept a lower standard of living for our ourselves for the sake of the standard of the whole, whether of society or of the entire creation," said Millard Erickson of Bethel Theological Seminary in St. Paul, Minn. "Our standard of material consumption will need to decline ... the quality of life will increase in the process."

Erickson's challenge to Southern Baptists and other evangelicals was delivered at the CLC's 24th annual seminar, which was entitled "Christians and the Environment: Finding a Biblical Balance Between Idolatry and Irresponsibility." His two addresses dealt separately with the biblical theology and biblical ethics of ecology.

An improvement in life's quality because Christians change their lifestyles will include such benefits as clean air and water, said Erickson, who is executive vice president and dean at the school. Followers of Christ should adopt simpler lives because of what it will do for the creation, for others and for themselves, he said.

Erickson said the purpose of life for

human beings is not the acquisition of wealth or any form of pleasure.

"Jesus himself was not a well-to-do person," he said. "If the good life is having possessions, then Jesus missed the good life. Quality of life is not a direct function of quantity of possessions. Wealth is not to be a major goal of one's life, and in particular, wealth acquired with disregard of the needs and welfare of the rest of the creation, especially of other humans, is wrong. The possession of wealth imposes special responsibilities upon those who have it, especially to use it to care for those less fortunate."

Southern Baptists and other evangelicals also should develop a biblical theology of reproduction and population, Erickson said.

God's command to "be fruitful, and multiply, and replenish the earth" (Gen. 1:28) probably has been fulfilled, he said. It appears that this command was a limited, temporary one and not a universal, permanent one, Erickson said. It is similar to a biblical understanding of wealth, which appears to be a sign of God's blessing early in Scripture but is not handled in the same way in the whole of God's word. He said the directive to populate was given to two persons and was necessary for many centuries to enable human beings to "have dominion," as Genesis 1:28 also states.

Erickson said Christians have two rea-

sons for seeking a biblical theology on environmental issues: an evangelistic one that will enable persons who are concerned about ecology to be reached with the gospel, and a discipleship one that will enable believers to learn and to do what the Lord has commanded.

In presenting a biblical ethic of ecology the "issues are not always simple," Erickson said. His seven ethical principles for application were:

- Christians should attempt to eliminate pollution, thereby preserving "the purity, the beauty and the integrity of the whole of

creation.

- Believers must seek to maintain their health in all areas for God's glory.

- There should be a "careful conservation and consumption" of creation's resources.

- Christians must have a less materialistic lifestyle.

- Believers should attempt "to prevent war" because of its impact on the environment.

- There should be a recognition of humanity's responsibility to care for other members of the creation. (BP)

March CP receipts are fourth highest

The fourth highest monthly total and a six-month total that exceeds the previous year were two of the marks set by unified budget gifts received in March by the Southern Baptist Executive Committee.

The national Cooperative Program received \$13,219,744 in March, a 20.18 percent increase over March 1990.

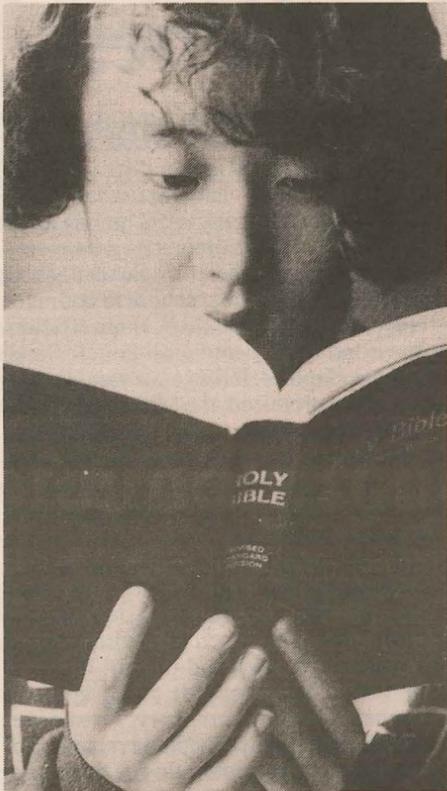
"I am highly pleased that CP receipts for March exceeded \$13.2 million," said Harold C. Bennett, Executive Committee president/treasurer. "I commend all Southern Baptists for their commitment. We can only give as God blesses us. I hope we will give to world missions as God blesses us."

Halfway through the 1990-91 SBC budget year, CP receipts total \$71,543,354

compared to \$70,872,526 for the first half of 1989-90. The 1990-91 basic operating budget need for six months was \$68,666,262.

However, designated gifts still lag slightly behind the previous year at the halfway mark. For March 1991, designated gifts totaled \$18,995,700 compared to \$15,071,959 in 1990. But the year-to-date total of \$78,221,160 is 2.15 percent below the corresponding period of last year of \$79,937,100.

Designated contributions include the Foreign Mission Board's Lottie Moon Christmas Offering, the Home Mission Board's Annie Armstrong Easter Offering, and world hunger. (BP)



BIBLE STUDY—Returning God to the classroom has created discord between Southern Baptist Christian Life Commission trustees and staff in light of a federal prayer-in-schools proposal. (RNS photo)

School prayer debate divides CLC leaders

by Greg Warner

A new federal prayer-in-schools proposal has exposed division between the Southern Baptist Christian Life Commission and its staff over how best to "return God to the classroom."

Many CLC trustees believe the agency should find a way to support mandated prayer in public schools. But CLC Executive Director Richard Land and General Counsel Michael Whitehead say such legislation is unconstitutional.

A constitutional amendment to reinstate voluntary prayer in public schools has been proposed in Congress by Bill Dannemeyer (R-Calif.), but CLC lobbyists give the bill little chance of passage. Land and Whitehead prefer legislation already in force that guarantees students equal access to school facilities for religious purposes.

Land surfaced the school-prayer issue during the spring meeting of CLC trustees. To "tamper with the Constitution" by requiring prayer in schools, he said, would present Christians with a dilemma.

"Either we're going to have to try to set up a non-sectarian prayer, which will be largely open to abuse or meaningless," he said, "or we're going to have to try to set up a Christian prayer, which will violate the constitutional rights of the people who aren't Christians, or we're going to do it on a

rotating basis."

Land, who said the CLC neither supports nor opposes Dannemeyer's amendment, noted, "There is real division among Southern Baptist conservatives on the prayer issue."

But some trustees disagreed.

"The question I have is how can we teach (students) moral values without teaching them about God?" said Gary Crum, an ethics professor at George Washington University in Washington, D.C.

As a member of the SBC resolutions committee in 1982, Skeet Workman of Lubbock, Texas, argued successfully for an SBC endorsement of Ronald Reagan's school-prayer amendment. In light of that 1982 resolution, Workman said, she hopes Land will not oppose the new school-prayer proposal. She said she has written Land and asked him to clarify his position.

SBC conservatives are not divided on school prayer, she insisted. She and other school-prayer advocates hope to get the SBC to adopt another resolution this year to make Baptist support clear and to require CLC support for the proposed amendment.

Workman was contacted by Ed McAteer, a Memphis, Tenn., layperson and conservative political activist, about CLC support for the renewed school-prayer push. "He was concerned that Richard (Land) was not going to help Dannemeyer with the amend-

ment," she said.

McAteer, who was adviser to the 1982 resolutions committee, said he was asked by political allies, whom he declined to name, "to help with Southern Baptists in their lack of cooperation" with Dannemeyer's proposal.

While both Workman and McAteer said they are concerned about Land's opposition, neither would say what conservatives are doing about it.

"I'm waiting to see if some things develop before I do much talking on this," McAteer said. "Hopefully this will work itself out and turnaround the right way."

If Land can't be persuaded to change his position, McAteer suggested, the SBC will need "to take a stand" by passing a new school-prayer resolution in June.

Passage of such a resolution seems likely, since the SBC resolutions committee will be appointed by convention president Morris Chapman, who has advocated a school-prayer amendment.

But Land said a new resolution would not change his mind: "I can certainly do my best to make clear to Congress how the majority feels on this issue. But to work aggressively to get out and personally argue for support of the position, that I could not do."

Ray Waddle of the Nashville Tennessean also contributed to this story.

Conflict viewed as moral issue

As some segments of society prepare victory celebrations in the wake of the Gulf War, a number of religious institutions and leaders are hoping the war becomes an occasion for a broad reflection on the dangers of excessive militarism.

Pleas are being made to use the war's end to redress other long-standing Middle East grievances—particularly the conflict over the West Bank and Gaza Strip.

In recent weeks, the Lutheran World Federation, American Friends Service Committee, Church Women United, Pax Christi and other major church-related organizations have issued statements on the lessons to be learned from the Gulf War.

Pax Christi, the national Catholic peace movement, said the Gulf conflict raised questions about elements of "just war"

theory—the traditional Catholic teaching on the morality of war which President Bush relied on to make a case for going to war. "Has modern warfare made the just war theory obsolete? In our judgment, the just war criteria provided no clear moral guidance during the Persian Gulf war."

A petition to world leaders signed by 57,000 United Methodist women, sponsored by the women's division of the church Board of Global Ministries, says, "We implore you, in the name of the God of peace, to end hostilities, turning from war to peace; work toward a just settlement of regional grievances, particularly between Iraqis and Kuwaitis, Palestinians and Israelis, turning from hate to love; use national resources for human needs, turning swords into plowshares." (RNS)



POWs SURRENDER—The human dimensions of the ground war began flooding TV screens only hours into the first day of it in the Gulf. Iraqi POWs march towards the Saudi border after surrendering when overrun by 2nd Division Marines. (RNS photo)

Witnessing, environment to be Christians' priorities, prof says

by Terri Lackey

Just as Christians are responsible for keeping their bodies healthy and fit, so are they responsible for protecting the environment, a university professor of recreation said.

"The world is God's creation. He created it and said it was good, and then he gave us custodianship of that," said Sharon Baack, assistant professor of recreation at Southwest Missouri State University at Springfield.

While keeping the environment clean should become a responsibility of Christians, it is not their first responsibility, Baack said.

"The environment should not become the focus of what we do, because that focus should be a lost world," she said. "But we as Christians should make custodianship of the world our Lord has made a top concern." By showing concern for the environment, Christians can communicate "a little of who we are."

Baack led conferences during Church Recreation Lab at Estes Park YMCA Center in Estes Park, Colo. Rec Labs are sponsored by the Southern Baptist Sunday School Board's church recreation department.

Baack, a member and former recreation minister at First Baptist Church of Springfield, said keeping the environment clean can come in the form of a personal commitment or a group commitment, possibly a program of the church.

Personal involvement includes making oneself aware of the opportunities available and then taking action.

For example, Baack said, people could use coffee mugs rather than Styrofoam cups, or they could drive less and walk more. They could buy more gas-efficient vehicles or begin recycling in small steps.

"Start recycling on a small level. Sort out at least newspapers," she urged.

Churches who want to start an environmental awareness program should not do it by "beating members over the head with it," Baack said. "Use a positive rather than a negative approach. Emphasize that we are Christians and ask them what we can do to care for the beauty of this world."

Churches could either start small by recycling in bits and pieces, she suggested, or "go all out" with a recycling or environmental emphasis weekend.

That might include planting trees in a certain area or selecting a park or a street and picking up trash, she said.

Churches should begin with an awareness program, educating church members about what they can do.

"Walk through your church and see what you could begin recycling," she suggested. "Begin turning out lights. Put a recycling bin beside coke machines. Save computer paper. Just sit down and brainstorm materials that could be recycled."

Churches could begin to think of ways to use the materials they are recycling to benefit some church programs, Baack said. "RAs and GAs could raise money for missions or attending conferences."

Neighborhood clean-up efforts could even be used as an outreach tool, she said.

"If your church decides to have a neighborhood clean-up day, invite a non-Christian friend along who you know is concerned about the environment. This could really share a positive witness."

What a church can do with environmental clean-up efforts is only limited to the creativity of its members, Baack said. "Practical and useful ideas and applications for recycling will make it easier for people to become involved."

The key to beginning an environmental awareness program is changing mindsets and building attitudes, she said.

"Church members must be convinced there is no small effort when it comes to saving the environment."

She listed hints for saving the environment:

- Reduce purchases of single, non-recyclable items and those with excessive packaging.
- Purchase soft drinks and milk in returnable containers.
- Avoid products that are disposable, especially diapers, razors, lighters and flashlights.
- Avoid using Styrofoam products, plastic tableware, plastic straws, paper napkins, cups or plates.
- Use biodegradable garbage bags.
- Recycle paper, glass, aluminum and plastic.
- Reuse items, including aluminum foil, plastic wrap, storage bags and shopping bags.
- Pick up litter.
- Return junk mail to sender. Request to be taken off list.
- Buy materials packaged in recyclable materials.
- Keep a compost pile.
- Make crafts out of recycled materials.

(BP)

Young board secures field, reaches churches

Editor's Note: The Southern Baptist Sunday School Board celebrates its 100th anniversary this spring. Historian Leon McBeth has written an eight-part series to commemorate the event; this is part two.

by Leon McBeth

In 1891, the infant Southern Baptist Sunday School Board began its work with few outward advantages. With no building, no budget, no income and with a limited line of Sunday school quarterlies inherited from the Southern Baptist Home Mission Board, prospects did not look bright.

To make matters worse, the board faced severe competition. The Independent Class Movement tried to turn Sunday schools, especially adult classes, into independent groups unconnected with churches and fed on non-denominational literature. The American Baptist Publication Society of Philadelphia, the Northern Baptist house, tried to maintain its Southern market and put the new Southern board out of business.

Despite the small beginning and early hurdles, the Sunday School Board got off to an excellent start. By the end of its first year, the board had paid all its expenses and had a modest reserve. With his first annual report in 1892, Corresponding Secretary J.M. Frost said "the Sunday School Board greets the convention with bright face and cheerful heart." Already the new agency was living up to Frost's dream that it would become "an engine of cooperation and unity" for Southern Baptists.

Getting Started

The convention that voted the board in 1891 made no financial provision for getting the new agency started. Even the postage that called the first meeting of trustees came from individual pockets. When Lansing Burrows of Atlanta turned the job down, Frost reluctantly accepted the post of corresponding secretary. Moving at his own expense from Richmond, Va., to Nashville, Frost set up his office in a borrowed room. His only equipment was his own desk and chair, brought from his church office. With no income for the first several months, Frost operated on a loan of \$5,000 from his wife, who had just received an inheritance from her family.

The new board inherited several quarterlies from the Home Mission Board, including the popular Kind Words series, but for the first year income from these went to the HMB. Other than Frost, one of the first employees of the SSB was Samuel Boykin, longtime editor of Kind Words who came to Nashville when that series was transferred. He served for many years as editor in chief of all board publications. Another early employee was Mitchell E. Dunaway, who served for exactly 50 years, 1892 to 1941. It was "Mitch" Dunaway who sent out the first package of board literature, wrapped in brown paper and tied with a string.

Frost realized that earlier Southern Baptist publication efforts had been wrecked by debt. He was determined that the new board would not only pay its own way but have money left over to plough back into convention causes. By the second year, the new board was able to contribute generously to Southern Baptist Convention missions and other causes. The remarkable fact is that for 100 of its first 100 years, the Sunday School Board has made its own way, and for 99 of those years has contributed generously to SBC missions, education and other causes.

The Independent Class Movement

In seeking to claim its field, the new

Sunday School Board faced competition from what was then called the "Organized Class Movement." Southern Baptists wanted the Sunday school classes to come under direction of the churches, to function almost as a part of the churches. They wanted the classes to use Southern Baptist literature, teach Southern Baptist emphases and, hopefully, lead their members to become more loyal Southern Baptists. This was a frankly denominational goal. Early SBC leaders, to quote one historian, sought to "Southern Baptize" the Sunday school movement.

This denominational emphasis was a new turn for the early Sunday school in America. The Sunday school began in England as a non-denominational movement, and many American leaders wanted to keep it that way. Beginning in New York, many Sunday school leaders formed independent adult classes that had no connection with the churches.

These "Baraca" classes for men and "Philathia" classes for women used independent literature produced by their non-denominational sponsors in Syracuse, N.Y. They kept their funds and projects separate from the church. In many cases, the large classes became a kind of church within the church, and at worst competed with the church for members, funds and control.

Secretary Frost and other SBC leaders viewed with alarm the growth of Baraca and Philathia classes in the South. The Sunday School Board answered this challenge by publishing a Bible Class Quarterly for adults in 1902, and forming the "Convention Adult Class Department" in 1912 with the motto, "For the Bible and the church." Frost held up a goal, to use his words, of "Baptist classes teaching Baptist truth and interested in Baptist affairs." Within a generation Frost largely reached this goal, but some of the Baraca classes for men endured to the World War II era.

Securing the Field

In 1892 Frost gathered statistics that showed a total of 17,416 churches affiliated with the SBC. Of these, only 8,862 had Sunday schools, but that number grew daily. Who would produce and sell lesson materials and supplies for these churches?

The new board did not win the Southern market merely by announcing its presence. For several years the struggle was fierce, and the outcome by no means assured. The main competition came from Northern Baptists through their American Baptist Publication Society of Philadelphia. In 1824 Baptists formed a "Tract Society" in Washington, D.C., mostly to print and distribute gospel tracts as the name implied. However, by that time Baptists in America were hungry for printed materials, and the Tract Society branched out to produce other types of literature. The name was changed to ABPS, with headquarters moved to Philadelphia.

In the division of 1845, tensions and controversy had centered in the foreign and home mission societies, but the ABPS hardly was affected. In dealing with the new Southern Baptist Convention, the ABPS avoided any mention of controversial issues, espe-

cially slavery. It continued to enlist writers from the South and made special efforts to meet the literature needs of Southern churches. It offered excellent materials at a reasonable cost. Moreover, the ABPS was generous in providing free literature to new Sunday schools and to certain mission churches that could not afford to pay.

Leaders of the Northern publisher attended and gave reports at SBC meetings. It located branch houses in Southern cities, and employed influential Southern Baptists as "agents" to promote its publications. Some Southern Baptists who opposed formation of the Sunday School Board in 1891, including J.B. Gambrell, were even then on the payroll of the Northern publisher. By the 1890s, the ABPS had adequate funds and staff to produce all the literature Baptist churches might desire.

With all these advantages, why would the SBC need to form its own publishing house? That is what Northern (and some Southern) Baptists asked. Despite their advantages, the Northern publishers were not able to hold on to their Southern market.

After the war an intensified form of "Southernness" marked the South. At first Frost and the new Sunday School Board could not offer the variety, meet the prices or match the field services of the Northern competitor. However, Frost had one powerful weapon: the Southern identity of his board and its products. He hammered away at the idea of Southern Baptist literature for Southern Baptist churches.

The stronger Philadelphia society played hardball in its attempt to corner the Southern market and drive the Nashville board out of business. It cut prices, which it could afford but which the SSB could not match. It offered to buy out the entire SSB operation in what would have amounted to a corporate takeover. For awhile, it even prevented Baptist papers in the South from carrying any advertisement about the Nashville board.

At the convention meeting in 1897, matters took a dramatic turn. A Southern man headed the ABPS, and in his report to the SBC he unwisely chose to make a direct attack upon the Sunday School Board. That turned the tide. Frost later said, "I never saw so many heavy guns unlimber so quickly and get ready for action." One influential SBC leader summed up by saying the Northern Baptists must stop interfering with Southern Baptist work. "We have our own way of doing things," he said, "and woe betide the man who crosses our path."

That was it. "The case was disposed of," said Frost, "and a calm followed the storm." From that moment the Publication Society was finished in the South. Within a few years it closed its Southern distribution, laid off its Southern employees and withdrew from the Southern market. By the turn of the century, about 80 percent of SBC churches used literature from the Sunday School Board in Nashville. The board had secured its field.

Reaching the Churches

One must not think that Frost and his coworkers sat in Nashville waiting for business to pour in. Though not fond of

travel, Frost spent much time on railway trains going to and fro to tell Southern Baptists about the board and its work. He made it a point to visit Baptist leaders in each state and as many associations as he could reach. At that time, many state conventions conducted their own Sunday school publication work. Frost sought to convince state leaders that it would be more efficient to have one agency produce literature for all Southern Baptists. If the states would cooperate, Frost promised, the SSB would find a way to return to the states the profits that resulted from literature sales in that state. This began a pattern of cooperation between the board and state conventions that continues to this day.

Shy by nature, Frost often took a back seat in Baptist meetings, waiting to be called to speak. Finding that often he was not called, Frost determined go the front, make his presence known and present his message about how the SSB could help the churches fulfill their ministry. Frost never tried to sell literature, and he never talked of what the churches could do for the board. He talked instead about the teaching ministry of the church and how the SSB could help the churches fulfill that ministry.

Despite Frost's extensive travel, many SBC churches scarcely knew the board existed. Not every church that ordered the literature knew how to use it to best effect. Quite early Frost saw that while the editors in Nashville produced literature, there was need for a "field force" to work among the churches promoting formation of schools where there were none, teaching improved methods where the schools were weak and training teachers to do better teaching.

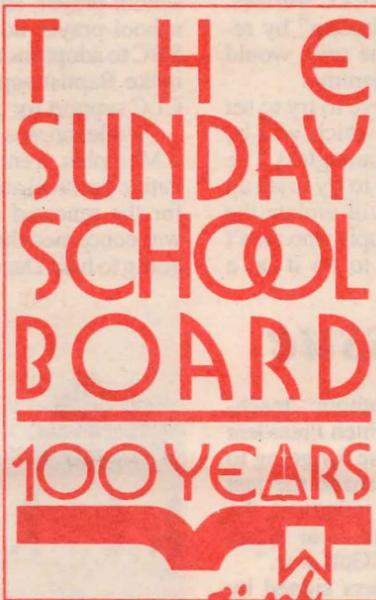
The first "field secretary" was B.W. Spilman, a jovial man from North Carolina who had been promoting Sunday school work since the early 1890s. Already Spilman, known as "the Sunday school man," had pioneered in Sunday school promotion and teacher training. He led North Carolina Baptists to establish a summer resort to combine spiritual renewal, summer vacation, and Sunday school training. The idea caught on and later Spilman led in forming what is now called the Ridgecrest Baptist Conference Center in North Carolina for the SBC.

For some years Spilman met discouragement as he tried to convince Southern Baptists of the value of Sunday schools. One sympathetic Baptist urged Spilman to give up, warning him that he faced nothing but failure. Pondering on that advice, Spilman determined that the Sunday school movement must not fail among Southern Baptists. Late one night he took up his dictionary and drew an ink line through the word "failure." That dictionary remains a cherished possession of the SSB to this day.

Spilman joined the staff of the SSB in 1901. He made his office in railway trains as he moved among Southern Baptists promoting Sunday schools, teaching better methods and training Sunday school teachers. Spilman ranks among the most important architects of the Sunday school among Southern Baptists.

Looking Ahead

With the demise of Northern Baptist publications in the South, the SSB secured its field. With the travels of Frost and Spilman, the new board began to reach the churches. However, new challenges arose. In addition to Sunday schools, new organizations arose in the churches, such as the Baptist Young Peoples Union and Vacation Bible School. Could (and should) the Sunday School Board branch out to supply the needs of these new organizations? The article for next week tells how the board faced these new challenges.



Baptist World Alliance seeks Liberian aid

world in view

The Baptist World Alliance has called on worldwide Baptists to respond to urgent needs in Liberia.

The BWA is "grieved by the death, disease and devastation" left by civil war in the African nation, according to a motion of support approved by the alliance's executive committee.

About 60 people die daily from malnutrition-related diseases, cholera and malaria, committee members learned.

"We call upon our Baptist family around the world to immediately and generously support the urgent needs in Liberia," the motion stated. The alliance's relief unit, Baptist World Aid, is working to alleviate the suffering.

In other global Baptist news:

Youth to risk all. "Risking All for Christ ... Our Only Hope" will be the theme for the Baptist Youth World Conference in Harare, Zimbabwe, in August 1993.

Conference planners intend to develop a program to enable young Baptists to explore God's word, consider and take steps to apply the theme to their lives and celebrate their faith together in Christ.

About 5,000 young people are expected to attend the summer meeting.

Spanish train for Games. Spanish Baptists are preparing for the 1992 Summer Olympics, to be held in Barcelona. They have opened an office in the city and are



WELCOME RELIEF—A chief of the Yacouba tribe, refugees from Liberia, helps distribute rice to his people in the Ivory Coast. Southern Baptists have spent more than \$98,000 in medical and hunger relief for Liberian war refugees. (BP photo)

planning ministries, including hospitality centers and evangelistic outreach.

Bulgarians practice medicine. Bulgarian Baptists helped establish the Organization of Bulgarian Christian Medical Workers, the first such group formed in the East European nation. The organization will spread the gospel among medical workers and help "the suffering Bulgarian nation," leaders said.

Missionary spared fangs. Missionary veterinarian John Lawrence in Ethiopia credits God for saving him from an attack by a guard dog he was treating. The dog slipped free from his owner and attacked Lawrence, who stumbled and fell. The animal put his mouth on Lawrence's side but suddenly walked back to its owner. As onlookers examined the missionary for wounds, the missionary said, "It's because of God, only God." (BWA, FMB)

Soviet Baptists seek to save next generation

by Art Toalston

Baptists in the Soviet republic of Belorussia are trying to save a future generation of church leaders suffering from nuclear radiation.

In the Belorussian republic, where heavy radiation fell from the Chernobyl nuclear reactor disaster, Baptist churches are providing food for 1,000 needy Christian children, reported Ivan V. Bykatyi, president of the Union of Evangelical Christians-Baptists of Belorussia.

"The doctors often weep" as they hold the children in their arms "because they cannot help them," said Bykatyi.

Medical facilities throughout the republic lack modern equipment and medicine to diagnose and treat cancer and other illnesses caused by radiation exposure, he said. In many cases, hospital labs have only a microscope.

Belorussia, with 12 million people, is north of the site in the Ukraine where the world's worst nuclear accident occurred in April 1986, sending large amounts of radiation into the air.

Bykatyi, who has issued appeals to Christians in the West to assist in a range of undertakings, recounted the effect three large containers of donated medicine have had in Belorussia. The medicine, valued at \$600,000, was shipped by International Aid, an organization based in the Chicago area.

Newspapers have been writing about how Christians in the republic and in the West have joined hands to help the people of Belorussia, he added.

A newspaper story quoted a "scientist of Marxism": "This church has been very undeservedly ostracized from any attention of our society, but this is a demonstration that proves that religion takes a course toward a bright expression of humanity. That which divides us does not in any way compare to that which should now unite us. We have a duty to work together to save the Belorussian people from the Chernobyl tragedy." (BP)

Fellowship meeting to reflect inclusiveness

continued from page 1

discussion and convene to conduct business, planners said. They will consider a purpose statement for the young organization, as well as a constitution and bylaws and the creation of a center for world missions.

The "new thing" reference in the theme is not a new convention, Kentuckians on the steering committee said.

"It's a new spirit, a sense of respect and trust—moving beyond angry reaction to affirming our faith," said Kenneth Chafin, pastor of Walnut Street Baptist Church in Louisville.

About 98 percent of participants at The Fellowship's organizational meeting last summer said they did not want to create a new denomination, Chafin recalled, insisting that sentiment still holds.

"I don't see a new denomination," he said. "I see a new use of energy. Our people have wasted a decade (on the SBC controversy). What's been going on has undermined a sense of confidence in the church and her ministry.

"So, I see a renewal of hope and purpose that has been lost."

Gabe Payne, a physician and member of Cadiz Baptist Church in Cadiz, added: "The majority of people on the steering commit-

tee are still not ready to start a new convention. ... But we feel there are an awful lot of moderate Baptists out there who are not represented (in SBC structures) who will come to the meeting."

Those people will be represented in The Fellowship's new coordinating council, said Reba Cobb, a development executive and member of Crescent Hill Baptist Church in Louisville. In fact, provisions call for representation according to region, gender, vocation and ethnicity, she noted.

"That feels right for us. It's inclusive," she said, noting the "new thing" in the theme represents inclusiveness.

"It's very 21st century, and appropriate theologically," she stressed.

The convocation will reflect that inclusiveness, said Chafin: "The program is not going to be built around superstars. We will have preaching and music, but there will be lots of people. We will model the diversity of our convention."

The program also will provide time for small-group discussion. "About half our time will be spent spread out around Atlanta in groups of 100," he reported. "They will discuss issues, such as missions and evangelism, (Bible study) literature, and providing adequate theological education

for those God is calling.

"We're hoping to create an atmosphere where Baptists can talk to each other and listen and solve problems. We're hoping people will be renewed in worship, discussion and fellowship. We're hoping they will leave Atlanta more in love with Christ, scripture and the Great Commission."

SBC to consider agency merger

continued from page 1

public confrontations between moderates and conservatives in the convention.

A special "Baptist Hour" 50th-anniversary presentation by the Radio and Television Commission will close the meeting Thursday morning.

About four hours of business will be spread across the three days beginning Tuesday afternoon. Messengers will vote

on a proposed \$140,710,282 1991-92 Cooperative Program unified budget allocation, a 2.46 percent increase over the current year.

Votes also will be taken on a proposed merger of the convention's Public Affairs Committee and Christian Life Commission, bylaw changes and elimination of at-large and local trustee slots for three agencies.

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SBTS speaker ties theological liberalism, treatment of poor

by Pat Cole

Churches that ignore biblical teachings about God's concern for the poor are guilty of "theological liberalism," warned one of evangelical Christianity's best known social justice advocates.

"There is just as much in the Bible about God's concern for the poor as there is about the resurrection," said Ronald J. Sider in an

interview at Southern Baptist Theological Seminary. "I think denying the resurrection is heresy and a terrible theological mistake, but if the Bible is our norm, then surely it is just as serious to ignore several hundred verses on the poor."

Sider, professor of theology and culture at Eastern Baptist Theological Seminary in Philadelphia, spoke in chapel and lectured in several classes during a March visit to the

Louisville school. He is the author of 18 books, including "Rich Christians in an Age of Hunger: A Biblical Study" which has sold 250,000 copies and been translated into five languages.

Sider said he is puzzled by churches that claim a high regard for biblical authority yet often neglect the Bible's teachings on social responsibility: "We should have thousands and thousands of Southern Bap-

tist churches as well as other churches that are evangelizing, leading dozens of people to Christ every year and at the same time be just as active in ministering to the poor, the needy, people with AIDS, working for peace and so on."

Christians, he said, have allowed "surrounding society rather than biblical teachings" to shape their attitudes toward the poor. (BP)

Chapman 'profoundly touched' by U.S. mission needs

By Jim Newton

Returning from a whirlwind coast-to-coast missions awareness tour, Southern Baptist Convention President Morris Chapman said he and his wife were "profoundly touched" by the vast needs in the United States.

In four days, Chapman and his wife, Jodi, visited missions work in Boston, Fort Lauderdale, Fla., and the greater Los Angeles area on a tour sponsored by the Southern Baptist Home Mission Board.

It was the first time Chapman, pastor of First Baptist Church in Wichita Falls, Texas, had experienced a mission awareness tour, and the first time he had visited the Boston area.

In an interview after the tour, Chapman said the greatest need he saw was for money and manpower to start new churches and evangelize unreached people in America.

"I am praying Southern Baptists will

double their efforts in financially supporting missions work in the United States," Chapman said. "I am trusting God to call from our ranks many young adults to go where the harvest is so great in America."

Chapman said the mission tour had triggered "a passion to reach America for Christ" while there is still time.

"We are losing America to a pagan and secular society," Chapman said. "We Southern Baptists are the largest evangelical denomination in America, and if we don't do something now, who else will do it?"

He pointed out research done by the HMB has indicated there are 172 million unsaved people in America. There are more unchurched people in America than in every country of the world except three: China, the Soviet Union and India.

Chapman said the mission tour made him highly conscious that foreign missions has come home to America with the tre-

mendous influx of immigrants and refugees from other countries.

"Jodi and I were deeply touched by the all-consuming dedication of our church planters and missions personnel" supported by the HMB. "They are doing so much with so little.

"Our church planters and mission pastors could easily feel they are drowning in a sea of unsaved people," Chapman said. "Their task is almost overwhelming. Except for their confidence in God's call, and the strength of the Lord's care, I'm sure

some of them would often feel like quitting."

He commended Southern Baptists for praying for home missionaries and for their financial support through the Annie Armstrong Easter Offering for Home Missions, saying this support "is a big boost and encouragement to those supported by the Home Mission Board." He added if Baptists could see the needs the way he did on the mission awareness tour, they would do much more to pray for and support home missionaries. (BP)

Churches err as disciples did when kids hunger: HMB official

by Mark Wingfield

One of every eight American children under age 12—5.5 million—is hungry, according to a new comprehensive study of childhood hunger in the United States.

Millions more children are at risk of hunger, meaning one-fourth of America's children face food shortage, said the study conducted by the Washington-based Food Research and Action Center.

America's churches could help solve this problem if they would recognize the need and take action locally, said Nathan Porter, domestic hunger specialist with the Southern Baptist Home Mission Board.

"The extent of this problem is shocking," he said. "But it didn't become a fact today just because this study came out. What made it a reality is not the study. The reality has been there all along."

If the study errs at all, Porter said, it estimates the number of hungry children too conservatively.

"The church should be reminded of the instance where the disciples tried to keep the children away from Jesus," he suggested. "Even though this may not be our intent, if churches do not target these families who are poor and children who are hungry we are doing the same thing as the disciples, keeping them away from Jesus and any hope for their survival.

"If we are not making an effort to discover where these children and their families are, if we are not equipping our church workers and laity to minister to their needs and give them a witness to the gospel, then we're totally ignoring what the church is all about."

The study was a three-year, \$1 million project involving door-to-door surveys in seven areas of the United States. Those surveyed were families with annual incomes representing 185 percent of the poverty level or less. This level is the point at which families qualify for free school lunches and food stamps.

In 1990, poverty level for a family of four was \$12,700. That means a family of four earning 185 percent of poverty level would make \$23,495.

Families with hungry children have

average incomes 25 percent below the poverty line and spend nearly one-third of their incomes for food. These families spend an average of 68 cents per person per meal.

The largest expense such families face is housing, the study showed. While a typical American household spends 22 percent of its income for shelter, families with hungry children spend more than 60 percent of their income for shelter.

Porter said results of this study support the findings of other research on poverty and hunger in America: 23 percent of children under age 6 live in poverty, 78 percent of America's poverty-stricken are women and children and one American child dies every 53 minutes from the effects of poverty.

Contrary to popular belief, America's poor and hungry are not found primarily in cities, he added. In rural areas, an average of 18.5 percent of the population is poor, compared to a national average of 12 percent.

This is significant for Southern Baptists because the convention has more churches in rural areas than in metropolitan areas. Additionally, churches in comfortable suburban areas should be challenged to become allies with struggling inner city churches surrounded by poverty, he said.

Porter believes the church will begin to make a difference when Christians see the reality of hunger face to face. "It's hard for me to come in and say, 'Here are the statistics, now you write your congressman.' Statistics are not going to change people. Prejudice and attitudes are so ingrained as part of our culture.

"What it takes is a conversion experience for our church people. We as Baptists know that conversion only comes through experience. We must experience involvement through mission action, through ministry, to really learn the conditions firsthand."

Resources for addressing domestic hunger issues are available from state church and community ministries directors or from the HMB. Hunger funds designated to the SBC Executive Committee are divided 80 percent to the Foreign Mission Board and 20 percent to the HMB. (BP)

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Couple aims ministry at Chicago up-and-out

by Tim McKeown

For a missionary couple in Chicago, reaching urban residents requires living out the gospel message while living next door to them.

And for eight-and-a-half years, Ken and Melody Morris have been doing just that in an effort to reach baby boomers in a high-rise, affluent community near downtown. One previous effort to begin a church in the area failed.

"This is the kind of ministry where you've got to be willing to plant yourself and in some ways die to the dreams of a quick success," Morris said.

Morris serves as pastor of Near North Church while his wife is the music and worship leader. The Morrises work in a largely unchurched, mostly affluent, well-educated area of Chicago. According to Morris, the area is unique because it is home to more than 50,000 people in a 50-block area. The high-rise apartment where Morris began the ministry in 1982 houses about 6,000 residents.

"Our goal is not to grow into a large church, but to train and disciple," Melody Morris said. "We know a large number of the people are not going to stay around for long so we concentrate on growing 25 people

deeper in the faith."

Morris is the first pastor of the church. The ministry out of which the church began was a project of the Southern Baptist Home Mission Board.

One of the strategies in reaching the people is to move in, meet the people and meet the needs of the people through creative methods.

"This is not a standard situation," Morris said. "What we do as a denomination elsewhere in the country will not work here in reaching the people."

Some of the principles the Morrises use in urban evangelism include:

- Incarnation, or living the gospel alongside the people.
- Making use of existing resources, such as rooms and offices in the complex to hold services and Bible studies.
- Identifying felt needs of the people, primarily the social and spiritual needs.
- Getting the people into the Bible through informal, non-threatening studies.
- Continually evaluate effectiveness.

The most important key for effective ministry in quickly-changing urban ministry is longevity, Morris said. "Many people see things come and go quickly here and many sit back and wonder if this person is willing to hang in there," he said. (BP)



BIG CITY MISSIONARIES—Urban missionaries Ken and Melody Morris speak to students at Southwestern Baptist Theological Seminary. The Morrises have developed a comprehensive strategy for reaching residents in North Chicago.

California layman begins ministry to AIDS victims

by Sarah Zimmerman

Convinced that AIDS is "an epidemic we cannot ignore," a California layman is developing a three-part response to the life and death issue.

Ministry, education and shelter for people with acquired immune deficiency syndrome are the founding principles of Naaman's Fellowship. Don Smith, member of First Southern Baptist Church in Whittier, Calif., since 1972, is president of the organization.

The former Marine began developing Naaman's Fellowship two years before opening the ministry doors last October. In the first four months, he led 22 people to profess faith in Christ.

One focus of the ministry is responding to the three to 15 crisis calls that come to his Los Angeles area office every week.

One call came from a dying man Smith had visited and prayed with in Santa Barbara. Another call was from the sister of a man who had tried to commit suicide.

Smith's work includes making hospital visits and conducting funerals.

The ministry's educational phase involves leading seminars in churches and mission centers. "There's a lot of misunderstanding and phobia about AIDS," Smith says.

AIDS is not contracted by casual contact, Smith reminds Christians. Touching, praying with and ministering among people with AIDS is safe, although care should be taken to avoid contaminated body fluids.

Yet Smith says the ministry is "not easy." Christians are reluctant to see that this ministry is of Christ. Some Christians see AIDS as a disease of homosexuals, and their attitude is, "Let them die in it."

Naaman's Fellowship treats homosexuality as a sin but treats the AIDS victim as person who is loved by God, says Russell Grelling, home missionary serving as church and community consultant for Southern California.

"Theologically, the fellowship is a place where we can minister," says Grelling who serves on the organization's board of directors. Physician and home missionary Fred Loper also is on the board of directors.

Smith compares AIDS victims with lepers of biblical times in that they are "social outcasts, unwanted, shunned and denied any type of acceptance." He named the fellowship after the story of Naaman, the Old Testament leper who was healed after dipping himself in the Jordan seven times.

Within six months, Smith hopes to be able to offer housing to people with AIDS.

Smith operates Naaman's Fellowship as his full-time ministry. He has received a grant from Union Rescue Mission in Los Angeles, but he says most of his financial support comes from families of people he

has helped. His church donates space for the fellowship's office.

Smith's compassion for people with AIDS stems from his experience on skid row. He said he was a "hopeless alcoholic" before he became a Christian in 1971. He heard Christ preached through the ministry of Union Rescue Mission.

After becoming a Christian, Smith continued to be involved with Union Rescue Mission. He was on its board of directors for 10 years before leaving to form Naaman's Fellowship.

In 20 years of ministry, Smith says he has seen skid row change from being the "end of the line for older alcoholic men" to becoming home for younger men, women and children. Smith also notes that more and more skid row residents are people afflicted with AIDS. (BP)

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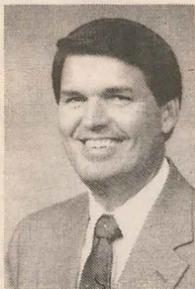
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clear creek chronicle

Thanks WMU

Clear Creek invites those attending the Kentucky Baptist Woman's Missionary Union Convention at Cumberland College April 19-20 to stop by our campus for a visit. We are only 40 miles from Corbin, just off Highway 25E east of Pineville on KY 190. Let us know you are coming and we'll prepare lunch. Campus tours will enable you to see where some of your cooperative program gifts go.

Significant mission developments link WMU and Clear Creek. During our first 19 years, the state assembly met here, and we hosted many WMU leadership conferences, GA camps and rallies. I'm always meeting ladies who came to camp at Clear Creek. In 1959 Bell County WMU and Clear Creek inaugurated literacy efforts among Southern Baptists. Lillian Isaacs spearheaded a literacy workshop training 200 people. Ann Groves, the first literacy worker stationed at Clear Creek, later moved to the Home Mission Board.

Kay Aldridge wrote several Royal Service feature articles about our unique mission and a 1973 issue appealed for Kelly Hall linens. Mrs. Aldridge recalls, "At that time we furnished linens for single men in the dormitory. They poured in from as far as Hawaii. The post office finally refused to deliver them and we daily sent a truck. Linens were sold and Penny's exchanged many for other needed items. The stock lasted into the 1980's with enough to furnish every graduate a supply. What a bonanza! Hundreds of names requested the school newsletter, and we were able to pay faculty and staff without borrowing."

Today WMU age-group organizations provide mission education for campus families. Students gain valuable leadership experience through Mission Friends, Girls in Action, Acteens and Baptist Women. WMU and Brotherhood jointly sponsor the weeks of prayer and mission offerings.

Local WMU groups rank among our strongest supporters. They help us through mission action projects such as the Christmas Shopping Spree, student adoption, library books, food baskets, clothing and preschool center gifts.

Kentucky WMU Anniversary Scholarships go to eight students each year. The state WMU donated our electronic piano lab. The preschool center has received \$2,500 for their operations the past few years from the Eliza Broadus offering. Thanks, WMU. We love you!

Churches encouraged to be *single-minded*

by Lena Crabtree

Churches across America are beginning to capture a new vision for ministry to a not-so-new group of Americans—single adults.

At least that seemed to be the hope of more than 350 single adults who gathered at the Atlanta Civic Center this spring for the first ever Successful Living Conference.

Sponsored jointly by the Southern Baptist Sunday School Board and the Georgia Baptist Convention discipleship training and pastoral ministries departments, the conference was the first in a series of pilot projects for channeling single adult ministries information to churches. A second conference is set for May 3-4 in Washington.

"According to the Bureau of Facts and Statistics," said Ron Churchill, a single pastor in Plant City, Fla., "over 50 percent of the American population is now single. This statistic represents those who are divorced, widowed and never married. It is a shame that singles are not well represented in churches."

Single adult minister Dianne Swaim of Little Rock, Ark., said churches must "go outside of traditional walls" to reach today's single adult.

"There seems to be no middle group in single adult ministry. Either churches are excited about working with singles or they're not," said Ken Sorrell, a minister of education from Duluth, Ga. "Each community, urban or rural, has its own set of

challenges to overcome in this ministry."

On the issues of faith and success, Churchill said, "We would do well to remember that Jesus' closest friends were single." He named Mary, Martha and Lazarus as examples.

"And do not forget John the Baptist, Paul and Jeremiah. All of my life I have heard people saying they want 'to be more like Jesus,' well here is their chance," said Churchill in jest.

Teresa McEachin of Jackson, Ga., said the conference was "perfect for those of us who live in rural communities with little or no single adult programs."

The BSSB has slated additional conferences for Birmingham, Ala., and Dallas in 1992. (BP)

Senior adults told: Retirement for jobs, not missions

Senior adults need no theological education to be effective witnesses for Christ, an Illinois pastor said.

Whatever kind of education you've got, if you've had an experience with Jesus and you have memorized one specific Bible verse, you know enough to talk about theology and you know enough to be an effective witness," said Ron Meyer, pastor of First Baptist Church of Zion, Ill.

Meyer led the study of the book, "Seniors Reaching Seniors," at a Senior Adult Chautauqua in Green Lake, Wis. The book is the 1990-91 theme book for senior adults, and is produced by the Southern Baptist Sunday School Board's family ministry department.

One Bible verse senior adults have already committed to memory is the one they can use to tell others about Jesus Christ, Meyer said.

The verse, John 3:16, gives enough information to explain God's motive, method and manner for salvation, he said.

After the senior adults recited the verse by heart in the seminar, Meyer told them "to listen to what you already know about the doctrine of salvation."

He said through the words, "For God so loved the world," it can be deduced that God's motive for salvation is love.

"God loves the terribly wicked person as much as he loves your pastor," Meyer said. The method of God's salvation, Meyer

said, is that God sent "his only begotten son."

And the manner of salvation is to believe that God sent his son to die for the sins of man, he said.

With the growing number of senior adults and the decreasing number of senior adult baptisms, Meyer said, the urgency of senior adults witnessing to their own age group is evident.

"We have to find ways to reach unsaved senior adults for Christ because they have less time than anybody else to find salvation," he said.

Senior adults need to "do more than just attend church" to be effective witnesses for Christ. Following Jesus is not just going to church every time the doors are open. "Church should be the place where you go back and talk about what you have been doing to win others to Christ."

He said most senior adults who have grown up in Southern Baptist churches already have a good knowledge of the Bible.

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sunday school lessons

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Eph. 1:1-2 Salutation. In a masterful fashion, the epistle of grace and glory emphasizes the privileges and responsibilities of the believer in Christ. A remarkable experience of grace changed Saul the bigot into Paul the lowly Christian. Paul realized that he had been saved, selected and sent on a divine mission to deliver a message about God's

redeeming grace to sinners.

Paul wrote the epistle to the Ephesians, which many consider the greatest of his writings. He prefixed his name to this letter, and then added his official title, "Apostle of Jesus Christ." This office of apostleship did not come to Paul by self-appointment but by divine call, "through the will of God."

Paul wrote to "the saints." "Saint" is simply God's name for every believer in Christ—every person who believes on Christ is a saint.

"In Christ Jesus" denotes a vital union with him. Christ is the source, support, sum and substance of the Christian life. Can you say, "For me to live is Christ?"

Paul referred to the grace which sustains through all the trials of life. Grace imparts all spiritual blessings as they are needed. Grace results in peace. God's word never reverses this order—grace and peace. Grace is the root and peace is the fruit.

Eph. 6:19-24 Paul asked his readers to persevere in praying for all Christians. He also requested them to pray specifically that the Lord would enable him to make known the mystery of the gospel in a bold and effective manner when he was given an opportunity to speak as "an ambassador in bonds." Prayer is vital to right living and effective Christian service.

International Series

Spiritual gifts

Among the problems that Paul encountered in the church at Corinth was the one which had been created by the wrong tendency to be attracted and influenced by the externally impressive gifts, such as clever oratory and flashes of brilliance. In

many quarters today the subject of spiritual gifts is woefully misunderstood and greatly distorted. This fact accounts for much of the fanaticism and emotionalism that prevails in so many places, bringing dishonor to our Lord and hindering the progress of his gospel.

I Cor. 12:4-7 Purpose of the gifts. Spiritual gifts are never bestowed upon Christians by the Holy Spirit for the gratification and glory of their recipients, but always for the exaltation of Christ, the proclamation of the gospel, the salvation of the lost, the exposition of the God's word, the edification of the saved, the glory of God and the extension of his kingdom.

I Cor. 4:12-26 Diversity of the gifts. Nine spiritual gifts are mentioned in these verses: the word of wisdom, of knowledge, faith, the gift of healing, the working of miracles, prophecy, discerning of spirits, utterance of overpowering emotion and the interpretation of tongues. All of them come from the same source—the spirit of God. He bestows, administers and energizes them. There are many gifts, but only one giver. These gifts are distributed according to divine discretion, therefore, each child of God should occupy the sphere and perform the service which are in accordance with the divine plan.

The Holy Spirit imparts one or more gifts to every Christian for the doing of the Lord's work on earth. Whatever the gift may be, every Christian should receive gratefully the spirit-given talent and use it to the fullest for the glory of God. It is to be used for the welfare of humanity and for the glory of God. Let us yield ourselves fully unto him in order that he may work effectively and mightily through us!



Curtis C. Mooney
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homes for children

Chicken pox

You cannot plan for everything. That is the way I felt this past week as our son Jason came down with the chicken pox. Now a child catching a childhood disease is usually not a big deal, and in actuality, he had a mild case. However, the circumstances made it somewhat difficult.

My wife SuEllen's dad is seriously ill in Clay and we took her down over the weekend to spend the week with her parents. Prior to leaving, SuEllen had scheduled the afternoons for Jason when he was not in school and had a list for me of what to do at every step. Though I was somewhat apprehensive about the week, knowing I had to work and care for two children as well, I figured we had all our bases covered.

Was I ever wrong. On Monday evening, Jason did not feel like eating. At first I thought it was my cooking, but when he voluntarily went to bed at dinner time, I knew we had a problem. I took his temperature which was at 101 degrees and I noticed two suspicious looking red dots. Our neighbor confirmed my diagnosis of chicken pox and the next morning we had a lot more red dots.

Now the problem was how to cover several important appointments and take care of Jason, who could not go to school as originally planned. After many calls, I put together a patchwork of baby sitters, moms in the area and a staff member who covered an evening class I had to teach at the University of Louisville.

Needless to say, we made it through the week and I gained a much greater appreciation for single parents. I also found some special people who were willing to reach out and lend a hand, and perhaps most importantly, I spent a very special time with Jason.

Looking back on the week I realize how much of life's experience is reacting to unplanned situations. When neat plans fall apart, we have to look to others for help and that process in itself is something we all need to do more. We also learn that there are things we can do that we would never have planned.

I would not recommend the chicken pox to anyone, but I believe I will always remember that week as a special one in my life.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Crowing of a rooster

Otto Reid came to Oneida as a small orphan boy nearly 80 years ago, and later saved a schoolmate from drowning, an act of heroism for which he received the Carnegie Medal. Some years ago Otto gave the school his medal and a vivid account of the episode for which he was honored so long ago. He also reminisced of school life at OBI in the very early days. In a later letter from him, he wrote: "I know you can't run that great school on excuses. I pray for the day I can put more offering in the pot."

One of our '54 graduates writes from Hamilton, Ohio: "We think Oneida is doing a great service for our Lord. Keep up the good work. Our young people need role models on which to pattern their lives. Many are not finding this in their own homes. I enjoy the color video

we have of OBI very much. Use the small gift enclosed where needed."

One of our girls writes from Henderson: "How grateful I feel for Oneida. I feel honored to be a graduate from there. OBI will always have a big place in my heart. The faculty and staff are doing a great job." Often when a student attends Oneida, many others become aware of our work. When this girl graduated, her doctor—who has never seen Oneida—sent a gift in her honor.

A former student in the late 30s and early 40s wrote remembering a memorable weekend at Oneida this past year: "My mother loved music. She would have been embarrassed to be the center of attention, but would have really enjoyed the musical tribute given in her honor by the concert band and choir of Oneida. Those young people performed splendidly.

"The hospitality shown to us by your staff will never be forgotten. The lodging provided was on a par with the finest hotel. We held a family reunion on the front porch, and were reminded of our childhood when we were aroused the next morning by the crowing of a rooster."

In my early years as OBI president, a young man came to enroll that had lived in 23 different places in his 16 years. He really had no home. For the next four years, Oneida was his home. He loves OBI and often writes.

Recently he shared: "We barely get by, Mr. Moore, but I look at our situation this way. I have my health, a job, car, food, shelter and a wonderful wife God gave me. Some people are less fortunate. I thank the Lord for everything. Send me some information about this year's Homecoming. God bless."

We regularly hear of former students who have passed away. Recently a friend sent us a long obituary from the Cincinnati Enquirer. It read in part: "Perry H.

Mobley, a longtime barber (over 60 years), cut the hair of everyone from prominent Cincinnati businessmen to Bucky Walters, a Reds' Hall-of-Fame pitcher. Mr. Mobley, 84, died at his home.

"Mr. Mobley attended boarding school at the Oneida Baptist Institute. His widow, Dorothy, said her husband's parents couldn't afford the tuition, so he worked at the school.

"When Mr. Mobley wasn't cutting hair, he trained and bred show dogs. He was past president of the Kentucky Brittany Club. He had the first Brittany dual champion in the state of Kentucky and was the owner of 'Pacolet Sam,' a hall-of-fame dog and Sports Afield All-American two years in a row."

One of our 1987 graduates will graduate from college this spring. He is studying in Germany three months with a group of classmates and several professors. Recently he spoke in our daily chapel service just prior to leaving for Germany. Earlier he had written: "One summer I sang with a group from Oregon to New York and included such experiences as staying three days at a Hutterite colony and working among the homeless in inner city Denver.

"Through these and many other experiences, I feel my Christian walk has grown stronger. I have come to realize I am not the only person in the world. A financial success is not my most important goal. All this branches from seeds that were sown at Oneida. I've experienced so many different cultures and philosophies and have a better understanding of other peoples. Yet I have not changed too much since Oneida days. I'm still basically a good kid, one of Oneida's many successes. You are always in my thought and prayers."

Our "children" are scattered everywhere and it is quite a job keeping up.

Termination story reflects pain from spouse's perspective

by Chip Alford

They stand in long lines at book fairs and ministers' wives conferences, just for a chance to share their story with Myra Marshall.

Others are too embarrassed or proud to talk about their family's problem in public, so they phone or write a letter. But all of these women have something in common—they need to tell their story of how a forced termination impacted their lives.

"We talk together and we cry," said Marshall, a manuscript assistant in the Sunday school preschool-children's department at the Southern Baptist Sunday School Board. "Most of these women just want

someone to listen to them. I let them know that it is all right to grieve. They have to go through that process before they can work through their hurt."

Marshall knows first hand the painful effects of a forced termination. Her world shattered in 1980 when her husband, Frank, announced that he was resigning from his position as minister of music. A prospective pastor coming to the church "in view of a call" had asked that he be allowed to name his own staff. The chairman of the church's governing body then approached Marshall and demanded his resignation.

"I was totally devastated," Marshall recalled. "I had no warning, and things like that are just like a death. It doesn't really

dawn on you at the time what is happening."

Although her husband resigned, "it wasn't a choice," Marshall explained. "We were definitely terminated. It was just like being fired."

The termination took its toll on the Marshall family, especially Myra. Pent-up anger, frustration and bitterness led to bouts with depression and a dependency on drugs initially prescribed to get her through seemingly endless sleepless nights. There were family problems, stress on her marriage and her relationship with her two children. Several friendships made at the church also were severed.

Her condition deteriorated to the point

where her daughter found Myra trying to make a telephone call on a desk calculator. Finally, she found the courage to ask for help.

She found it from several sources, an important one being her brother, Dan McGee, a medical psychotherapist based in Arlington, Texas. A licensed marriage and family therapist, McGee is certified in pain management and recognized for his work in stress management.

"I just insisted that she get some professional help," McGee remembered. She complied by seeking out a counselor at the Sunday School Board and flying to Texas for "marathon therapy" with another psychologist at her brother's firm, Metro-McGee.

Recovery was a slow process for Marshall, and in some respect, is still ongoing.

"It took me six years to stop wanting to fight back," she said.

Part of Marshall's "therapy" was co-authoring a book about her experience. "Beyond Termination," described as "a spouse's story of pain and healing," was published in 1990 by Broadman Press. The book was written, Marshall said, "to help those hurting people out there who have gone through this and are going through this." Co-authors were McGee, who contributed clinical insights related to each chapter topic, and Jennifer Bryon Owen, a full-time writer living in Roswell, Ga., who helped with the book's design and content.

Two of the themes of the book are developing a healthy self-image and personal identity, two concepts difficult for many ministers and their spouses to grasp, McGee said.

"When ministers are in a church their whole identity tends to be consumed in their church, their calling and their ministry," McGee, an ordained minister, explained. "Their friends, social contacts and support system are within that framework. And the minister's family is as much a part of the church and his ministry as he is. So, when his ministry is terminated, it is a devastating blow to all of them."

Marshall said she has learned that her relationship with God "does not depend on any one church."

"You can mistake church activity for spiritual depth and growth in your relationship with God. I still love the church and I would never leave it. But God loves us as individuals, not as a staff member's wife or a staff member's child."

Other issues dealt with in the book include personal, marital and family stress caused by forced terminations; finding helpful resources and support groups; forgiveness; and keeping a grip on reality.

In addition to her work at the Sunday School Board, Marshall travels to women's conferences and book fairs to promote her book and talk with women and men who have been hurt by forced terminations. She also plays the organ at Bellevue Baptist Church in Nashville, where her husband is part-time minister of music. He is also district manager for Schulmerich Carillons, Inc., in Franklin, Tenn.

"I knew I was okay when I could go to chapel at the Sunday School Board without crying," Marshall said. "But my brother told me once not to ever let anybody tell me that things are the same again. They aren't. Something is taken from you."

"My pastor told me he sees me practicing 'pain management.' I've learned that those waves of pain will come, but they will also pass."

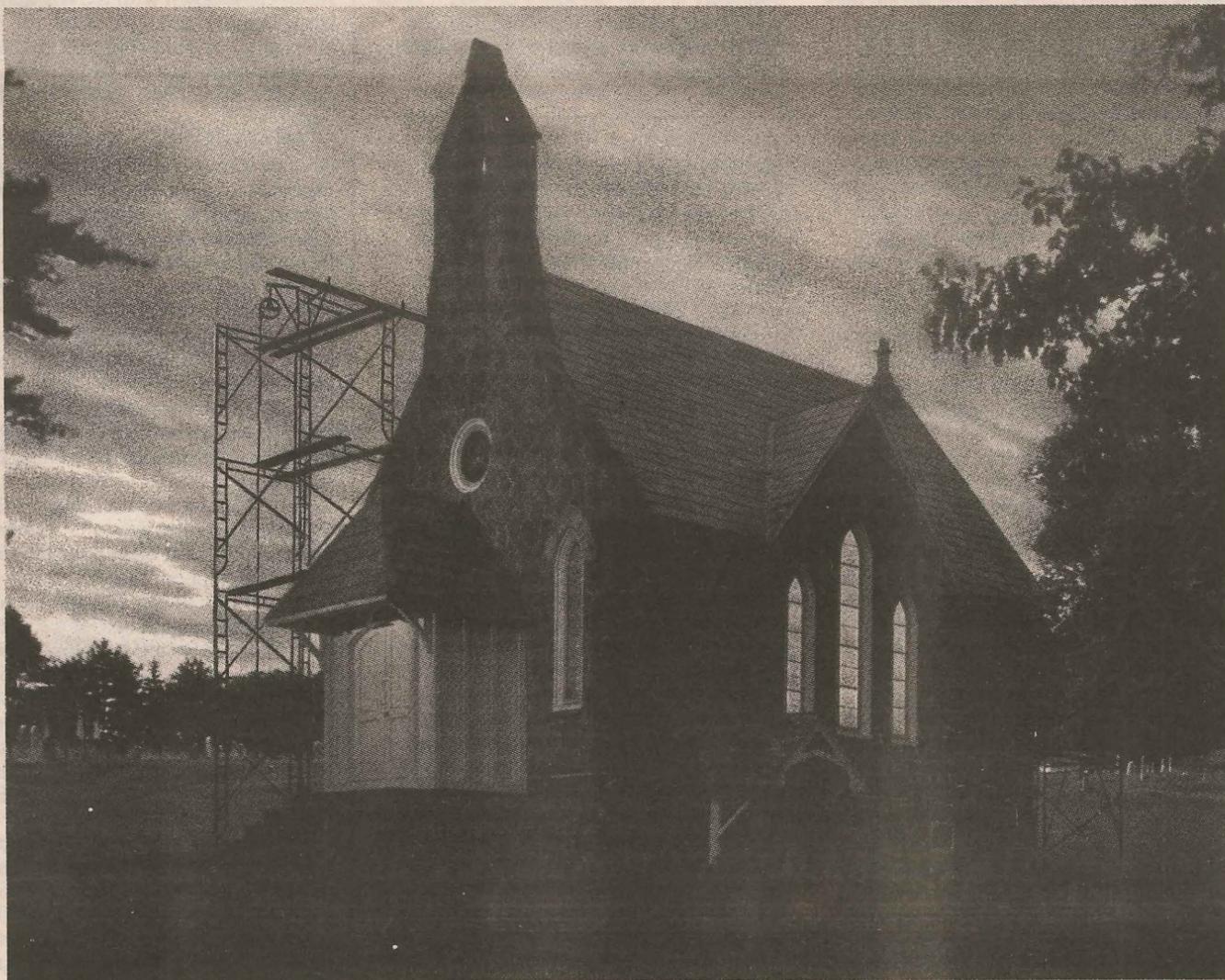
Despite the difficulty of her experience, Marshall said she is excited that God is using it for good. "I've learned that I have something to give, that I can make this pain useful by helping others," she said. (BP)

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Cancer ends missionary career but not faith

by Craig Bird

"There's just so much to get done in our last two years here," missionary Charles Bedenbaugh kept repeating as he jolted over the roads of northern Tanzania last Easter, one eye on the potholes and another on the future.

"So many villages without churches, so many young pastors to train, so many people who haven't heard about Jesus ... so much to do."

Those churches may get built, those pastors educated, the gospel proclaimed to those people he prayed over and dreamed about.

But not by Charles Bedenbaugh.

Cancer shortened the "last two years" of a career launched in 1960 to a handful of months. Very likely it will shorten his life. The 62-year-old missionary now is back in his hometown of Greenville, S.C.

Bedenbaugh thought he'd beaten cancer with the same weapons he and his wife, Betty, used to battle other hard times during three decades in east Africa: faith in a God who loves them and smiles that seldom fade from their eyes or their lips.

Doctors in Tanzania and Kenya couldn't locate a reason for his rapid weight loss in 1988. After several months he reluctantly agreed to a medical trip to the United States. When the verdict was cancer—common to his family—he turned himself over to his Lord and his doctors, in that order.

And he unleashed his optimism against the rampant cells.

There was progress, apparent remission. In early 1990 Bedenbaugh was back in Tanga, Tanzania, planning to make his final two years before retirement as productive and faithful as possible.



HEALTHIER TIMES—Missionary Charles Bedenbaugh tests produce at a Tanzanian market in 1990. Cancer later cut short his three-decade missionary career, and the 62-year-old missionary now is back in his hometown of Greenville, S.C. (BP photo by Warren Johnson)

Now productivity is limited by chemotherapy, weakness and pain. The missionary couple's trademark color-coordinated outfits don't match anymore unless she puts on the drab tints of hospital gowns. Faithfulness is in continuing to trust in God—and in smiling.

His love of life often conflicted with his mother's idea of what a preacher should do. "I was in a college drama where I kissed the leading lady," he explained. "Some friends took pictures but mother wouldn't let me get the film developed."

Even after his years as a missionary she

chastised him. His affection for bright colors clashed with the somber dress of her ideal preacher. "She keeps telling me, 'Baptist preachers just don't wear purple pants!'"

In 1954, after military service in Korea, he returned to Southwestern Baptist Theological Seminary in Fort Worth, Texas, completed his degree and, with his wife, began praying about where they should invest their lives in missions. Africa kept coming up.

Three decades of labor in Tanzania began when the young couple got off the ship and asked if anyone was working in the capital

of Dar es Salaam with the 30,000 people whose ancestors came from India. "No," the missionaries answered. "But we've prayed for two years for someone to do that."

Eight years later, the couple transferred to Arusha, Tanzania, to teach at the Baptist seminary.

The seminary was eight miles out from town, and "we were having problems figuring ways to have contact with folks there so we could share Christ with them," he said. "So I joined the Lions Club and Tom McMillan, another missionary, joined Rotary," Bedenbaugh said.

"The students pitched a fit, telling me I shouldn't associate with those club members because they smoked and danced and drank. I told them if the churches were doing what they should to meet the social needs of people there would not be a need for service clubs."

In 1983, they moved back to the coast. This time they went to Tanga and had—they thought—nine good years to finish up their missionary career. As if to show God's blessings, one of the first men they met in Tanga had been part of the youth group that crammed into their house in the 1960s.

Last Easter, as he reflected on his life, Bedenbaugh didn't leave out the hurts and the losses. But he did explain the philosophy that lit his smile.

"I'm afraid I don't know who I borrowed this from," he apologized. "But I try to live it out every day. If my heart gets broken the Lord will put it back together. If I'm frustrated I still know I'll win in the end. And if I fail it's not my responsibility anyway. God just tells me to be faithful."

By that criteria he has been highly successful. No wonder he smiles. (BP)

Volunteers aid Filipinos' bodies, souls

by Lonnie Wilkey

A team of Southern Baptist health care volunteers has returned to the United States after two weeks in the Philippines dispensing medicine for both body and soul. The team was comprised of Baptists from Tennessee, Louisiana, Mississippi, Arizona, and Korea. They were in the Philippines under the umbrella of the Tennessee Baptist/Philippines partnership which began in 1989.

"Think of all the good things God has done for you since you were a baby," physician Bill Skinner of Nashville, told a young Filipino mother who was having trouble sleeping.

"I guarantee you will find peaceful rest," assured Skinner, a member of Two Rivers Church in Nashville, and a retired missionary who spent 38 years in Paraguay.

Skinner's subtle Christian witness was magnified many times over by the 34 volunteers who traveled to the Philippines March 1-15.

A nurse's smile or doctor's gentle touch broke down language barriers as the health care group showed God's love to the Filipinos.

While attempting to meet minor physical needs, the team's other objective was to plant "Gospel seeds" that would result in permanent spiritual harvest.

Working alongside Filipino Baptist pastors and lay leaders and Southern Baptist missionaries, the efforts of all involved paid off.

During the two-week period health care workers treated 8,396 medical and dental patients. About 1,948 people made decisions, the majority first-time professions of faith, as Filipino leaders did one-on-one and group counseling before, during, and

after the clinics.

In addition, both Southern Baptist and Filipino Baptist leaders agree "doors have been opened" for follow-up by the Filipinos and future presentation of the gospel message.

"Church planting can be done through medical outreach," said Nashville physician Dewey Dunn, member of Woodmont Baptist Church and coordinator of the medical efforts.

Health care workers open doors for evangelism, Dunn observed. "Medical teams give validity and credibility to evangelism efforts," he said.

Southern Baptist missionary nurse Linda Dillsworth agreed with Dunn's assessment. "The hands-on clinics are great because they show the people God loves them and Southern Baptists love them," said Dillsworth, who coordinated arrangements for the volunteers in Mindanao.

"Good seeds have been planted. We are seeing hearts being softened," said Nelson Espana, pastor of Lupon Baptist Church and moderator of the Davao Oriental Association of Baptist Churches.

Missionary Dee Oliver who lives in Mati concurred. "The biggest results will be the contacts that lead to one-on-one witnessing," she said.

The 34 volunteers were divided into six teams. One team worked in Luzon near San Jose City. On the island of Mindanao, four teams were assembled and sent to different locations. The other team worked with doctors and lectured at the regional medical center.

Team members shared common concerns about the tremendous medical needs, but also expressed appreciation for the Filipino people.

"I went to the lab at the Mindanao Bap-

tist Hospital. Instead of a 'gone to lunch' sign, there was a 'gone to prayer room' sign," said Kaye Rock of Tri-Cities Baptist Church in Kingsport, Tenn.

"It would be neat to work in an atmosphere like that where people stop to pray," she said.

Judy French of First Baptist Church in Nashville, said at first she was in "culture shock". She soon realized, however, the Filipinos were giving all they had.

"They moved out of their homes so we could have a place to sleep. They truly sacrificed to see to our comfort and well-being with the best they had."

Team members also agreed there was no doubt God's presence was with them throughout the time.

"God's faithfulness, and care of us on this mission project has been so evident. He has given me more than I could ever tell or express just by going and seeing," said Jeanette Acres of Bethlehem Baptist Church in Oneida, Tenn.

Ann Patterson of Woodmont Baptist Church in Nashville, noted there can be "no better way of seeing how God is at work throughout the world" than by participating on volunteer mission trips.

"Going as a volunteer will challenge you physically, emotionally, and spiritually to give the best and be the best you can be. I guarantee that your view of missions will never be the same," she said.

One of the highlights of the trip was the opportunity for volunteers to worship and pray together and alongside the Filipinos. The teams sang many praise songs during the two weeks.

And, though, they never voted on a "theme song," most of the volunteers would find no fault with the selection of "To God Be the Glory." (BP)

Baptist couple jetset for Jesus

by Sarah Zimmerman

In two decades of volunteer mission service, J.V. and Burline Selman have been so many places their file reads like a world atlas.

Their travels began in 1971 when they went to Korea with a group from their church, First Baptist Church of Amarillo, Texas. That experience was the stepping stone for 20 years of mission involvement.

Since 1971, the Selmans have been on 30 short-term assignments for the Home Mission Board and have helped build six churches. In addition, they have served in 16 countries in partnership programs with the Southern Baptist Foreign Mission Board.

They coordinate their mission trips with their professional and church work. Selman is in the specialty advertising business which allows him to take extended time away from his work.

At 69, Selman is retirement age, but he says he prefers to invest his income and time in missions. As volunteers, they are responsible for expenses on their trips.

Selman says in light of the eternal rewards, "promoting the gospel of Jesus Christ is how I can best spend my time while I'm on this earth."

The Selmans' next assignment is to Minnesota in July. On their home missions projects, the Selmans travel in their Airstream trailer.

The Selmans' stateside trips have been coordinated through the Southern Baptist Home Mission Board's Christian Service Corps program for volunteers who serve less than one year. Mission Service Corps is the HMB program for volunteers who serve more than one year. (BP)



Georgetown Focus

GEORGETOWN COLLEGE,

GEORGETOWN, KENTUCKY

APRIL, 1991

Fine Arts Division to Sponsor "Elizabethan Evenings" to Raise Funds for Scholarship

Georgetown, Kentucky – The Fine Arts Division of Georgetown College will present "Elizabethan Evenings," a mix of Shakespearean comedy, dance, music and period costumes, Friday, April 26 and Saturday, April 27, at the Cardome Community Center located on Cincinnati Pike in Georgetown. Curtain time is 8:00 p.m. Tickets are \$10 per person with a portion of the proceeds going toward the W. Wayne Johnson Scholarship Fund. Hors d'oeuvres will be served prior to the performance.

The scholarship will be awarded to Georgetown College students in the Departments of Art, Communication Arts and Music in honor of the former music department chairman.

Co-directing the production are George McGee, associate professor of communication arts, and Tony Whitfield, associate professor of music. Twenty-five college students will be involved in the production of *Elizabethan Evenings*, said Whitfield.

Ticket reservations may be made by calling the Office of Public Relations at (502) 863-8174, Monday-Friday, between 8:00 a.m. and 5:00 p.m.

Checks may be made out to "Georgetown College" and mailed to W. Wayne Johnson Scholarship Fund, P.O. Box 284, Georgetown, Kentucky 40324. ☺



Historic Pawling Hall recently opened its doors following a \$1.8 million renovation. The building houses faculty offices and classrooms.

Spring Music Events at Georgetown to Usher in the Season

Soprano Melissa Baber will present a guest artist recital on Thursday, April 11 at 8:00 p.m. in Hill Chapel. She will present works by Mozart, Schubert, Faure' and her husband, Joseph Baber. Baber is a Scott County native and the daughter of Mr. and Mrs. Horace Kelley. She is well-known throughout the region for her performances with the Lexington Philharmonic.

The Georgetown College Concert Band, under the direction of Dr. H.M. Lewis, will present an outdoor concert, Tuesday, April 30, at 6:30 p.m. on Giddings Lawn. The band will perform a variety of favorites.

Then on Thursday, May 2 at 8:00 p.m. in Hill Chapel, the Georgetown College Oratorio Chorus, under the direction of Stephen King, will present Mozart's "REQUIEM". 1991 marks the bicentennial of Mozart's death. The Oratorio Chorus will present Mozart's final work as a memorial to the great composer.

All of these performances are free and open to the public. For more information contact the Department of Music at (502) 863-8100 or the Office of Public Relations at (502) 863-8174, Monday-Friday between 8:00 a.m. and 5:00 p.m.

Seating reservations for some of these performances may be required. ☺

Theologian and Author, Calvin Miller, to Conduct Ministers Fellowship

Dr. Calvin Miller, pastor of the Westside Church in Omaha, Nebraska and author of 26 books on theology and inspiration, will serve as the resource leader for the Tuesday, April 23 Georgetown College Ministers Fellowship, announced Steven B. Cook, director of church relations. His subject, "Crafting the Sermon," will present information for ministers looking for new ways to enhance sermons.

The ministers fellowship will begin at 9:00 a.m. in Giddings Hall (the administration building).

Miller will present three sessions on "how-to" develop a sermon, ways to find ideas and topics, and preaching to the contemporary church.

To register, write or call Cook at the Office of Church Relations, Georgetown College, 400 East College Street, Georgetown, KY 40324, (502) 863-8041. The cost for the meeting is \$15.00 and includes lunch.

Miller is a native of Enid, Oklahoma. He received a B.S. degree from Oklahoma Baptist University and attended Midwestern Baptist Theological Seminar where he received the Master of Divinity Degree and the Doctor of Ministry Degree.

Miller's first-time pastorate was Plattsmouth (NE) Baptist Church. He came to Westside Church

in Omaha in January of 1966, and continues to serve this church. During his years of pastoring Westside Church, the congregation has grown from 10 members to more than 2,500.

Miller is the author of 26 books of popular theology and inspiration. Among these are "THE SINGER" (1975), "THE SONG" (1977), and "THE FINALE" (1979), all published by InterVarsity Press. He has also written "GUARDIANS OF THE SINGREALE" (Harper & Row, 1982); "WAR OF THE MOONRHYMES" (Harper & Row, 1984); "WHEN THE AARDVARK PARKED ON THE ARK" (Harper & Row 1984); "BUCKETS OF NOTHING" Thomas Nelson, 1987); "BECOMING: YOURSELF IN THE MAKING" (Fleming H. Revell, 1987); "SPIRIT, WORD, AND STORY" (Word, Inc. 1990) to cite several of his publications.

Miller believes in "the primacy of evangelism" for the church in every age. In his own ministry, he has sought to be a contemporary apologist, helping the church provide answers for a secular culture, and the equipper of the contemporary church for the task of missions and evangelism. He sums up his primary rule for life in four words: "TIME IS A GIFT." ☺