

'New synthesis' emerges among today's Christians

by Pat Cole

Christians are developing a "new synthesis" in their faith despite a decline in denominational loyalty, writer/theologian Richard Foster said in a Kentucky speech.

"People are no longer getting their theology along the vertical bars of denominational loyalty but along the horizontal bars of transdenominational relationships," Foster, a professor at Friends University in Wichita, Kan., said in an address at Southern Baptist Theological Seminary in Louisville.

Yet, rather than mourn these shifting loyalties, Christians need to seize the opportunity to learn from fellow believers

"God is bringing together a wonderful new combination of gospel truths that bring vigor and wholeness to our lives." —Richard Foster

with diverse backgrounds, he insisted.

Still, denominations are important, Foster added: "Denominational distinctives are valuable contributions. You need to preach your denominational distinctives as loudly and as clearly as you can."

Nevertheless, waning denominational loyalty has caused financial problems at denominational offices and publishing houses, he said.

"We are in a considerable state of flux as we enter the latter part of the 20th century," he said, noting, however, he believes the

power of the Spirit of God is at work in the transitions: "I believe God is bringing together a wonderful new combination of gospel truths that bring vigor and wholeness to our lives. God is calling together a new synthesis, a new way of looking at how we put ourselves together and drawing strength from the many great streams of Christian faith and witness."

Foster cited five traditions from which Baptists and others can draw:

- The contemplative tradition, which stresses intimacy with God.

- The holiness tradition, which focuses on personal moral transformation.

- The charismatic tradition, which emphasizes the gifts of the Holy Spirit and worship.

- The social justice tradition, which advocates justice and peace in human relationships and social structures.

- The evangelical tradition, which majors on the centrality of Christ and the importance of scripture.

"Every one of them (the traditions) is a blessing when joined with others to forge a fully orbited Christian witness," he said. "Every one of them is a curse when isolated and allowed to develop into the idolatry of exclusion." (BP)

Kentucky WMU meeting shines light on world missions

by Suzanne Darland
State Correspondent

Edna Lindholm and her husband, Al, will return in two months to their missions post in Yemen, a small country on the southwestern coast of the Arabian peninsula.

She's not exactly looking forward to it. "When you walk through the hospital, the fleas jump on you," she related. She and her husband, a maintenance supervisor, work at Jibla Baptist Hospital.

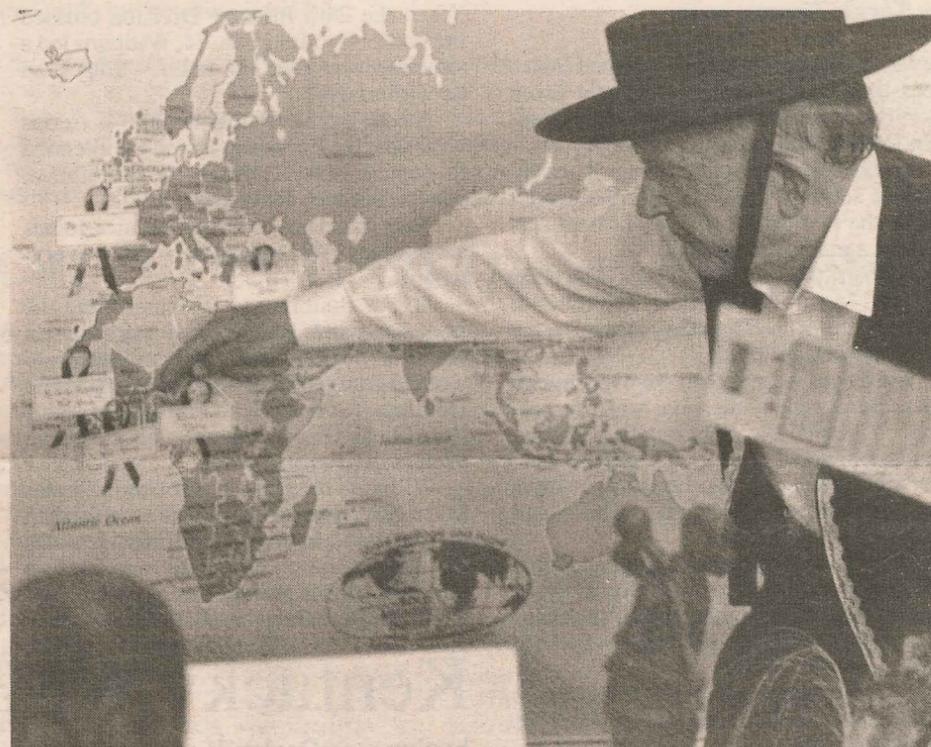
Christian witnessing is difficult, he added, because open evangelism is prohibited in the primarily Muslim country. And many residents cannot read.

But her biggest uncertainty, she told about 1,300 women at the Kentucky Baptist Woman's Missionary Union annual meeting at Cumberland College April 19-20, is the attitude towards Americans because of the Persian Gulf War. Yemen opposed the U.S. role and openly sided with Iraq.

Although the Lindholms have served in Yemen for eight years, she's apprehensive about going back to a "place that doesn't like Americans." Still, she and her family have forged a number of friendships, even if few have produced new Christians.

Lindholm, garnering chuckles for his Yemenese costume that included a skirt-like swath of fabric that ended just above bare knees, said some progress has been made as the Yemenese ask why the Baptist doctors, nurses and other workers labor in a foreign country to care for strangers.

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MISSIONS ENCOUNTER—A world of missions approaches, opportunities and challenges greeted participants in the 1991 Kentucky Baptist Woman's Missionary Union annual meeting at Cumberland College in Williamsburg. A "global walk-around" featured missionaries and missions projects spanning countries and continents. Clown Diane Hurt (at left), a member of Ridgecrest Baptist Church in Beaver Dam, showed Ruth Ann Sandidge of First Baptist Church in Whitley City how clowning can be used in witnessing. Meanwhile, Gerald McNeely (above), a retired missionary to Spain, points out mission sites on a world map. (WR photos by Suzanne Darland)

Global tragedies call for Baptist relief efforts

Tragedy—inflicted by people and nature—has demanded relief efforts from Southern Baptists on a global scale.

Victims range from Kurdish refugees in Iraq, Iran and Turkey, to Costa Ricans devastated by earthquake, to Peruvians laid low by cholera.

The spotlight even points back toward the United States, where the Southern Baptist Home Mission Board is seeking 50 or more churches to sponsor homeless Kurds.

The Kurds were targets of hostility and persecution even before the exodus of Iraqi Kurds, who fled Saddam Hussein's reign of terror, said David Terry of the board's immigration and refugee service.

Most of the Kurds in the process of resettling outside Iraq could come to the United States within three months, said Terry, but they must have a sponsor first.

Churches interested in sponsoring Kurdish refugees may call the board's immigration and refugee service at (404) 898-7395. Sponsoring churches are asked to

provide at least three months' rent for refugees and help with food, clothing, household items, finding employment and enrolling children in school. They also are asked to commit a year to helping refugees with ongoing adjustments.

In other relief efforts:

- Four Baptist physicians have headed for southeastern Turkey to provide medical treatment for Iraqi Kurdish refugees.

- Three other volunteers, including a member of an Arabic Baptist congregation, also are helping coordinate the efforts.

- Twelve other volunteers are to leave the United States this week as part of Southern Baptist disaster relief teams that will set up field kitchens among the Kurds in western Iraq.

The Southern Baptist Foreign Mission Board and Brotherhood Commission have allocated funds for food and other relief. Supporters can make checks payable to "Persian Gulf Response," Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23230 or to "Kurdish Refugee Disaster

Relief," Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn. 38104.

- Southern Baptist missionaries in Costa Rica are to deliver four truckloads of food and clothing to the earthquake victims in the outlying areas of Puerto Limon when roads are cleared.

The earthquake measured 7.4 on the Richter scale, killed 82 people and left hundreds homeless. Baptists are focusing on rural areas on the Caribbean coast.

Southern Baptist disaster relief teams from the United States have said they are willing to go to Costa Rica. But the government had not extended the necessary invitations by late last week.

- Medical relief efforts continue in Peru, where cholera bacteria have infected as much as three-quarters of the Latin American country's population.

A shipment of 216 tons of intravenous medicine from Southern Baptists was to have arrived last Sunday.

Peruvian Baptists also want to focus on spiritual needs that attend the epidemic. (BP)

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Vines promotes Patterson for Sunday School post

Paige Patterson, one of the leaders of the conservative movement within the Southern Baptist Convention for the past decade, has been nominated to lead the SBC Sunday School Board.

Former SBC President Jerry Vines wrote a letter to the board's presidential search committee stating, "Dr. Patterson is God's man for the position."

Vines' nomination of Patterson became public last week, when *The Tennessean* in Nashville carried a story by Ray Waddle, the newspaper's religion news editor.

Patterson, president of Criswell College in Dallas, did not directly comment on the nomination in the *Tennessean* article. "I don't want this to sound like pious preacher-talk, but I just want to be where God wants me to be," he said. "I have no idea where

that should be.

"Until I hear something more definite, it wouldn't be good stewardship of my time to worry about it."

Vines, pastor of First Baptist Church of Jacksonville, Fla., was SBC president from 1988 to 1990. He described Patterson as a committed Christian, a theologian, a knowledgeable Southern Baptist, an effective administrator and one who understands the publishing process.

Vines also said Patterson should be the Sunday School Board's president because he is controversial.

"I do not believe anyone should be selected as president of the Sunday School Board who would not be controversial. The Sunday School Board needs a leader of strong convictions.

"Dr. Patterson is controversial for the right reasons. He has stood for the inerrancy of scripture. He has been willing to pay a personal price so that our denomination may remain true to the word of God. In the midst of controversy, however, he has behaved himself in a compassionate, brotherly manner with those who might differ with him."

The chair of the search committee, however, declined to elaborate on the recommendation.

Wayne Dubose, pastor of Summer Grove Baptist Church in Shreveport, La., said the 10-member committee met two days last week and periodically is conducting interviews with possible candidates.

He would not say how many people had been interviewed or where the interviews

had taken place.

Dubose did note the committee had received several "repeating recommendations," but that the committee is interviewing based on the criteria developed by the committee and the individual's ability to run a large business.

"We have no deadline," Dubose said. "We want the best man for the job. We are sensitive to where the denomination is right now, but we also want to exercise real wisdom in our search."

A nomination is "not impossible ... but probably unlikely" by the time of the SBC annual meeting June 2-4, Dubose said.

The new president will succeed Lloyd Elder, who offered his resignation early this year following continued disagreements with the trustees. (BP, WR)

Memories of war linger with Southern Baptist chaplain

by Sarah Zimmerman

Seven weeks of being in the United States does little to erase memories from seven months of military deployment for Chaplain Darrell Williams.

As one of 195 Southern Baptist chaplains to serve in the Gulf War, he cannot forget the fear of war, the joy of baptisms and the agony of atrocities.

The Army captain landed in Saudi Arabia Aug. 23 with 853 soldiers from the 24th Infantry Division. Then they moved to the desert to train for battle.

The troops were spread out over several miles during their intensive war preparation. Williams, the only chaplain among them, conducted nine to 12 "packed out" worship services a week. He led 53 soldiers to make professions of faith in Christ, and he baptized 29 of them.

Lew Burnett, Southern Baptist Home Mission Board director of military chaplaincy, estimates Southern Baptist chaplains saw up to 1,200 professions of faith during the Gulf War.

As a Protestant chaplain, Williams is required to schedule religious services for people of other faiths. He arranged for Catholic soldiers to attend mass and for Jewish soldiers to celebrate Hanukkah.

But his most surprising interfaith encounter was with Muslims. He found people in Saudi Arabia respected chaplains as religious leaders. By Christmas, they had such a positive relationship that Muslims loaned him traditional Arab clothing and animals for their Christmas play.

The holiday spirit changed as the Jan. 15 deadline for Iraq to leave Kuwait neared.

When the 24th Infantry Division crossed the border into Iraq Feb. 24, Williams led a simple prayer over the radio—"May God be with us all."

At one point, Williams and his troops were near the Euphrates River. He intended to baptize new Christians in the biblical waters, but they had to turn back.

They could not go further because mines and bodies of Iraqi soldiers were everywhere.

Just as troubling to Williams were the Iraqi survivors. He gave military meals to children begging for food and saw old women going through garbage for food and clothing. Yet he entered barracks of Iraq's Republican Guard and saw plenty of food, even as civilians starved.

Williams returned to the United States March 22. Much of his time now is spent in marriage and family counseling. He notes that the separation especially was hard on families whose relationships were not healthy before the war. (BP)



OLD MEMORIES—U.S. troops entered Kuwait City victorious, but a military win is but one memory for Southern Baptist Chaplain Darrell Williams. (Photo by RNS/Reuters)

Kentucky WMU honors duo for commitment

by Suzanne Darland
State Correspondent

J. Robert White, pastor of First Baptist of Paducah, and Randall Jones, director of missions for Northern Kentucky Baptist Association, were recognized for their commitments to missions in a first-time award granted by the Kentucky Woman's Missionary Union at its annual meeting April 19-20.

"These men do so much," said WMU

Executive Director-Treasurer Dolores Gilliland. "They're very missions-minded and oriented."

The idea for the award came from letters she received praising them for their missions awareness, she said.

White, also president of the Kentucky Baptist Convention, encourages church members to do missions, according to a letter from his church's WMU director, Juanita Jones. In five years, the church has increased its Cooperative Program unified

budget giving from \$35,000 to \$110,000 and sent 53 members on volunteer mission trips.

Jones, a former missionary, recently went on a preaching mission to the Philippines. Among the projects begun during his tenure are the Erlanger Deaf Mission and a chaplaincy program at the Greater Cincinnati Airport. "He is a humble and deeply spiritual person," Northern Kentucky association WMU Director Laura Burnette wrote.

Public Affairs Committee OKs Christian Life Commission merger

around the sbc

The Southern Baptist Convention's Public Affairs Committee has agreed to merge into the SBC Christian Life Commission.

The PAC voted unanimously to affirm the SBC Executive Committee's decision to merge the organizations, a move that would discontinue the PAC. CLC trustees already have changed their charter to pave the way for the merger. It will be complete if it is approved by messengers to the SBC annual meeting this summer.

The PAC traditionally has been comprised of the SBC's members of the Baptist Joint Committee on Public Affairs, a nine-denomination religious liberty organization in Washington.

But following conservative criticism of the Baptist Joint Committee, the SBC has

reduced its contribution to that committee and enlarged the CLC's assignment to include religious liberty issues.

In other news from around the SBC:

Midwestern changes faculty selection. Trustees at Midwestern Baptist Theological Seminary in Kansas City, Mo., voted to get more involved in the school's faculty-selection process. Some changes merely "put in writing" part of the process already being practiced, but one change provides for trustee involvement while several candidates are being considered.

Trustees also referred a resolution opposing abortion on demand to their instruction committee.

Radio-TV Commission wins "Angel." The SBC Radio and Television Commission won a Silver Angel award for its documentary "Winds of Freedom."

The program explores the role individual Christians and some churches played in the democracy movement in the Soviet Union and Eastern Europe.

The awards are presented by Excellence in Media, a non-profit organization that honors outstanding media that have high moral, spiritual or social content.

Literature to "Breakthrough" in July. The SBC Sunday School Board's improved "Breakthrough" Sunday school literature will be shipped to churches beginning July 25.

The new literature, which has been six years in a research and planning process, will be used by churches beginning in October.

The board is sponsoring training conferences for use of the material this spring and summer.

Academy BSUs seek cadets. The Baptist

Student Unions at the U.S. service academies have asked for names of students who will enroll this summer.

To inform the BSU directors at the academies, contact:

• Air Force—Dwain Gregory, 550 W. Woodmen Rd., Colorado Springs, Colo. 80919, phone (719) 599-9094.

• Army—Alton Harpe, 11 Washington St., Cornwall-on-Hudson, N.Y. 12520, phone (914) 534-7954.

• Navy—Dick Bumpass, 201 Hanover St., Annapolis, Md. 21401, phone (301) 263-0963.

Correction: Ron Meredith, a U.S. district judge who has been nominated for a second term on the board of Southern Baptist Theological Seminary in Louisville, is a member of Highview Baptist Church in Louisville. The *Western Recorder* incorrectly reported his membership in its April 23 edition.

TV weatherman Scott pays Cumberland a visit

by Beth Wyatt
Special Correspondent

"Total love from my family and growing up in the Baptist church's Sunday school did so much to make me what I am," Willard Scott said when he visited Cumberland College April 22.

"I remember so well Pastor Campbell of the First Baptist Church, Alexandria, Va.," said Scott, weatherman on NBC's "Today" show.

"He was a stately gentleman, always wearing a Prince Albert frock coat with long tails flapping in the wind. I may have paid more attention to his handsome appearance than I did his preaching.

"And he could preach. He would beat the pulpit and tell us how it was. However, what I remember most was after each service when he stood in front of the church he always took time to hug us children. That made a lasting impression on me and caused my ministry to center on the love of God," he continued.

The weatherman, whose name is a household word across the nation, attempted to "claim kin" with audience through his heritage on a farm in the Blue Ridge Mountains.

Scott has been employed by NBC for 41

of his 57 years, beginning his broadcasting career in 1950 as a page for WRC-TV in Washington. At the same time he was a disc jockey for radio station WINX. Later, he joined WOL Radio and formed the "Joy Boys," one of Washington's most famous broadcast teams.

Scott really is a radio personality, he declared. His weather reports were broadcast on WRC Radio from 1959 to 1972. He has been giving weather reports on "Today" since 1980.

Scott was on the Kentucky Baptist college campus to participate in groundbreaking ceremonies for the Appalachian Center. When completed, the center will house a wildlife museum, a crafts center, two restaurants and a motel.

He has been honored for public service efforts, including being named Washingtonian of the Year and Humanitarian in Residence.

He graduated from American University in Washington, D.C., in 1955 with a double major in religion and philosophy.

Scott stressed that Christians must show people they are loved. He has chosen clowning to get his message across and is known for his work with McDonald's in creating Ronald McDonald, being the origi-



WEATHER TALK—"Today" show Weatherman Willard Scott (right) chatted with Mr. and Mrs. Arthur Dale, members of Harlan Baptist Church in Harlan, during his visit to Cumberland College last week. Scott told Kentucky Baptists how Sunday school and church shaped his life.

nal Bozo in Washington and his antics with Kermit the Frog of the Muppets.

"I am a kids' man and worthless as a weatherman," he said.

Williamsburg Mayor Marcella Mountjoy presented him with a key to the city. Scott

reported that he had visited 900 cities in his 11 years as NBC's early morning weatherman. Scott concluded his remarks by admonishing the group to follow the teachings of the Almighty God and share Christ through their love to others.

Multi-image preacher's blast captures teen imaginations

by Beth W. Prassel
Special Correspondent

A live explosion captured the attention of Spring Meadows Children's Home residents in Middletown when youth speaker Sam Smith and his multi-media ministry, Heavy Light, appeared on campus.

Smith's controlled explosion illustrated the possibility of the world's destruction by nuclear war. His young audience got the message.

About 75 youth from Spring Meadows and two nearby churches attended.

Spring Meadows Director Michael Dixon reported 13 spiritual decisions as a

result, including 10 professions of faith in Christ.

"Many of the youth also responded by requesting information on more ways to express their faith," said Dixon.

Smith used 1,000 slides, 26 projectors, three screens and contemporary music—a mix customized to make sense to a teen audience.

His show highlighted three themes: How culture shapes minds; the reality of God and Satan in the world; and Jesus Christ as the one who can fulfill needs and change the world.

"The program doesn't stop with asking Jesus into your life," said Smith. "It also

talks about letting Jesus flow through you to help others."

A Chicago native, Smith began his ministry in 1968 as a result of summer mission work in South America.

His first show was a slide presentation about his mission work.

"I wanted to make it more exciting than the ordinary missionary slide show, so I set it to music," he recalled.

Smith's ministry has grown to include multi-image and laser-highlighted productions and tours throughout the United States and Canada. He does from 60 to 100 shows per year.

He and his wife Linda, who often travels

with him, are members of the Christian Missionary Alliance Church. But Smith uses his productions to minister to all denominations. He can tailor his shows for any type of youth gathering.

He wants his productions "to make people think about themselves, their culture and their relationship with Jesus Christ," he said.

He commented on the name of his ministry, Heavy Light: "There are some light threads of meaning that everyone can understand. But there are heavier, deeper things in it, too.

Those that have ears ... let them delve into it and understand it."

Missionaries' stories cast light on global missions panorama

continued from page 1

"They see God's love through our ethics," Lindholm noted.

He and nine other home and foreign missionaries described their struggles and joys "out in the darkest places" during the convention, the theme of which was "Light Up the World."

"Two-thirds of the world has not claimed Christ as savior," said Dellanna O'Brien, executive director of the national WMU. "And 1.3 billion have not even heard the name of Jesus."

She reminded her listeners that they were to bring light to a world that is dark and condemned: "Our brightness is simply a reflection of him (God). We must be available to reflect his light."

Anne Davis, dean of the Carver School of Social Work at Southern Baptist Theological Seminary, also referred to Jesus' call to "let your light so shine."

"He didn't say you could choose anything about it," she told the women. "When you get saved, you get all lit up. You have to do something to keep from shining, however."

She admonished Christians to "crawl out from under their baskets" and "go home and light up your church."

She noted a 1990 Southern Baptist Sunday School Board study revealed that 58 percent of Southern Baptists are women, 40 percent of Southern Baptists are over 55 and 58.3 percent of Southern Baptists live

in households that earn less than \$30,000.

"If we can capture the women of our convention, we're well down the road," she said. "The only problem is we're getting older and we don't have a lot of money."

The study also indicated that few are even moderately involved in church and in leadership roles.

However, the WMU's call to mission action "is hope for the world," she said.

Convention participants sampled a lunch prepared by members of the state Baptist Brotherhood's disaster relief team. In 1984, the state WMU gave \$35,000 to begin the ministry that takes a 32-foot Winnebago and two self-contained trailers to disaster areas. The team has been to tornado-stricken areas in Indiana and flood-ravaged areas in Kentucky and can serve 25,000 meals daily.

Other highlights of the convention were a Global Walkaround, where missionaries staffed booths explaining their work. Clowns demonstrated witnessing attention-getters, the Baptist Nursing Fellowship took blood pressures and the Deaf Opportunity Out Reach performed.

On Friday night, Acteens groups met for dinner and the conference, and Saturday morning 394 Girls in Action attended a separate conference at the college in Williamsburg, swelling the total registration to 1,855.

Baptist Young Women, the WMU organization for women to 35, met at a luncheon Saturday. The 148 women almost

doubled last year's attendance.

The GAs got to meet the missionaries in small-groups. John Fox, a Christian social ministries home missionary in Lexington, told one group they didn't have to "go away on a missions trip to realize there are missions needs right at home like that."

Backyard Bible clubs in the summer are "the best way to meet new people and introduce them to Christ," he said.

Both groups also viewed a drama written by Wyndee Holbrook, campus minister at Cumberland College, about the founder of Marrowbone Baptist center, Freeda Harris.

Greg and Alice Whitetree, the missionaries who succeeded her at the Eastern Kentucky center that bears her name, also spoke. Whitetree told of the six Big A Bible Clubs the center sponsors weekly to reach 200 children after school. The center also holds 25 backyard Bible clubs each summer and three day camps. Fifty families receive food and counseling per month.

Light also is shining brightly in other missions areas, reported Ginger Collier, on furlough from Brazil with her husband, Ken. She said 300-400 Brazilians accepted Christ in the past year because of the partnership teams with Kentucky Baptists.

"This little light of mine, I'm gonna let it shine," she half sang. "And when God calls, we need to be doing."

Lydia Greear, a missionary to Benin, reminded Christians they "fight the prince

of darkness every single day." She told of how Christians influence voodoo leaders.

After Ann Beighle, a missionary in Bophuthatswana, spoke, the group gave a \$3,627 offering for Christmas gifts for foreign missionaries with Kentucky ties. Last year \$2,195 was raised.

Participants also gave \$1,805 for Christmas gifts for the children of missionaries studying in Kentucky schools.

Business flavored the meeting as well. Delores Spears of Paducah was re-elected president of the Kentucky WMU; Jane Allison of Georgetown was elected vice president and Susan Stinnett of Frankfort was re-elected recording secretary.

The group also approved a bylaw change requiring nominees for WMU officers to be current or former members of the executive board. And they heard that the new permanent endowment fund to develop and strengthen their work has been named the Kentucky WMU Heritage Fund. A goal of \$50,000 has been set to fund the endowment.

In a separate meeting, the executive board awarded \$35,000 in Acteens scholarships to 64 students in the state.

The board also approved a \$2,000 grant for a Henry County ministry to migrant workers, a \$1,000 grant to Long Run Baptist Association's ethnic work, \$350 to Enterprise Baptist Association for deaf work and \$350 to the Temperance League of Kentucky.

You can join the fight against hunger

editorial

Marv Knox

Southern Baptists' concern for hungry people continues to wither, according to reports from the convention's Foreign Mission Board, Home Mission Board and Christian Life Commission.

Gifts to foreign and domestic hunger relief dropped 1.6 percent last year, to \$7,780,072.

With that decrease, Southern Baptist hunger-relief gifts have fallen below the previous total four out of the last five years.

Last year, the Foreign Mission Board received \$6,478,844, a decrease from \$6,613,785 in 1989. Home Mission Board receipts rose slightly, to \$1,301,228 from \$1,291,537 the year before.

"These figures are bad news," reported Robert Parham, an associate director of the Christian Life Commission and coordinator of hunger-awareness and hunger-action for Southern Baptists. "Hungry people everywhere will suffer more because we are giving less."

Observers have blamed Southern Baptists' diminishing contributions on decreasing media attention, Parham noted.

But that's a poor excuse, he added: "After five years, we Southern Baptists ought to accept most of the responsibility for the drop. We must recapture the biblical mandate: Feed the hungry."

Gifts to alleviate foreign hunger can be sent to Hunger Relief, SBC Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23230.

Contributions to fight domestic hunger can be sent to Hunger Relief, SBC Home Mission Board, 1350 Spring St. NW, Atlanta, Ga. 30367.

Snaggletooth kid mortally exposes Santa & company

down home

Santa Claus got run over by the Tooth Fairy. Or maybe Santa and his reindeer trampled the Easter Bunny. Perhaps the Tooth Fairy got thumped by the Easter Bunny.

We still haven't sorted it all out yet. What we know is this: The Trinity of Childhood Treasures all bit the dust.

Their demise began with a loose tooth. That little baby hung in there for eons. We thought the child would start college with incisors the size of those tiny white corn kernels. But when Tooth No. 1 finally decided to let go, she mortally wounded the Mavens of Pre-adolescent Mythology.

The Tooth went under the pillow one night; the next morning, a dollar bill rested in its place. Then came The Conversation:

"Momma, did you put this dollar under my pillow?"

"No, Honey, I did not put that dollar under your pillow." (She wasn't lying, either. She sent me to the convenience store to break the 10-dollar bill; I got to be the Tooth Fairy.)

"Well, Momma, is Daddy the Tooth Fairy?"

"Hrmph-umph, garumph."

After a splendid stammering of nothing-speak, the parents huddled in the bathroom:

She: "Well, what do we say now?"

Me: "Well, what do you think?"

She: "Oh, I don't know. Honesty never hurts. She's a big kid; she can take it."

(An aside on spousal decision-making: Always ask, "Well, what do you think?" If your mate agrees, you both win. If she—or he—doesn't, at least you know where you stand.)

Later, in the kitchen, The Conversation II ensued:

"Momma, did Daddy put that dollar under my pillow?"

"Yes, Daddy put the dollar there."

A moment of silence. Then gales of giggles: "Daddy must be Santa and the Easter Bunny, too."

Give a kid a Tooth Fairy, and she'll take St. Nick and Harvey. Lose a tooth, and expose children's Seasonal Saints.

In a way, I'm glad it's over. You know, the pressure of being sneaky sort of builds up.

And now, there's less to stand in the way of the true meaning of Christmas and Easter. Sure, we'll still stuff stockings, hide eggs and buy teeth. But now her young mind is ready to know even more about the only One whose gifts never break, never wear out, never fail.

—Marv Knox

baptist forum

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

Bias or Bible?

Recent news denotes two things: One, money for the Cooperative Program is beginning to dry up. Two, the "shifting" of the Southern Seminary trustees, in a covenantal agreement with faculty and administration, is evidence that the "power brokers" have stepped too far.

Now, some attempt is going to be made, however weak and impotent, to diffuse the potential explosion of the "money dam." When Kentucky Baptists individually designate their money or stop giving it completely, they make their own evaluations and judgments: No speeches, no disclaimers, no impressive sermons—just a quiet departure.

When trustees, however sincere, attempt to tell professors what they will teach, they have impeded education. To endeavor to teach a "trustee-approved prejudice" rather than the full subject of ideas and propoganda is to reduce to gullibility. This is wrong! The concept of compelled consecration to culpable creation in creedalism is conniving and cancerous.

What is "generally accepted Baptist doctrine"? Do we know? I know what some Baptists say, but being Baptist means that each of us is obligated to interpret the word and inculcate that in a manner of living that produces results in

our life and in the lives of those around us.

The writings of Mullins, Robertson, Moody, Marney, McCall, Ashcraft, etc. reveal that these great teachers stirred the minds, and to simply teach what was deemed acceptable by trustees (this notion should scare us all) would never have been, for them, possible.

Do we want bias or Bible? We cannot procure both. These teachers never insisted that their teaching be affirmed, only that it be considered. The affirmation of it is in God's hands, and they, no doubt, are content to let it rest there.

Edward Clark
Danville

Sell out to Jesus

In the past few weeks, I have been reading the stories of the death of missionary Lynda Bethea in Kenya. This death touched me deeply. I also have read the stories in the Western Recorder and the local newspaper about all the problems at Southern Seminary and between the conservatives and moderates.

My question is this: How can the Southern Baptists continue to stake themselves when so much is at stake?

Of all the articles I have read, I have yet to see anything referring to our Lord and Savior. Have the Southern Baptists forgotten the real gospel and become a

big political machine or a corporate business?

Lynda Bethea gave her life while trying to do what God had called her to do. She absolutely surrendered her life in obedience to God.

How can you continue to argue when there are people who do not know Jesus? Please think about it.

There is not supposed to be moderates or conservatives; we are supposed to be completely sold out to Jesus Christ.

Please don't confuse the real gospel with the watered-down version that is now being taught. It has no substance.

Colleen S. Craft
Louisville

Important documents

Two important documents have served to encourage me in recent days concerning the status of the Southern Baptist Convention. Those documents are the Southern Seminary Covenant and the winter edition of "Review and Expositor."

The Southern Seminary Covenant, adopted by trustees by a considerable majority 49-7, seems to say to me that seminary trustees and faculty are saying, "We can work together for the glory of God!"

The winter edition of "Review and Expositor" has articles representative of moderates and conservatives in our beloved convention. These articles seem to be saying renewal and reconciliation are within the realm of possibility in the Southern Baptist Convention.

May I recommend that pastors and church leaders across our state read each article in this current edition of "Review and Expositor."

Louis R. Shepherd
Russell Springs

western recorder

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Southern Baptists satisfied, poll finds

about southern baptist ...
part 1 of a 4-part series

by Linda Lawson

Southern Baptists expressed a high degree of satisfaction with their churches and denomination in a recent national survey conducted by the Southern Baptist Sunday School Board.

However, declines in church involvement and leadership were registered in comparison to a similar 1986 study.

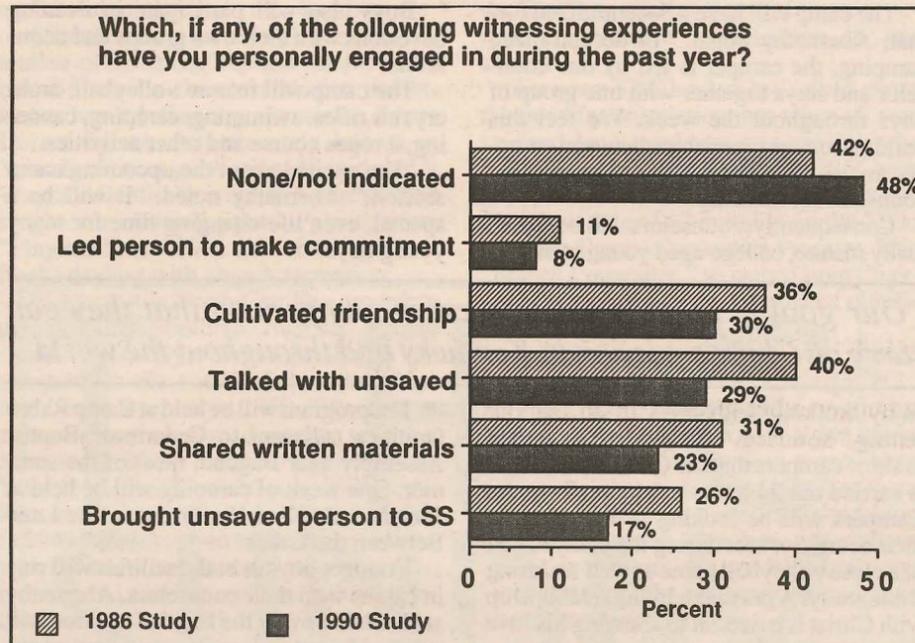
The findings are part of the Southern Baptist Constituency Study conducted by the board's corporate planning and research department in conjunction with HTI Custom Research of Chicago.

Almost two-thirds (65 percent) of approximately 1,400 Southern Baptist adults surveyed described themselves either as "very satisfied" or "somewhat satisfied" with the way things are going in the denomination.

In the area of congregational loyalty, 66 percent agreed with the statement, "If I had to change churches, I would feel a great sense of loss."

Asked to select factors in their choice of the church where they presently hold membership, 61 percent cited denominational affiliation; 57 percent, friends and family were members; 48 percent, location; 47 percent, friendliness of the congregation; and 46 percent, liked the pastor and staff.

But, when asked to list the most important factor in choosing their present church, the No. 1 response, 27 percent, was friends/family were members, followed by denomi-



national affiliation, 24 percent.

Respondents who were more involved as leaders in their churches were more likely to cite denominational affiliation as the primary reason for choosing the church.

As to the importance of belonging to a Southern Baptist church, 60 percent said it is extremely important or very important. Twenty-two percent said denominational affiliation is somewhat important; 8 percent, slightly important; 10 percent, not important at all.

If they moved to another community with churches from other denominations in addition to Southern Baptist, 83 percent indicated they definitely or probably would attend a Southern Baptist church.

Some questions in the 1990 survey were repeated from the 1986 study, allowing comparison. Declines were registered both in participation in church and in leadership involvement.

In 1986, 78 percent described themselves as more involved (16 percent) in their church or involved about the same (62 percent) as a year earlier. In 1990, the figure had declined to 69 percent, with 19 percent saying they were more involved but only 50 percent describing their involvement as about the same.

Work schedule was cited by 32 percent of those who indicated they were less involved than a year earlier. Other factors

continued on page 10, "Polls reveal ..."

Revival depends upon sovereignty of God

lord, send revival

part 1 of a 5-part series

by Lewis A. Drummond

On Wednesday night, June 5, during the Southern Baptist Convention in Atlanta, the entire evening will be given over to prayer for spiritual awakening. For two hours, we shall be concerning ourselves in seeking God's presence for true revival power. It may be a profound turning point in Southern Baptists' spiritual life. It could be an historical moment. But do we really know what we will be praying for? What is the meaning of "spiritual awakening" or its historical equivalent, "revival"? That is the question.

"Revival" particularly is a very ambiguous word in Southern Baptist life. It means a multitude of things to a multitude of people. Ideas range all the way from the annual "vociferous preaching time the third week in April," to the awakening in Northampton, Mass., in 1734 under the dynamic ministry of Jonathan Edwards that saw multitudes won to Christ in a matter of days. But a precise definition based on the Bible and manifest in history is vital if we are to pray and seek God intelligently.

A good description of revival, or spiritual awakening, from a biblical, historical perspective is given by H.C. Fish: "Revivals, then, are seasons when Christians are waked to a more fervent prayer, and to more earnest endeavors to promote the cause of Christ and redemption; and consequent upon this, seasons when the impenitent are aroused to the concerns of the soul and the work of personal religion. They are times when the Spirit of the Lord again moves on the face of the waters, and the freshness and

beauty of the new creature comes forth. Nature itself seems more full of God; the very words of scripture seem thereby invested with a new light and glory and fullness and meaning. As Edwards says, 'All things abroad, the sun, moon and stars, the heavens and the earth, appear as it were with a cast of divine glory and sweetness upon them.'"

Such a definition of revival or spiritual awakening immediately points up a most important and foundational truth: Real revival comes only from God. He alone is the fountainhead. A spiritual awakening cannot be scheduled, worked up or humanly engineered. If we are to experience a "refreshing time from the Lord," it will be because God's sovereign hour has arrived. God grants revival blessings when and where he pleases.

All history attests to this fundamental reality. Why did God come down in power in 1734 to the church in Northampton, touch the ministry of the brilliant Edwards and spawn America's First Great Awakening? Because God chose to do so.

Why did our Lord reach down to a little Bible study group of Moravian brethren meeting on London's Aldersgate Street on Wednesday, May 28, 1738, and transform John Wesley, whom the Holy Spirit used to birth the 18th Century Revival in England? Because God chose to do so.

Why did the Holy Spirit come mightily on Barton Stone in 1801 at the Cane Ridge Meeting House in Bourbon County, Ky., that July weekend and explode on the scene America's Second Great Awakening, which wove the deep-South Bible Belt? Because God chose to do so.

Similar historical accounts of awakenings can be repeated almost endlessly, recalling God's sovereign mercies in revival power. But why does he move as he does?

Why does God act in such a manner? There really is no final human explanation as to why God moves when, where and how he acts to grace us with revival blessings, except that in his sovereign love he does. Therefore, be done with what has been called "evangelical humanism." We must rest in God's sovereign grace and wisdom alone.

Of course, it is true that God pours out his Holy Spirit on his people in free grace because they need a fresh touch. He does bless us, because without revival times, the church inevitably strays away from the cross and grows cold, slipping into the Laodicean Syndrome. There is that much explanation. But the "when" and "where" and "how" of revival rests in God's sovereignty.

Yet God never works in a vacuum. He always uses his people in spiritual awakenings. That leaves us with the inevitable paradox of divine sovereignty and human responsibility. But even that paradox means there are things we are to do if God is to bless in revival, things we shall be considering in subsequent articles before the convention meets in Atlanta in June. Nonetheless, we must view God as the sole source of all awakening grace and thus prostrate ourselves at his feet and simply trust him for sovereign mercies. If we do that, it just could be that Atlanta in June will be that one divine moment when it will be said, "God revived his people."

Let us seek him to that divine end. May we earnestly and humbly and in resignation cry out with the Psalmist: "Wilt thou not revive us again: that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation" (Psalm 85:6-7). It just may be this is God's sovereign hour.

Lewis Drummond is president of Southeastern Baptist Theological Seminary in Wake Forest, N.C.



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William W. (Bill) Marshall
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Our president's church

Television broadcasting is expensive, one of the primary reasons why most churches are unable to become involved directly in such a ministry.

Our convention president, Dr. J. Robert White, is one the special few who have such an opportunity. Broadcasting over the ACTS Network, First Baptist of Paducah beams its preceding Sunday service on the following Wednesday evening at 11:00 EDT.

With a "potential" viewing audience of 25 million, it is impossible to know just how many view this program, which includes those who view it live on Sunday morning over the local network.

In a conversation I initiated with Bob recently, I asked him to share with me some of the experiences of the broadcast ministry, which includes responding to calls on the 800 number which is beamed across the screen during the broadcast.

The church has a team of trained counselors who respond to the calls. However, Bob filled in on at least one occasion during the illness of a team member.

On April 3, his second call-in sounded like this, according to Bob.

"Sir, I need to repent of my sins and trust Christ as my Savior. Can you help me?"

After minutes of conversation and a reassuring presentation of the good news, he prayed on the phone to receive Christ.

Bob secured his name and address, sent him a special book entitled "How To Begin The Christian Life", and referred him to three churches in the town of North Carolina where he lived. He promised Bob he would seek one and request baptism.

On another call, at another time, a man in Pennsylvania called from a telephone booth because he had no telephone in his apartment.

The man had been watching the service over ACTS that night and was moved to call the 800 number.

He had been dealing with a drug problem and for several months had been struggling in his conscience. The broadcast jarred him to do something about it.

On another occasion, one Sunday morning a young man with long hair and a beard walked into the back of the church and down the aisle during the invitation.

He had been at home watching the broadcast live—not far away—and had decided that he needed to be saved and that there was no better time to do it than right then. So he got up and quickly went to the church.

The church also rejoiced to see this living testimony of God's work through their television ministry.

We commend First Baptist Paducah for their special television ministry and for the good will it creates for Baptists in the larger family.

Missions encounter awaits boys at Camp Rabro

by Marv Knox, Editor

Hundreds of boys from across Kentucky will head for the woods this summer—and come out knowing more about themselves and Christ.

They will participate in Camp Rabro, a program operated by the Kentucky Baptist Brotherhood department.

"The whole purpose of Brotherhood is to involve men and boys in missions," said John Lott, associate director of the Brotherhood department. Camp Rabro is centered around missions and leading boys to want to be missionaries or at least want to go on mission trips.

"We want boys to grow up not thinking missions is sissy, but that missions is a way of life."

The camping experience also is designed to build self-esteem in the young campers, said Camp Director Mark Abernathy.

"Every boy needs to know that he is a person of worth, created in God's image," Abernathy said. "When a boy attends Camp Rabro, ... we want him to leave knowing that. Our goal is to build self-esteem in campers so that they can carry on Christ's mission in Kentucky and throughout the world."

The camp will have a decentralized format, Abernathy noted: "In decentralized camping, the camper is led by one counselor and stays together with one group of boys throughout the week. We feel this builds stronger friendships between campers as well as strengthening the camper/counselor relationship."

Consequently, counselors will be "spiritually mature, college-aged young men who

"Our goal is to build self-esteem in campers so that they can carry on Christ's mission in Kentucky and throughout the world."

enjoy working with boys in an outdoor setting," he added. "The goal of our staff is to show campers that the Christian lifestyle is carried out 24 hours a day, in all we do. Campers will be looking to the example their counselor sets during the competition of a close volleyball game as well as during Bible study. A personal, living relationship with Christ is essential to showing his love to campers."

Each week of camp will feature a camp pastor, who will lead Bible studies and an informal commitment service on the final night, and a camp missionary, who will lead in mission studies.

Boys also will participate in evening devotions with their own groups and counselors.

The camp will feature volleyball, archery, air rifles, swimming, camping, canoeing, a ropes course and other activities.

"I'm excited about the upcoming camp session," Abernathy noted. "It will be a special, even life-changing time for many young boys."

The program will be held at Camp Rabro facilities, adjacent to Cedarmore Baptist Assembly near Bagdad, most of the summer. One week of camping will be held at Jonathan Creek at Hardin, near The Land Between the Lakes.

Younger boys at both facilities will stay in cabins with their counselors, Abernathy said. Older boys at the Bagdad location will stay with counselors in covered wagons built with sleeping lofts and storage space.

Safety is a prime concern, he added: "Campers are supervised 24 hours a day. Staff members receive not only special training in working with their particular

age-group assignment, but also in cardiopulmonary resuscitation and basic first aid."

A few counselor, counselor-in-training and lifeguard slots still are open, said Abernathy, former associate director of North Carolina Baptists' Camp Caraway and a former Southern Baptist missionary journeyman to Tanzania.

Counselors must be college-aged, and counselors-in-training must be seniors or juniors in high school, he said. Lifeguards must be certified by the Red Cross or have a certificate in advanced lifesaving.

Camp sessions for boys in grades 4-12 begin on Monday afternoon and end at noon on Friday.

Cost is \$65 per week, but some scholarships are available, Lott said. The scholarships are named in honor of Calvin Fields, former Kentucky Brotherhood director.

In addition to the program for boys in grades 4-12, the camp will sponsor four father/son overnight retreats and one split week for boys in grades 1-3.

The camping program is part of the ministry of Royal Ambassadors, the Kentucky and Southern Baptist missions organization for boys.

For more information, contact the Brotherhood department at (502) 245-4101.

Johnson named to Campbellsville

Thomas Lee Johnson, a campus minister intern at the University of Louisville, has been elected campus minister for Campbellsville College in Campbellsville.

Johnson was elected to the post by a unanimous vote of the Kentucky Baptist executive board's administrative committee last week. He will begin June 1.

Johnson has worked in the U of L Baptist Student Union since September 1989 and particularly has served international students.

He also has been a chaplain at the Whitney Young Job Corps in Simpsonville since February.

Previously, he has been an admissions counselor at Western Kentucky University in Bowling Green, minister to youth at Providence Baptist Church in Franklin,

youth worker at Kentucky Baptist Homes for Children's Spring Meadows campus in Middletown and instructor in the Crosspoint sports camp operated by the Southern Baptist Sunday School Board.

He is a graduate of Western Kentucky University and will complete requirements for a Master of Divinity degree at Southern Baptist Theological Seminary in Louisville this summer.

Johnson told administrative committee members a major focus of his life and ministry is discipleship, "being a disciple and making disciples."

"Discipleship begins with evangelism—pointing students to Christ and nurturing them," he said.

"Part of our task (on college campuses) is to reclaim for the church those that we have lost."

He is a member of First Baptist Church of Franklin, where he has taught children's Sunday school since 1987.

"Tommy is one of the most talented, committed Christians I know," wrote Ray E. Cummins, pastor of First Baptist of Franklin, in a letter of recommendation.

"His love for the Lord is unquestioned. He is mature enough to lead students and yet young enough to identify with them. ... He is very mature emotionally, socially and most of all spiritually."

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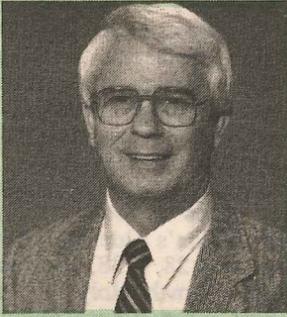
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Board sees coordination & application

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 five.

by Leon McBeth

"Progress on every front!" That is how one official described the work of the Sunday School Board in the late 1940s. New forms of ministry came into existence, and older forms greatly expanded, as the churches emerged from the temporary slowdown of World War II.

The war operated like a giant damper on Southern Baptist churches. With many service men and women away, and families on the move, Sunday school, training union and especially vacation Bible school levelled off or took a temporary dip in attendance. The board also was slowed down by the war. A number of board employees were called into military service, and some departments operated shorthanded. Needed expansion of board facilities had to be postponed for lack of building materials. The board donated several typewriters for use in the war effort at the request of the government. When paper supplies ran short, some quarterlies were reduced in size and published without covers and only one staple. Baptists who saved some of those "war-time quarterlies" now regard them as priceless.

The end of the war brought an explosion of growth in Baptist churches. Church organizations like Sunday school, training union, vacation Bible school, church choir and music ministry mushroomed almost overnight. This growth, welcome as it was, put great strains on the SSB to meet the increased demands for literature, supplies, hymnals, books and other materials.

New Programs of Ministry

In addition to the familiar Sunday school and training union programs, Southern Baptists developed several new forms of ministry in the first half of the 20th century. Even before World War II, vast growth marked the work of the Baptist Student Union, the vacation Bible school, the church architecture department, the Baptist Book Stores and many others.

By the 1930s Southern Baptist churches showed a new concern for church music. In 1925, the convention called on the board to form a church music department to help the churches toward a better "song service" as a part of worship. Before that could be done, however, the Great Depression put the brakes on expansion at the board. When T.L. Holcomb came to head the board in 1935, one of the first things he did was bring B.B. McKinney to Nashville as "music editor." McKinney led singing at conferences and conventions and conducted music conferences. Most of all, he modeled the kind of music many churches wanted.

In 1940 the board issued "The Broadman Hymnal," a major contribution in church music. Edited by McKinney, it included gospel hymns and choral responses as well as more churchly hymns. Perhaps no book other than the Bible has done so much to shape Southern Baptist worship practices. The board also issued major Baptist hymnals in 1956, 1975 and again in 1991.

In January 1948, about 6,000 Southern Baptist churches conducted a study of the Book of Ephesians, thus beginning the popular January Bible study. Just as vacation Bible school sought to extend Sunday school for children into the weekdays, so JBS sought to extend serious Bible study for youth and adults into the weeknights. This has become one of the most popular

and useful ministries in the churches.

Church recreation also claimed the attention of Southern Baptists. In 1954, the board formed a church recreation department, headed first by vivacious Agnes Durant Pylant. Affectionately known as "grandma" to a generation of students at Wayland Baptist University, where she had taught for several years, Pylant wrote "Playtime" in 1954, one of the pioneer books dealing with church recreation.

Ridgecrest in North Carolina proved so popular that Southern Baptists wanted another assembly. "One assembly is not adequate to the needs of Southern Baptists," said a report in 1950. "We are too numerous and are spread out over too great a territory." Many Southern Baptists in the West found it difficult to go to Ridgecrest because of the distance. At Oklahoma City in 1949 the convention heard its committee, which had been working for two years, recommend that the new assembly be located at Harrison, Ark.

However, Harry P. Stagg had led the tiny New Mexico state convention to try to locate the assembly in the cool mountains near Sante Fe. The New Mexico convention had already bought the 880 acre Breece Ranch at Glorieta for \$50,000, and had offered that site to the board for the new conference center. In a surprising vote, the convention turned down the recommendation of its committee and accepted the Glorieta site. The Glorieta Baptist Assembly (now called Conference Center) opened with "Pioneer Week" in August 1952.

Search for Correlation

Older departments expanding rapidly, new departments of ministry springing up, progress and growth in every direction—that describes the board in the years after World War II. However, there was little overall direction to this growth. The various organizations grew like Topsy, with little order, planning or correlation. Their work sometimes overlapped.

This multiplication of church programs made it more difficult for church members to participate in every organization and activity. A popular cartoon of the time showed a youth with shirt adorned with perfect attendance ribbons from various church organizations, with the caption, "I haven't been home in six weeks." As early as 1937, the convention approved a motion saying, "Whereas, the multiplication of organizations is tending to mechanize our denominational life; and whereas, there is much overlapping and lost energy as a result of this excessive organization; be it resolved, that the Southern Baptist Convention ... appoint a committee ... to survey the situation with a view to coordinating and correlating the numerous units of our denominational work.

The resulting committee worked for some years, but nothing came of its recommendations. However, the desire for correlation would not go away. A messenger offered a resolution to the 1946 convention that "it is obvious that there has developed

duplications, overlapping and in some respects too much organization in our churches."

For years SBC leaders had talked about the need for correlation, but when all was said and done, much was said and little was done. However, that changed in 1956 with the appointment of a committee with the ambitious title of Committee on the Total Southern Baptist Convention Program. This "Branch Committee," so named from Chairperson Douglas Branch, introduced significant changes in the SBC.

In 1954 James L. Sullivan, who headed the board from 1953 to 1975, brought W.L. Howse to the board to lead in correlation efforts. Howse later wrote that his major assignment "was to develop a correlated and coordinated program for Southern Baptists." Howse launched a far-reaching program in which churches, associations and state conventions studied their own work, redefined their purpose and sought to streamline their work.

Early in the Howse studies, it appeared that many church programs did not have a sharply defined purpose, and many strayed into the domain of others. At best this led to duplication, at worst to rivalry and tension. The board sought to define more sharply the task of each organization to avoid overlap. Since the Sunday school did Bible teaching, correlation leaders presumed training union need not emphasize that task. Thus for a time, training union materials contained very little specific biblical materials. Since the Woman's Missionary Union did mission training, the Sunday school need not do so, and thus for a time the Sunday school was asked not to include missionary emphases in its lessons. Some felt this was taking correlation too far.

An Alternate Curriculum

From its origin in 1891, the board based its Sunday school lessons upon the King James text of the Uniform Lesson Series. By the 1940s complaints had surfaced about that familiar series. Some doubted if Southern Baptists should participate in such an ecumenical venture, while others complained that the lesson passages "jumped around" and lacked continuity. The search for correlation further undermined the Uniform Series. It was difficult to work into the lessons all the desired emphases on missions, evangelism, education and other specific Baptist programs. Some leaders called for a distinctly Baptist curriculum series that could be built around specific Baptist emphases.

A group of leaders in the Sunday school department, waiting in the Memphis airport for their flight, sketched out on a paper napkin the plan for a new series for Sunday school lessons. Called the Life and Work Series, the new lesson quarterlies for youth and adults were ready for a three-year trial run by October 1966. Long before the end of the three years, the new series had won acceptance.

The two series of Sunday school lessons were distinct. The Uniform Series was

meant for smaller churches, and the new Life and Work Series was meant for larger churches. In addition, the new series spotlighted the application of scripture teachings to daily life.

The new curriculum marked a significant new approach to Bible study by Southern Baptists. Although the old Uniform Lessons often seemed disconnected, they began with the Bible and asked "What does the Bible say to us?" The Life and Work approach begins not with the Bible but with life needs. It brings our daily life concerns to the Bible and asks, "What does the Bible say to these concerns?"

Both approaches seek to find the message of the Bible. One allows the Bible to speak to its own agenda, while the other asks the Bible to speak to our predetermined agenda. One approach allows the Bible to ask the questions as well as give the answers, while the other determines ahead of time the questions for which we turn to the Bible to find answers.

In 1978 the board launched a third series of Sunday school quarterlies, the Bible Book Series. The new series, as the name implies, sought to study straight through books of the Bible. This was an effort to have a more sequential and connected program of study.

However, the board found it difficult and expensive to produce three complete sets of Sunday school materials. This called for more space and personnel. Some churches faced confusion in deciding which series to use. Life and Work took the lion's share, about 40 percent of sales, with the remainder split about evenly between the other two series.

Changes Abounding

Along with correlation came many changes in the life of the local churches, and in the Sunday School Board. Along with the new curriculum came new terminology. Gone was the familiar Sunday school "superintendent," replaced by a "director." The "Sunday School Builder," the familiar magazine for leaders, was replaced by new magazines for various age groups. In 1956, the familiar "Broadman Hymnal" gave way in most SBC churches to the new "Baptist Hymnal." In looking back over that era, many Southern Baptists conclude that the churches faced too many changes too quickly. The result was the beginning of a vague sense of unease that permeated much of Baptist life.

Time of Tumults

Along with these changes, some of the board's publications in the 1960s met strong resistance in the churches. The next article will describe some of the controversies of that decade.

During Centrifuge 1991 youth will glance at five prevailing myths the world teaches and then dig deeply into the marvelous messages of God.

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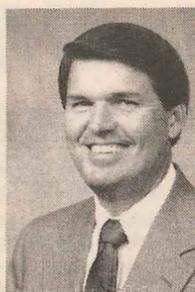
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clear creek chronicle

Victory on May 10

We need your help to reach a major financial goal. Last August we committed ourselves to pray and work toward becoming debt free by graduation day, May 10. In August 1988 the debt on our Family Life Center totalled \$973,500. Today it is down to \$150,000.

Financially, we've come a long way in the past 32 months. During the spring of 1988, trustees were on campus each week helping to cut spending. Faculty and staff had to wait on salaries. Student workers quit jobs two hours early to help balance the budget. We stopped roofing one building because we didn't have money to do the job. The school was paying nearly \$90,000 a year in interest.

With the help of many friends we have operated in the black for the past three budget years. Endowment has increased and an \$87,000 library renovation was paid for as we did the work.

Two years ago the faculty/staff and student leaders responded to a survey, "What is your dream for Clear Creek?" At the top of the list was the goal to become debt free. I share that dream and want to see Clear Creek return to a "pay-as-we-go faith operation." Two estate gifts and a healthier cash flow have made it possible to transfer funds to pay on the debt principal. But sacrifices have been made. The faculty/staff have gone without raises. We have purchased very little equipment. Two school vans are unable to make long trips and needed classrooms have waited.

The 1990-91 school year began with 40 days of prayer. Each day we gathered to pray for our work and especially for the Lord to send us resources to pay the remaining debt before graduation night. We prayed for 300 friends to give at least \$1,000. Over 100 have responded to that appeal. As an example of trustee help, Lexington trustee, Mrs. Anna White, presented the need to several of her friends. Nineteen of them joined the Whites to present \$3,140 toward our goal. The student body took an offering and gave \$1,000. Several of the faculty/staff have become one of the 300 friends.

We need your help to reach this significant goal. Our accreditation body had warned us about debt. Foundations do not like to give to a school in debt. Paying 10% interest leaves many other needs waiting. I'm told debt retirement money is the hardest to secure. Nothing is too hard for our Lord. He tells us to pray, ask, wait. We are praying, Now you know. We wait for your response. Come celebrate the victory with us on May 10.

MISSIONARIES: John and Deborah (Harrod) Enos, from Fort Thomas and Louisville, in language study at 1, rue Lord Byron, 37200 Tours, France. ... Lee and Deborah (Buchanan) Warf, from Elizabethtown, at Junta Misionera Foranea, Apartado 80920, Caracas, Venezuela.

CONGREGATION: Sottsville, Scottsville, will celebrate its 150th anniversary May 18-19. From 1 to 3 p.m. Saturday, the church will hold a birthday party. Sunday, William W. Marshall, executive secretary-treasurer of the Kentucky Baptist Convention, will deliver the morning message. Following the service, the church will serve lunch and recognize all former pastors and ministers of music. The Lord's Supper will be observed, and a note-burning ceremony will be held.

ORIDINATIONS: Deacons—Jim Russel at Allendale, Summersville. ... Bill Maness at Dexter, Dexter.

PERSONNEL: Pastors—Carmel Hoskins to Feds Creek, Steele. ... Jim Somerville to Wingate, Wingate, N.C., from New Castle, New Castle. ... Bill Boldt to Ewing, Ewing. ... Wesley Duncan to Woodbine, Woodbine. ... David Robinson to Hempridge, Waddy. ... Randy Hoskins is no longer at Chevrolet, Chevrolet. ... Ralph Whitaker to Pounding Mill, Kenvir. ... Michael Taylor to First, Prestonsburg, from Pleasant Run, Manchester. ... Arnold Dunn, formerly on staff at Binghamtown, Middlesboro, to Trinity, Middlesboro. ... Raymond Hampton to Union, Mt. Vernon, from Emmanuel, London. ... Marshall Eastham to Pleasant Valley, Greensburg.

... Tom Melzoni to First, Hickory, N.C., from Ninth and O, Louisville. ... Terry C. Mitcherson to Pinckneyville, Salem. ... Jim Collison to Jamestown, Jamestown, from Elkhorn, Campbellsville. ... Charlie Love resigned at White Mills, White Mills. ... Steven Hill to Valley Creek, Elizabethtown, from Immanuel, Ft. Worth, Texas. ... Keith Wrenn to First, Cedar Creek, from Valley Creek, Elizabethtown, where he was an associate minister.

Others—Steve Watson to Emmaus, Salem, as interim pastor. ... James Hale to Vanzora, Benton, as interim pastor. ... Rodney Lynch as minister of education and youth to First, Danville, from Cynthiana, Cynthiana.

REVIVAL: Pleasant Ridge, Greensburg, reports two professions of faith.

GLAD YOU'RE HERE—Guy Futral (foreground), the Kentucky Baptist Convention's minister/church relations director, greets new Kentucky ministers and their spouses during Welcome to Kentucky Days in the Baptist Building in Middletown. A total of 55 people from across the commonwealth participated in the annual orientation to the KBC and Kentucky Baptist life. (WR photo)



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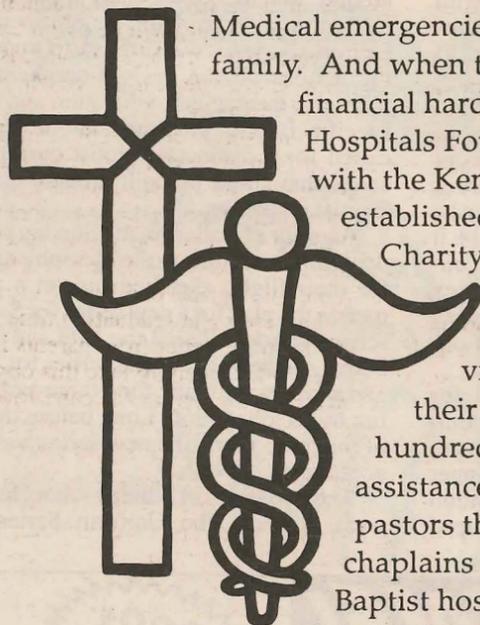
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sunday school lessons

LESSONS FOR MAY 5, 1991

Life and Work Series

Making new persons

Eph. 2:1-10. God sent Christ into the world to reveal himself, to redeem humanity from sin, and to reconcile all unto himself. This cost God his blessed Son.

The Plight of Sinners (2:1-3). In describing our condition before Christ saved us, Paul mentioned three things:

1. We were dead in trespasses and sin (verse 1). Physically we were alive, but spiritually we were dead.

2. We were disobedient to God (verses

2-3a). We lived as the world did, in alienation from God.

3. We were deserving of wrath (verse 3b). Before Christ saved us, the wrath of God rested upon us. Without Christ we were in a hopeless condition.

The Provision of Salvation (2:4-7). This blessing originated in the grace and love of God. Between our past condition and our inability to save ourselves, Paul describes our present position.

1. We are quickened from the dead (2:5a). There is as much difference between our past condition and present position as between death and life in the physical realm.

2. We are saved from sin (2:5b). The Bible states that salvation is by grace without any mixture of human works.

3. We are raised with Christ (2:6a). The same power that lifted the body of Christ grasps sinners and lifts them out of the life of sin.

4. We are seated in the heavenlies in Christ (2:6b). His mercy has raised us into a glorious blessedness.

The Plan of Salvation (2:8-10).

Salvation is provided by grace and becomes ours through faith. We must accept it as a gift from God or we will never attain it.

The Purpose of Salvation (2:10). We are the product of God's creation and redemption. Salvation is not the work of self, but of the Lord. Christ Jesus saved us in order that we may do good works for him.

International Series

Joy of reconciliation

Paul announced his intention to visit Corinth without considering it might

become advisable for him to change his plans. Later, when he received the impression that it was the Lord's will for him to postpone the trip, Paul did so without hesitation.

II Cor. 1:23-2:11. What transpired in Paul's soul was without human witness, so he called upon God to bear witness as to why he changed his plans. The reason involved his desire to spare members of the church. His visit would have entailed disciplinary measures. It was his desire to avoid disciplining them so they might correct their abuses of their own volition.

There were occasions when it was necessary for Paul to rebuke evil-doers, but it was his practice to rebuke sparingly. Paul's aim was to bring transformation. He did what he fully believed was for their good, because of his great love for those who did wrong. He wanted them to have complete restoration to fellowship.

II Cor. 2:14-17. While stressing the manner in which God leads Christians to triumph through Christ, Paul referred to a successful Roman general leading his victorious troops home. Along the way incense was burned in honor of the victorious general and the atmosphere was filled with the fragrant aroma. This aroma served as a reminder of victory to the hero and his forces, but to the captives it signified humiliating defeat. As the incense permeated the atmosphere on the occasions of triumphal processions, so the fragrance of the gospel of Christ must be diffused by his servants.

We need to remember that Paul wrote II Corinthians to establish his apostleship beyond contradiction. From the time Christ conquered Paul on the Damascus road, Paul gave himself to his Lord's will.



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

homes for children

You cannot live on the past

Bill Messer, past president of the Kentucky Baptist Convention and a member of the KBHC Board of directors, reminded the board in a devotional thought recently that you cannot live on past glory, but that you must live today and look to the future.

His words reminded me of something I read recently about John Wooden who coached at UCLA and won 10 national basketball championships in 11 years. Most of us in Kentucky do not like to be reminded of Wooden's teams, but he accomplished records which will stand a long time.

Perhaps one of the reasons he was able to do so much was his philosophy of success. He was asked following his ninth championship in a row what he would do next year. His reply was, "We will start over as if we have never done anything." Then he quoted the following poem which epitomized his philosophy.

Remember this your whole life through:

*Tomorrow there will be more to do,
And failure waits for those who stay
With some success of yesterday.*

It is so easy to live on past accomplishments. The taste of success causes us to relive over and over a positive experience from the past. In the meantime, life's circumstances have changed, people have changed and in actuality we ourselves are changed. We are not doing our homework or working as hard to produce the results any more.

I believe it is always helpful to be reminded of past accomplishments but all of us and every organization must live in the real world of today.

Each year our ministry with children must face new challenges. There are more children, their needs are greater, accountability is higher and at times possibilities of success lessened. We cannot afford to dwell on past success for the child needing our help today does not care about that success; he or she needs help in making it in today's world.

For our whole denomination, it is a new day as well. It does little good to look to the good old days when the world cries out for a savior today. How can we overcome our problems to meet the needs of our world today and in the future?



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Tireless, never-ending love

Nearly 10 years ago a girl came to us rather confused about priorities, and her parents were very concerned. Recently they wrote as they sent a gift:

"I just wish you could see Lena for a few minutes. You would see how the Lord has kept his hand on her, her husband and two sweet children. Satan put up a good fight but thank God he didn't win. They attend First Baptist. That's why we love Oneida so much. We realize there are lots of Lena's there. The dividends are tremendous on what anyone gives for God's work at Oneida."

This letter arrived with a \$100 donation from Winchester: "I appreciate so much what you did for my granddaughter. I feel God directed her there. Now graduated from high school, she is furthering her education, making real good grades and loves it. Having been away from Oneida several years, I asked

her, 'How do you feel about the time you were there?' She said, 'I feel it was a necessary time for me and it was definitely the right place for me at the time. The experience was very positive.' Thank you in the name of Jesus."

Other parents write: "Our daughter will be doing a year of work completing her doctorate next school year. Her son is still in high school. We are trying to convince her to send him to OBI. The semester our son attended Oneida while we were moving two times was a great influence on him for which we are so grateful."

The above parents had their son at Oneida nearly 30 years ago and they have expressed their appreciation over many years. This most recent gift was for \$1,000 to "use where needed most."

Writing from central Kentucky: "We appreciate what Oneida school is doing. We are thankful for the one- and one-half years our own daughter was privileged to be there. We would have liked for her to have had that training for the whole four years of high school. She did graduate, and many times I've heard her telling other troubled teens about how she was helped at Oneida, though she complained about the discipline. She has married a nice boy who is studying to be a doctor. Keep up the good work trusting God all the way. He will lay it on people's hearts to help."

From Louisville with a generous gift: "It has been many years since I've visited Oneida. We talk often of the fine people who worked there when my children went to school. Although my daughter and two sons did not graduate from there, we all agree Oneida and its people all made a tremendous difference in our lives."

From Starkville, Miss.: "Truly Angie is such an outstanding individual who has overcome so many adverse situations.

But she didn't do all that alone. Oneida was there for her and I believe what she said, 'God surely brought me to Oneida.'" The couple writing this provided a \$3,000 scholarship this year to help Angie in her senior year. They did this in memory of their son, Brad Dorrough, who attended OBI for three years and was killed in a car accident a year after his high school graduation. Their scholarship will be given annually for years to come. Mr. Dorrough is head of the science department of Mississippi State University.

From North Carolina this word with \$100: "I'm sure you like to hear updates about your former students. Please inform whoever is interested that Rachel is at Brevard College. She loves the school and the atmosphere. Thank you for what you do with these children."

Last spring at graduation time we got this beautiful letter from parents in Frankfort: "I want to take this opportunity to thank you for the care, love, guidance and training you have extended to our daughter over the past four years. As hard as the separation was for us at first, as we look back we know her decision to come to Oneida was the best investment we ever made. We are proud of her. The maturity and positive changes the discipline of Oneida have given her are invaluable. Thank you."

"I wish we could have given you more support. We realize the importance of parent participation in a child's school activities, and wish we could have been more active. However, we feel there were many, many other positive things she drew upon at Oneida. I do not have the words to tell you of our appreciation to your staff for, seemingly, tireless, never-ending love and concern for our children. Our prayers will continue as well as our love and appreciation."

Such words lift us up at needed times.

Termination policy unchanged, FMB leaders say

by Bob Stanley

A document stating reasons for terminating the service of missionaries does not represent any change of policy by the Southern Baptist Foreign Mission Board, administrators said. It simply puts into writing policies followed informally for years, they explained.

The document, distributed to all missionaries last fall as an update to the "Manual for Overseas Personnel," has been misunderstood by some missionaries overseas and by some other Southern Baptists.

A former missionary now on the faculty of Southern Baptist Theological Seminary in Louisville, Page H. Kelley, has written a letter to state Baptist papers criticizing the policy.

Some missionaries became upset because of wording in the document, and leaders of missionaries in one area asked the board to reconsider.

But administrators say the misunderstandings arose from a lack of information

about why the policy was prepared.

Staff executives drafted the document at the urging of the board's attorneys, who say it is essential to have such matters in writing because of increasing lawsuits, explained Don Kammerdiener, the board's executive vice president.

After being reviewed by administrators, the document was presented to trustees for approval last July. It became effective Jan. 1 of this year.

The policy is intended to help the board's area directors in determining if a missionary's service must be ended, Kammerdiener said.

Most of the concern has stemmed from the concluding portion of the document's introductory statement, which says the 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."

Kammerdiener said the statement was included because the 12 reasons for termination that follow are not "all inclusive,"

and attorneys suggested this statement to protect the board.

He emphasized the instances in which a missionary or other field personnel would be fired are rare. But even one person who fails to live up to Christian standards can adversely affect the work in a given area, he noted. The board has more than 3,800 missionaries in 121 countries.

As the new document was distributed overseas, some missionaries mistakenly related the policy to current strategies of the board, such as the 10-year "70-30" deployment goal and the move to turn institutions over to national believers.

Some felt if they could not go along with the new initiatives, their service might be terminated.

Kammerdiener emphasized the board has no such intention: "Most missionaries and mission supporters agree with the emphasis on the evangelistic witness of missionaries and the nationalization of the work. But ... there is no relationship between these particular strategies and the

statements regarding termination."

He said the deployment document clearly states the missionary force will be divided between those who give the majority of their time to evangelism and church planting (the "70" percent) and those who have other vital assignments (the "30" percent). The missionaries themselves are working with their area directors to determine how best to deploy personnel in their individual areas, Kammerdiener said.

"The deployment goal (more commonly known as '70-30') is worldwide in scope and not a requirement of any specific missionary," he pointed out. "Hence it could not be used as a basis for terminating the service of any individual."

Foreign Mission Board President R. Keith Parks affirmed this statement. "As Southern Baptists, I believe we have the finest group of missionaries ever assembled in one denominational mission force. The instances in which the service of a missionary must be terminated are rare, indeed." (BP)

Polls reveal 5-year decline in Southern Baptists' commitment

continued from page 5

included a move to another community (25 percent), poor health (19 percent), problems with the church or leadership (15 percent), interest in other activities (13 percent) and change in church leadership (12 percent).

In 1986, 48 percent of respondents described themselves as not involved as a

leader in their church—do not teach a class, lead a group, serve on a committee, etc. That number had increased to 59 percent in 1990.

Twenty percent said they had not attended religious services other than weddings, funerals or special holidays in the last six months, an increase from 13 percent in 1986.

Of those who had attended services in the last six months, 39 percent reported attending more than once a week; 28 percent, once a week; 12 percent, two to three times a month; and 19 percent, once a month or less.

Almost half (45 percent) said they had not attended a Christian education program—Sunday school, discipleship training, etc.—at their church in the last six months.

Twelve percent indicated they had attended Christian education programs more than once a week; 27 percent, once a week, 7 percent, two to three times per month; and 9 percent, once a month or less.

From a list of witnessing or evangelism experiences, 30 percent said they had cultivated the friendship of a non-Christian with the aim of leading him/her to accept Christ in the last year, while 29 percent had talked with such a person about becoming a Christian.

Sharing written materials with an unsaved person was cited by 23 percent, and 17 percent said they had brought an unsaved person to Sunday school or church.

Forty-seven percent of respondents said they had not engaged in any witnessing experiences in the previous year.

Declines were registered from the 1986 study in every category of witnessing activity.

From a list of 16 areas of church life, respondents were asked to indicate whether the future emphasis of their church in that area should increase, decrease or remain the same.

In five areas, more than 70 percent called for an increased emphasis: winning the lost to Christ and reclaiming inactive members (77 percent each), strengthening marriages and training in Christian parenthood (74 percent each) and strengthening family life (73 percent).

When asked on a five-point scale to evaluate their worship services as more formal or more informal, 35 percent tended to view the services as informal and 18 percent as formal.

Fifty-two percent described the music in their worship services as "mostly hymns with some choruses," while 63 percent said worship services they attend include frequent or occasional reading of scripture aloud as congregation.

A majority of respondents (63 percent) said they drive 14 minutes or less to church, while only 6 percent drive more than 30 minutes. (BP)



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Dr. Richard D. Land

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You minister to children ... through the Cooperative Program



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Graffiti represents Jesus to Chicago's street gangs

by Mark Wingfield

If members of Chicago's street gangs don't understand the gospel, Brian Bakke will draw them a picture.

Bakke, artist-in-residence at Uptown Baptist Church, uses graffiti art as a means of presenting the gospel to his neighborhood's street-wise kids.

He began with a 35-by-18 foot mural that now hangs inside the church. That led to a drawing on the side of the building where Bakke lives. Now he has plans to do four other murals this summer, including one on an outside wall of the church building.

The first mural, done on industrial strength banner cloth with spray paints, was designed by Bakke and Mario Gonzales, a well-known Chicago graffiti artist. Much of the painting was done by 4- to 12-year-old kids from the church.

Three words dominate the mural—"Choose" and "New Flight."

Because of the ornate graffiti style, many people think the words read "Choose Jesus." That interpretation is fine by Bakke, because that's a message he hopes to get across.

But kids of all ages walking in off the street can read the correct words at a glance, he reports.

New Flight is the name of the art program Bakke directs through the church.

The word "choose" relates to two boxes on opposite sides of the mural. One box is labeled "good" and the other "bad." The children who painted the mural supplied the contents of each box.

In the "bad" box are words like gangs, drugs, alcohol, stealing and killing. In the "good" box are words like sharing, friends, fun, art and love. Each box has a Scripture

reference written on it.

In addition to being a teaching tool for the children who painted it, the mural helps neighborhood kids see the church's message as relevant, Bakke believes. "We wanted to say art is happening here and it's happening in a relevant street way."

The second painting arose more out of necessity than ministry, but has proved to be an effective tool for Bakke's witness.

Bakke, 27, has lived most of his life in Uptown Chicago. Throughout elementary and high school, he witnessed the brutal effects of gang violence and often felt some of the blows himself.

After going away to Wake Forest University on a football scholarship, he returned to his neighborhood determined to make a difference.

"My motivation (for the painting) was really selfish at first," he recalls. "I wanted to protect my own doorway."

"Gangs would literally sit in our doorway. They would do drug deals and run down the street with guns blazing. My own doorway was being used as a drug drop."

His corner building, which houses a couple of storefronts on the bottom level and apartments on the top level, sits on the border between rival gang turfs.

Bakke, who is an aggressive community activist, repeatedly painted over the graffiti "tags" identifying different gangs' claim to his building. Usually in less than a week, the graffiti would reappear.

Finally he got the idea for doing a mural on his building like he had done inside the church. After getting the landlord's permission, he talked to some of the gang members, who also approved of the idea.

The painting has two parts. One, done by Mario Gonzales in a graffiti style, says "Peace." The other, done by Bakke, says "Trust Jesus."

On the day Bakke painted the wall, elementary school children were the first to see it as they returned from school. He recalls the youngsters walking up to the painting, touching it and in awe saying, "Wow! Who did this?"

"I did," Bakke replied.

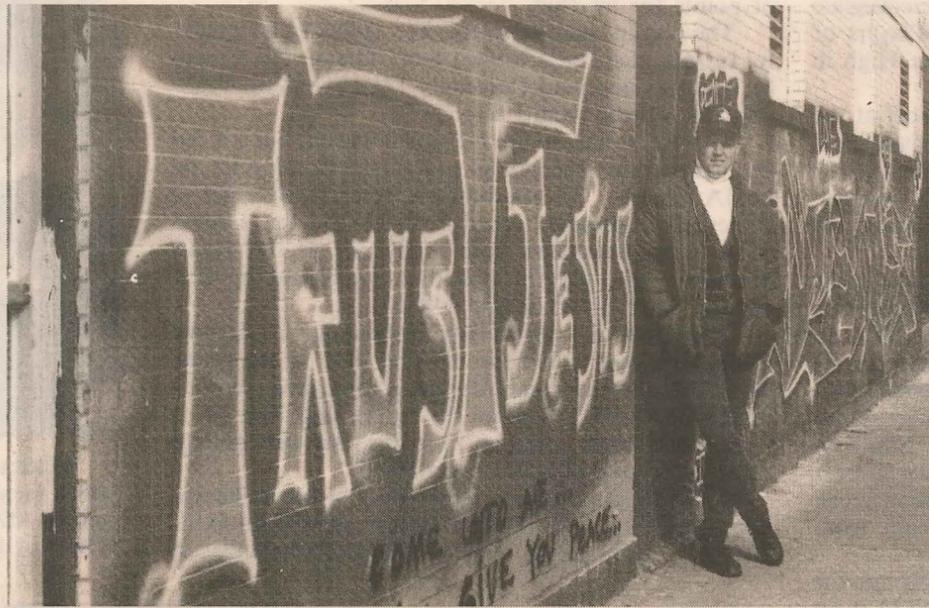
"No you didn't," they said. Bakke showed them his painted-speckled hands, and they believed him.

Later that night, several gang members came to see the mural. Bakke began explaining its meaning to them, and then the police showed up, sirens blaring and wheels screeching. Soon the whole neighborhood was outside.

Bakke preached a sermon in the street, using the painting as his illustration of the gospel.

Bakke and Gonzales painted the wall just before Halloween last fall. Neighbors admired it but were skeptical that it would remain long. Speaking in a near run-on sentence, people repeatedly told Bakke: "Looks great, how long do you think it'll last?"

Six months later, the painting remains untouched, blemished only by the blood stain of an injured passerby. (BP)



GRAFFITI—Brian Bakke, artist-in-residence at Uptown Baptist Church in Chicago, shows off a graffiti mural with a Christian message he created on the side of the building where he lives. This painting says "Trust Jesus" on the left and "Peace," written in an elaborate graffiti style on the right. (BP photo by Mark Wingfield)

For policeman, Christian values guide crime stopping

by Kim Steele

The history of crime goes back to the beginning of recorded time.

Ever since Cain murdered Abel, the Bible has described numerous incidents of man's transgressions against the laws of God and man. Moses killed an Egyptian. Jacob's sons kidnapped Joseph. The Philistines bribed Delilah. Amnon raped Tamar.

Today, the story is the same. Newspapers scream headlines of murder, kidnap, bribery and rape. Police departments are overworked and understaffed. And law-abiding citizens stagger under the financial burden of operating an increasing number of local and state prisons. Crime is a common occurrence in Indiana.

But for Lt. Sam Walsh, it's more than that. It's a way of life. Walsh, a member of Southside Baptist Church in South Bend, is coordinator of the South Bend Area Crime Stoppers, Inc. for the South Bend Police Department. And as a police officer, he's seen more of the bad side of life than most people will ever know exists.

"I worked uniform patrol for five years, then narcotics," said Walsh, who has been in charge of Crime Stoppers for eight years. "I worked it two years. It was difficult to simulate a boozier and dooper and not get caught up in it. You walk a fine line. If you're in an unfriendly situation and they find out you aren't one of them, you can get killed."

"I was involved in my church, and my wife and I prayed about it. We said that if my job ever compromised my Christianity, I'd get out. And my beliefs were my guiding light. I didn't have to talk trash and smoke dope. When you work, you go to bars to buy drugs. But I never went into bars

off-duty. The time away from my job was spent with my family."

After several years in narcotics, Walsh was chosen to become a homicide investigator for two more years. Then he coordinated the police department's special operations unit, which investigates illegal activities in the community. There, he heard about the department's new program called Crime Stoppers and decided that was where he'd like to focus his efforts.

"Crime Stoppers is a not-for-profit organization that unites citizens with law enforcement and media to fight crime," explained Walsh as he thumbed through a newsletter. "Every week we go out and reenact a crime for television and radio. Citizens can call us about any unsolved felony crime, and an investigator will assign them a number. If an arrest is made, the caller is eligible to receive \$1,000."

The program—which encompasses a 10-county area and includes the University of

Notre Dame—is looked upon as a model throughout the United States, said Walsh. Besides numerous participating television stations, a total of 18 radio stations and 12 newspapers carry the Crime Stoppers "Crime of the Week." The program is funded solely through donations and fundraisers—including a moonlight walk against crime which raised \$24,000 last year. Walsh is also in demand as a speaker to other Crime Stoppers organizations.

And Walsh's statistics are impressive. Since its inception in 1983, the South Bend program has solved 1,900 felony cases in its area, with 1,500 people arrested. Fourteen murders have been solved. A total of \$4.4 million in stolen property has been recovered, said Walsh, and \$200,000 in rewards has been paid out to citizens who phoned or brought in tips.

But being a police officer—especially in narcotics and homicide hasn't always been easy for Walsh. From a religious perspec-

ive, it has brought questions to mind that have no answers. And it has forced Walsh to re-evaluate his views on many subjects—including police work, church, family and God.

As for church, Walsh said his undercover work has served to enhance his testimony—especially with the youth. He and his wife were youth directors when he worked narcotics. Walsh also has been a trustee at the church, and he currently is Sunday school director.

"The kids knew I was a police officer with a big red afro," he said. "I was a hippie-type who would go into dangerous situations and could use young people's lives as examples. I could bring it home through real-life illustrations. My pastor was concerned, but a strong family and church family helped out. (The scripture) John 3:16 has been my pillar."

"For me, this has been a calling," said Walsh. (BP)

Couple's commitment to inner city keeps children safe

by Sarah Zimmerman

The inner city is America's "modern-day Samaria," says a home missionary whose ministry evolves around the inner city.

Just as Samaria was avoided in biblical times, Duane McCormick says today's Christians "don't want to go to the inner city. They drive around it. They don't know what it's like to live in the ghetto."

After 23 years as directors of the Baptist Mission Center in Omaha, Neb., McCormick and his wife, Betty, say life in the ghetto can be a life of fear.

McCormick describes Omaha's inner

city as a place where blacks, Anglos and native Americans "live on the public dole." Single parent households are the norm.

"We've seen the second and third generation of families here. The common lifestyle is a parade of men in those homes. They accept that as normal."

In that environment, the McCormicks are role models. "It's not uncommon for children to say, 'I want to go home with you.' Occasionally they do."

McCormick tells of one family where the father was an alcoholic. The mother "was as tough as a tiger. She had to be. It was the only way she could survive."

The couple had five sons and two daughters whom McCormick says "grew up in fear—fear of their father and their neighborhood." But four of the children went through the Bible program at the mission center. They became Christians and were baptized and are now leading productive lives.

Such success stories are rare, however. "We experience a lot of failure if you look at it from the eyes of the world."

Yet McCormick's commitment to his Samaria is as clear as his deep blue eyes. "I get discouraged, but I don't want to do anything else." (BP)

Campbellsville Enjoys Outstanding Season As Teams Go National

By Jim Sears, sports information writer

Basketball fans at Campbellsville College may have felt a little skepticism toward their teams heading into the 1990-91 season.

After all, the Lady Tigers had just come off an excellent season going all the way to the Women's National Association of Intercollegiate Athletics (NAIA) Tournament in Jackson, Tenn. Add to that, the loss of three seniors; Sarah Moody and two Kentucky Intercollegiate Athletic Conference and NAIA District 32 Players of the Year, Jackie Prather in 1989 and Ginger High in 1990.

Many people also wrote the men's team off at the beginning of the season because of the loss of three great seniors from last year's squad. Gone were District 32 and KIAC Player of the Year Todd Armes, rebounding specialist Vernon Billups and Phil Cunningham, the Tigers' shooting guard and assist man.

To all the skeptics out there, the Campbellsville basketball teams came back this year and came back with vengeance. In fact, not only did both teams have an outstanding year, but they exceeded all expectations by earning trips to their respective national tournaments.

Being picked fourth in the pre-season district standings, the Lady Tigers, led by seniors Becky Smith of Glasgow and Cortni Crews of Scottsville, looked over the odds and began their season on a 5-0 winning streak before falling to a tough Berry College team from Georgia in overtime.

The team then hit a rough spot midway through the season losing three close games in a row, two of them to district opponents. But the Lady Tigers knew that if they were to have a championship season, they were going to have to turn it up a notch or two.

Consequently, the team started tearing through the district, beating everyone they played. In fact, the Lady Tigers won the last 12 out of 13 regular season games which led to a season record of 19-6 that was better than the national team the year before.

At the end of the regular season, the Lady Tigers were seeded fourth for the District 32 tournament. But it seemed as if the team was on a mission and handed out defeats to Transylvania University and Lindsey Wilson College, and finally beat Cumberland College for the District 32 Championship 68-66 and a second trip in a row for the national tournament in Jackson, Tenn. After the game, Smith was named KIAC Player of the Year and was named to the KIAC All-Conference Team along with teammate Kendra Germain of Monticello.

Going to the national tournament, the Lady Tigers were seeded 20th and were up against a very strong Northern Montana team that was seeded 13th.

The women played a tight game all the way through,

but it was the lack of consistent free-throw shooting that led to a 61-60 nail-biter loss in the first round. It was a bittersweet end to the Lady Tigers' season as they made it to the nationals for the second straight year, only to lose a close one in the first round.

The men's season started on a somewhat different note than the women. Head Coach Lou Cunningham decided to adopt the "run and gun" style of offense for his team to create some new life, not to mention a lot of points for his club.

The players adapted to this new style of play quickly. In fact, the Tigers looked more like an NBA team by beating Graceland University 171-114 setting a new national scoring record as well.

The Tigers had an up-and-down season, but still led the nation with 106 points per game. Coming in the NAIA District 32 tournament, the Tigers had a somewhat impressive record at 16-11. But this seemed to be Campbellsville's year of destiny as the Tigers pounded their way through the tournament by first beating Alice Lloyd at home 90-77.

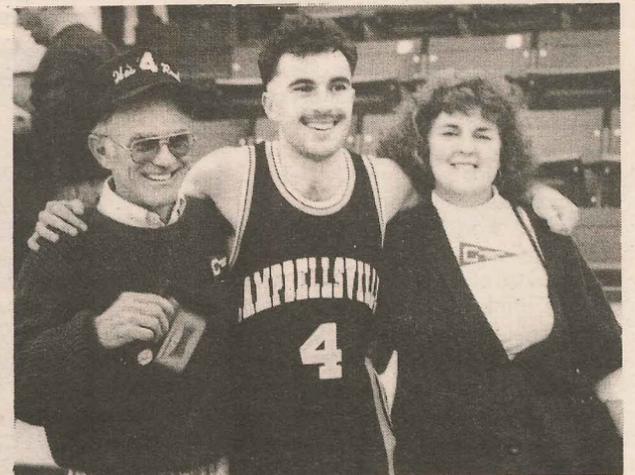
Then came the surprise win by beating Georgetown College on their court for the first time in ten years, 96-86. Just like the women's team, it came down to playing Cumberland College for the district title. The Tigers found themselves down by 13 points, but were able to rally in the second half to win 80-75.

After the game, senior Jerry Butler of Maysville was named KIAC Player of the Year and was named to the All-KIAC team along with teammate Rick Staley of

Monticello. Cunningham was named KIAC and NAIA District 32 Coach of the Year.

Campbellsville traveled to Kansas City the next week to play Rio Grande of Ohio in the first round. The Tigers were up by as many as 13 during the game but couldn't quite hold onto it and fell 110-92.

Both Tiger teams are just waiting for next year — to win again.



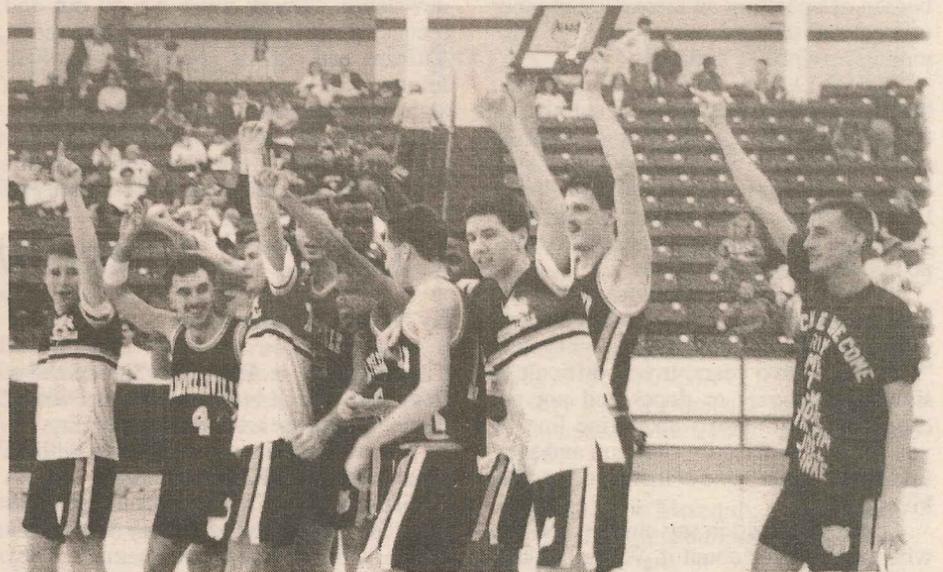
JERRY BUTLER gave his parents, Gerald and Velma, credit for supporting him throughout his career. Butler was named KIAC Player of the Year. (Campbellsville College Photo by Dan Flanagan)



LOU CUNNINGHAM, left, was presented the "key to the city" by Campbellsville Mayor Robert Miller. Cunningham was named KIAC and NAIA Coach of the Year. At right are Don Bishop, athletic director, and Everette Lee, executive secretary of the Campbellsville-Taylor County Chamber of Commerce. (Campbellsville College Photo by Jamie Humphrey)



THE CAMPBELLSVILLE COLLEGE Lady Tigers plan an attack on the Cumberland College Indians before winning the NAIA Tourney. (Campbellsville College Photo by Sandy Cribbs)



THE CAMPBELLSVILLE COLLEGE Tigers celebrate after defeating Cumberland College for the NAIA Tourney. (Campbellsville College Photo by Dan Flanagan)