

Missions lifestyle lived by prepared churches

by Linda Lawson

A Southern Baptist church with missions as a lifestyle includes members with up-to-date passports, "prepared to go anywhere in the world that God calls," Douglas Beggs told participants at Jericho: A Southern Baptist Missions Festival in Ridgecrest, N.C., this month.

"If we don't learn to see the world through the eyes of God, we'll never be a missionary congregation," said Beggs, director of the adult division of the Southern Baptist Brotherhood Commission.

Developing a missionary lifestyle must begin with leaders who grapple with issues such as who Christians are and what the church should be, said Beggs.

As a church becomes a missionary congregation, leaders and members will come to understand ministry is more important than buildings; church members don't just pay the staff to do the ministry; and ministry requires personal involvement as well as giving money, said Beggs.

In another Jericho conference, Bob Ethridge, assistant vice president in the Southern Baptist Foreign Mission Board's office of communications, and Dwain Brown, missionary to French Guyana, said baby boomers tend to be the group least involved in missions in most churches. On the other hand, senior adults and youth often are more involved.

Short-term, innovative approaches are more likely to appeal to baby boomers, said Brown. They don't like ongoing activities,

meetings or long-term commitments. They want action.

"While the traditional approach to missions has been education followed by action, with baby boomers it is better to begin with action," said Brown.

To increase missions involvement for people in any age group, Brown urged participants to "adopt" a home missionary and a foreign missionary, subscribe to the magazines "The Commission" for foreign missions information and "MissionsUSA" for home missions and to bring missionaries in to speak at church.

Also, he suggested praying that God will call out missionaries from the church, sponsoring a house for furloughing missionaries, conducting local missions projects and participating in volunteer projects.

Brown, who became a career missionary after going as a volunteer to Upper Volta, said, "Half of our missionaries appointed today have been volunteers."

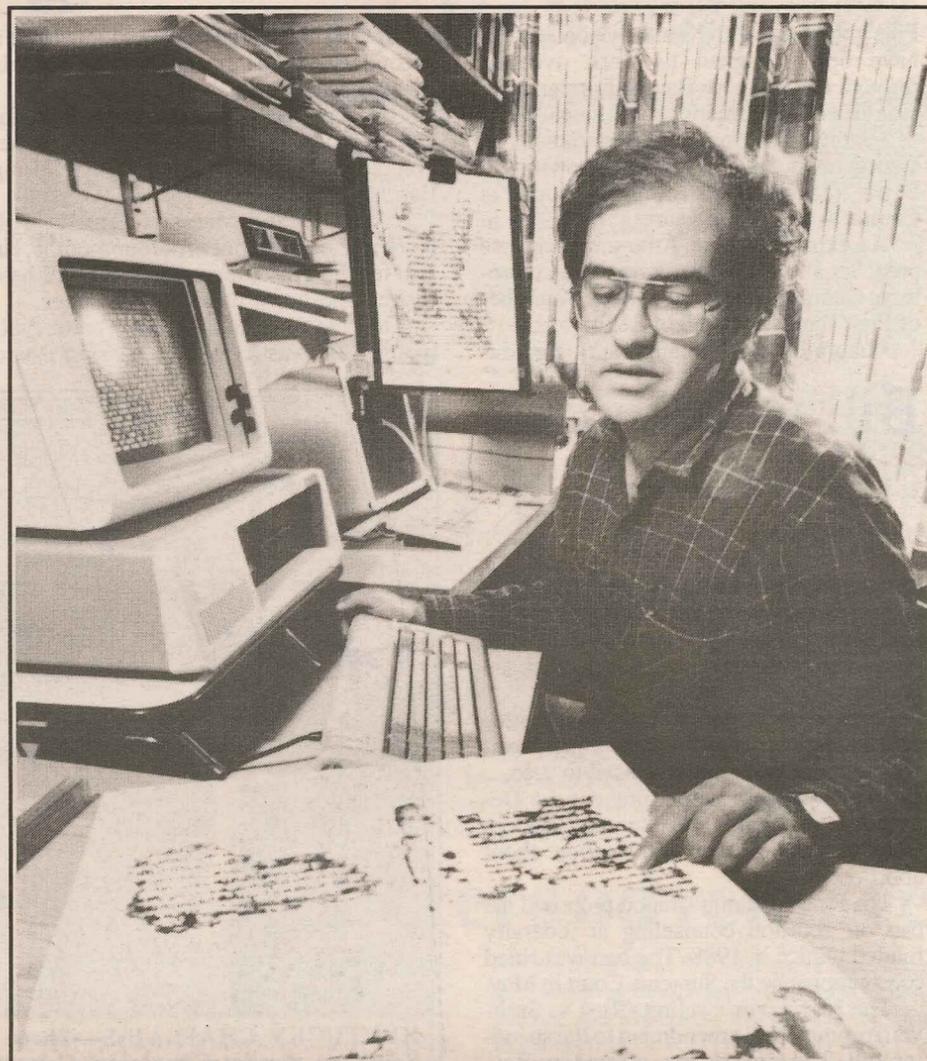
A church should use a planning process to increase its involvement in missions, beginning with a detailed analysis of what the church is presently doing and who is involved, Ethridge said.

Second, a church should determine how much it should be involved in missions and then identify desired results.

"The better desired result is for a church to create an environment where people take seriously the concept of obeying God's will," said Ethridge.

After determining desired results, lead-

continued on page 2, "Test of ..."



HIGH-TECH STUDY—Bible researchers now use modern tools to study the earliest copies of Scripture. For example, a student in Jerusalem used a computer to work with fragments of the Dead Sea Scrolls. The enlarged photos assisted in determining information about the texts. (RNS photo by Richard Nowitz)

'You know too much,' church starter accuses Baptists

by Sarah Zimmerman

Non-Christians stay away from churches because church members know too much, a Southern Baptist home missionary insists.

Ken Holland, a church-extension consultant, explained his claim during a Southern Baptist Home Mission Board meeting this summer in Ridgecrest, N.C.

Holland learned his lesson while visiting a congregation that meets in homes in a modular-home community in Florida.

The night of "the lesson," Holland taught

from First Peter, a letter from the Apostle Peter in the New Testament.

As he quickly looked up the passage in his Bible, he realized no one in the group knew how to find it. He was embarrassed because he wasn't sensitive to their need.

"That's why lost people don't beat down the doors of your church—you know too much," Holland maintained. "You know where First Peter is."

On his next visit to the congregation, he took identical New Testaments for all the members so they could find the passage by

looking up the page number. In two years, the church has baptized 95 people.

Another—perhaps more troubling—factor keeps churches from fulfilling their mission of making new Christians, he charged: "The number of churches which have lost their vision is disturbing. They are as busy as bees in beehives, but all their activity is taking place inside the church, propping up worship."

Holland's job thrusts him into the unchurched community, where he sees God at work almost daily.

He has helped churches begin in schools and even a mortuary. The mortuary, he noted, "is a pretty exciting place to talk about life."

One congregation meets in a motel. When the pastor baptizes someone, the service is held at the motel's pool. By the time of the service, Holland said, the pool area is crowded with sun bathers. The pastor explains the brief service to the curious onlookers and performs the baptism.

"You can't buy that kind of witness," Holland quipped. (BP)

Lewis & Parks describe dreams, nightmares

by Linda Lawson

Outlining dreams for the year 2000 and beyond, the presidents of the Southern Baptist mission boards registered concern that economic recession, denominational controversy and cultural pressures could limit efforts at world evangelization.

Home Mission Board President Larry Lewis and Foreign Mission Board President R. Keith Parks fielded questions during a question-and-answer session during Jericho: A Southern Baptist Missions Festival in Ridgecrest, N.C.

Financially, Lewis said, the HMB stands to receive an increase of \$600,000 to \$700,000 in budget funds for 1991-92. However, medical insurance costs for home missionaries and HMB staff will increase by about \$800,000, he added.

Amid those pressures, Lewis cited the need to increase the home missions force by 100 people per year.

"We need to really pray that these life-line supports (the Cooperative Program

unified budget, the Annie Armstrong Easter Offering for Home Missions and Lottie Moon Christmas Offering for Foreign Missions) will continue" and increase, said Lewis.

Foreign missionaries and FMB staff are "having to learn to do more with less," Parks said.

On the positive side, he cited Baptist conventions in some countries that are becoming increasingly self-supporting and others beginning to send missionaries. Cooperative efforts among evangelical groups are maximizing the impact of personnel, programs and resources, he added.

However, Parks said, both people and money are needed to take advantage of opportunities in Eastern Europe. "There is no question but that we need many more dollars than are coming in," he lamented.

The two agreed the 12-year-old denominational controversy has taken a toll on missions.

However, Lewis said, "I feel rather positive at this point." He cited what he

termed a "spirit of reconciliation and healing" at the 1991 Southern Baptist Convention meeting June 4-6 in Atlanta and SBC President Morris Chapman's call for starting 1,000 new churches on Easter Sunday 1992.

Resolution of the controversy depends "on whether we can create an atmosphere where all Southern Baptists can feel they are full participants in decision-making," Parks said. "The roller coaster charts all the offerings are going through show a lack of definiteness on the part of those doing the giving."

At the end of May, the Cooperative Program gifts received by the SBC Executive Committee were 6 percent ahead of the previous year. But June receipts dropped 17.42 percent behind June 1990, leaving year-to-date receipts 0.59 percent below last year.

"If somehow we can re-establish that home and foreign missions are our priorities, then I think we have a chance to regain

continued on page 2, "Unwillingness to ..."

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Kentuckians take foreign assignments

Five volunteers with Kentucky connections have been assigned to work overseas through the Southern Baptist Foreign Mission Board's International Service Corps.

• James Atherton, a spring graduate of Georgetown College in Georgetown, will be a recreation program minister worker in Central Asia for two years.

A Lexington native, Atherton has been a preacher and summer mission team director at Georgetown College. He is a member of First Baptist Church of Lexington.

• Laura Benton Pulliam, a spring gradu-

ate of Centre College in Danville, will be a secondary education worker in Guatemala for two years.

She most recently has been a reporter for *The Local*, a newspaper in Franklin, her hometown. Her church is Sulphur Spring Baptist in Franklin.

• Winston and Margaret Crawley will work in the Philippines for four months. He will teach in a seminary, and she will be a church-and-home evangelism worker.

They have been missionaries to the Philippines. He was a Foreign Mission Board

staff member, secretary for the Orient, director of the overseas division and vice president for planning. She was a minister of music.

They both are graduates of Southern Baptist Theological Seminary in Louisville, and they have family who live in Kentucky.

• Becky Walter will work with her husband, Jim, in Germany for 13 months. She will be a church-and-home outreach worker, while he will be a youth evangelism worker.

She lived in Kentucky while she earned a degree from Southern Seminary.

Budget loses ground in June

by Marv Knox, Editor

Contributions to Kentucky Baptists' unified budget lost ground again last month.

The Cooperative Program received \$1,190,476 in June.

That amount was \$278,914, or 19.0 percent, below receipts for June 1990. It was slightly more than \$300,000, or 20.2 percent, off the monthly pace needed to reach the \$17,894,462 annual goal.

June receipts brought income for Kentucky's Cooperative Program to \$13,664,803 at the end of 10 months of the current fiscal year. That total is \$456,993, or 3.2 percent, behind receipts for the first 10 months of the 1990-91 fiscal year. It is \$1,247,249, or 8.4 percent, below budget for that portion of the current year.

In order to meet the \$17.9 million goal, the Cooperative Program must receive an average of \$2,114,829.50 during July and August.

However, the Cooperative Program does not provide the complete financial picture for the Kentucky Baptist Convention.

Through June, the KBC had received \$196,406 in designated funds.

That represents an increase of about \$187,000 over designated funds received in the first 10 months of 1989-90.

It somewhat eases the in-state budget shortfall felt in the Cooperative Program. The CP is divided, with 61.25 percent going to Kentucky causes and 38.75 going to Southern Baptist Convention causes.

Kentucky's in-state portion of the Cooperative Program budget shortfall is \$763,940. The designated contributions reduce that amount to \$567,534.

On the national level, the SBC Cooperative Program also stumbled in June.

The national unified budget received \$9.9 million, a decrease of 17.42 percent below June of 1990. That brought the national program to \$105,642,489 at the end of nine months of its fiscal year, a drop of 0.59 percent below last year.

The Cooperative Program is Kentucky and Southern Baptists' system of supporting missionary, evangelistic and educational efforts worldwide. It begins in congregations, where members make financial contributions. Churches keep most of those receipts for their ministries and pass a portion on to state conventions. The states divide the gifts, keeping a portion for their ministries and channeling a portion to the SBC, for worldwide ministries. (WR, BP)

Bill would untie counseling gag

by Pam Parry

The U.S. House of Representatives has approved a spending bill that would block the enforcement of regulations banning abortion counseling at federally funded clinics.

The Senate Appropriations Committee July 11 approved a similar bill, which President George Bush has promised to veto.

The House bill would prevent the Department of Health and Human Services from denying women information about abortion.

The Reagan administration proposed the ban on abortion counseling at federally funded clinics in 1988. The ban was ruled constitutional by the Supreme Court in May.

The high court's ruling (*Rust v. Sullivan*) prompted an amendment to the spending bill. The amendment, offered by Rep. John E. Porter, R-Ill., withholds funds needed to enforce the ban.

Bush promised to veto if the abortion regulations were weakened.

In debate, Rep. Porter said his amendment "has broad and deep support on both sides of the aisle, in many cases regardless of position on abortion, because this is even a more fundamental question, one regarding the honest relationship between citizens and their government."

Rep. Henry Hyde, R-Ill., spoke against the Porter amendment, saying the issue is not free speech but abortion.

"So this amendment seeks to make doctors, who should be helping prospective parents plan their families, also recommend that they can exterminate their child, which is really an ethical problem, not a medical problem, and compelling the taxpayers to pay for it." (ABP)



KENTUCKY CHAPLAINS—Three chaplains recently were endorsed by the Southern Baptist Chaplains' Mission to serve at Fort Knox. William Lang (center, with his wife, Claudia) will work as an institutional chaplain in Ashland. And Mary Harrison (right) will minister at Central Baptist Hospital in Lexington.

'Wire of death' saves home

Life in Ethiopia is grim following years of civil war that climaxed when the government fell this year.

Still, some light moments provide emotional relief from the political and social turmoil, missionaries reported.

Looters quickly moved in to fill the void when the Ethiopian People's Democratic Front overthrew the central government.

In the Menjer District, one of their prime targets was the home of missionaries David and Debbie Brownfield.

Later, missionaries learned what transpired at the Brownfields' house.

The couple was on emergency leave in the United States when the government fell, and the Ethiopians guarding their house fled except one. But that lone guard grabbed some wire and strung it atop the wall that surrounds the house.

When a large mob appeared, he confronted them, pointed to the wire and told them it was electric.

"Anyone who touches it will die," he warned. The crowd melted away without a single attempt to loot the property.

The nearest electricity is miles and miles away. (BP)

'Unwillingness to make commitments' hurting cause of missions

continued from page 1

the cohesiveness we had in the past," said Parks. "I hope we can."

Increasing numbers of volunteers participating in home and foreign missions represent one of the brightest spots of progress, Parks and Lewis agreed.

A total of 62,000 Southern Baptists worked in a variety of home missions volunteer roles in 1990, and 11,500 Southern Baptists worked in foreign missions.

"Volunteers are important not only for what they do overseas but also for what happens to them" in their support of mis-

sions causes, said Parks.

Lewis noted the contributions of volunteers in newer convention areas of the United States. For example, in the Greater Boston Metropolitan Association, 20 of 23 full-time staff members are volunteers.

Both Parks and Lewis expressed concern that the percentage of two-year missionaries is increasing slightly while the percentage of career missionaries appears to be decreasing slightly. A long-term trend in that direction would be detrimental, they stressed.

"An unwillingness to make long-term

commitments is part of our culture," said Parks.

"We're swimming against the current to expect people to make lifetime career commitments."

On the home missions front, Lewis said, the HMB remains committed to goals to have 50,000 Southern Baptist churches and church-type missions by the year 2000. Achieving the goal will require starting 1,500 new missions each year.

Lewis cited the "key-church strategy," where selected churches are being asked to commit to starting at least five new mis-

sions per year and to have five missions at all times.

As president of the HMB, Lewis said, he sees his primary role as that of "cheerleader, trying to cheer the troops on."

Parks said speaking about missions and spending time with the missionaries are his favorite activities.

"I really don't have any hobbies," he laughed, "because I enjoy what I'm doing so much."

More than 110 home and foreign missionaries served on the faculty for the third annual missions festival. (BP)

Test of Bold Mission Thrust: How Baptists respond to God's call

continued from page 1

ers should identify how to achieve the results and a process for evaluating their results, he added.

Dale Hooper, a researcher at the Foreign Mission Board, emphasized in another conference that Southern Baptists must educate themselves about global issues to

better understand missions concerns.

Critical issues for the future include the world population explosion, decreasing food availability, division of the rich and poor, the rise of Islam and the disintegration of the Soviet Union, Hooper said.

"Traditional approaches to missions are not going to get the job done," he insisted.

In another conference, Ernest Mosley outlined plans through the year 2000 for Bold Mission Thrust, Southern Baptists' effort to share the gospel with every person in the world by the year 2000.

"The ultimate test of Bold Mission Thrust is how well the individual members of your churches are doing in hearing and answer-

ing God's call in their lives," said Mosley, executive vice president of the Southern Baptist Executive Committee.

Jericho was sponsored by the Southern Baptist Brotherhood Commission, Woman's Missionary Union, and Foreign Mission, Home Mission and Sunday School boards. (BP)

Missions spark keeps on blazing in Ballardsville

by Ron Chaney, Staff Writer

One trip to Honduras sparked a fire for missions in Ballardsville Baptist Church.

Although Ballardsville is a small rural church, it has taken mission trips to Honduras almost every year since 1978, reported Arnold Collins, the church's Brotherhood director.

Now, it has its hands in so many other ministries you hardly can count them on your fingers:

- Once a month, a group helps cook breakfast at Wayside Christian Mission in Louisville.

- Each summer, a construction team travels to Oneida Baptist Institute in Oneida.

- The church assists Mud Creek Community Health Center in eastern Kentucky with gathering toys at Christmas.

- It replaced the front porch for an elderly woman in the congregation and re-roofed the house of an elderly couple in Sulphur Fork Baptist Association.

- The Royal Ambassadors—members of the missions group for boys—are raising a "mile of pennies" for Kentucky Baptist Homes for Children.

- The Girls in Action—members of the

missions group for girls—are gearing up for "Christmas in July" for the veterans' hospital.

- The Brotherhood—men's missions organization—is raising a garden to give food to Jefferson Street Baptist Chapel in Louisville.

The list goes on. In fact, anytime a need arises and the church becomes aware of it, the church seeks to meet it, said Pastor Mark Waters.

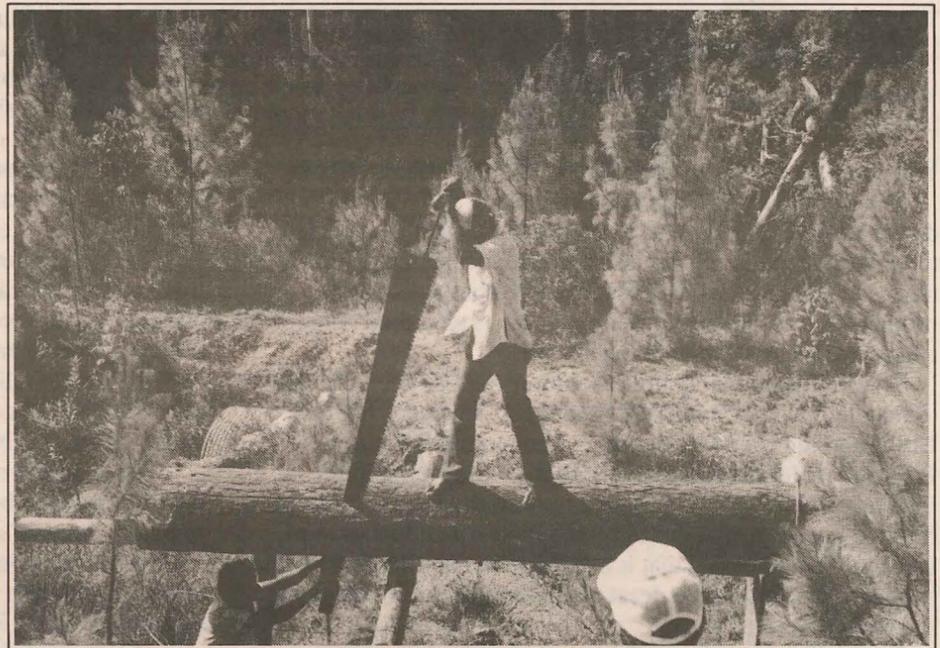
The first trip out of the Ballardsville community—to a world of poverty in Latin America—gave the church a vision for ministry, said Waters.

"It gets in your blood," both Waters and Collins said about missions.

"They don't just sit around and talk about missions; they get out and do it," Waters affirmed. He emphasized the importance of missions education for a church but added that a church must take the initiative to actually do missions.

"All of the missions organizations of the church are active, said Waters. "It's to the churches credit—they were doing this before I came."

Collins insisted, "Missions is central to our identity."



TWO-PERSON SAW—Two men sawed a log near Carrizal, Honduras, a logging community where Ballardsville Baptist Church sent a construction and feeding team earlier this year. The sawing method is amazingly accurate, said Arnold Collins, the church's Brotherhood director and a lumber salesman.

Never a dull moment: Volunteer encounters adventure

by Pauline Stegall
State Correspondent

Bob Kersey thinks of missions as soul-winning.

"There is no difference in missions and working in a local church," insists Kersey, a veteran of at least two dozen mission trips.

But in light of his adventures in remote regions, some people might disagree.

Kersey, retired assistant pastor of First Baptist Church of Paducah, now is minister of music at LaCenter Baptist Church in LaCenter. He seizes every opportunity to spread the gospel through assignments from the Southern Baptist Home and Foreign mission boards.

Kersey marvels at his reception on all trips.

A factory worker in Rio de Janeiro, Brazil, received Christ after Kersey visited him in his third-floor apartment and said: "I thank you, sir. Never in my wildest dreams did I ever dream a preacher from America would come into my home and tell me about Jesus. You, sir, have honored me. Thank you."

Working with the Baptist World Alliance in Korea, Kersey and his team were given banners to wear. The large letters, "Jesus is Lord," called attention to their witness. More than 10,000 people were baptized at the end of the crusade, including many that Kersey's group had led to accept Christ.

On a four-week trip to the Bengal Baptist Association in India, Kersey visited the modestly marked grave of the early Baptist missionary William Carey. The visitors collected money to erect a more suitable marker.

From Calcutta in India, Kersey, an Indian native pastor and a few more men, carrying coconuts and fish, rented a boat and set out on a wide arm of the Bay of Bengal into tiger country.

At one point, they had to bail water to continue on their journey. When at last the dense jungle gave way to an opening, a group of huts with thatched roofs were visible on the bank. Shouting children, who were dismissed from school to see Kersey, surrounded him.

A great crowd gathered at the little church to hear the first white person preach in the village during their lifetimes.

He was beginning his third sermon of the day when the boatmen ran into the church excitedly saying, "We must go!"

The tidal river had been reduced to a small stream. Walls of mud, higher than a two-story building, rose on either side. The boat floated at the bottom of the chasm.

The only access to the boat was by the mud walls. On the bank, children waded up to their knees. Kersey told the men that anyone of his weight would sink. The boat-

men then put Kersey in a canoe and slid him to the boat in roller-coaster fashion.

Upon returning to Calcutta, he rented a car, driver and cook and with a native pastor went to the state of Orissa. This proved to be the most primitive assignment yet.

"I felt just like Paul," Kersey said. "I would preach in two or three churches a day then sleep in a little house. I don't know why they told me to take a cook. We were out of provisions in a short time, and the last five or six days we lived on oranges and bananas. The water was gone, and we depended on orange juice."

"People would come great distances to meet us. My home church had been generous, and I was able to leave gifts at all preaching points."

Kersey found no roads through the jungle, only ruts. At rivers, the natives would lash canoes together and ferry the car across.

"I've never been scared on a mission trip, but I was extremely tired after this one," Kersey confessed.

At Bogota, Colombia, he and three missionary friends were driving through town when policemen, armed with machine guns, drove up and flagged them down. Ordering the visitors out of the car, the officers drew guns, frisked the men and

removed the seats from the car. Fortunately, a Colombian bystander saw what was happening and explained the presence of the missionaries.

During a trip to a dangerous spot in Appalachia, Kersey's group ministered at a church that had been closed by a gang. The first night, gang members would race and screech tires during services. The second night, they stayed on the parking lot. The next, they sat on the steps, and by the fourth night, they were in church.

A power failure turned out the lights during a crusade in San Andres. But Kersey preached in the dark for several nights.

Travel has not always been easy. Transportation to one island, where Kersey went to visit churches, consisted of a small airplane with wooden benches, held in by a strap. The cabin attendant sat in a rocking chair in the back of the plane. Ground transportation consisted of three taxis—pick-up trucks with wooden benches in the back.

Kersey recalled that one of his most fruitful trips was to Chile. He was asked to head a team providing camp and vacation Bible schools for the children of missionaries. At first he refused, admitting he didn't want to "baby sit."

"The missionaries really jumped on me," he laughed. "They said: 'Missionaries are on the mission field because the Lord calls them. The kids are there because their moms and dads are. And they deserve the best training.'"

Burlington's Osborne excels on court, in life

by Barbara Willie
State Correspondent

The youth department at Burlington Baptist Church in Burlington glows with pride.

One of their own, Christi Osborne, was named Female Athlete of the Year by the Kentucky High School Athletic Directors' Association.

The award was one of many that Osborne earned during four years as a starter on the varsity basketball team at Conner High School in Boone County in northern Kentucky.

Osborne excelled in every area of basketball. Her records include:

- 2,616 career points.

- 1,060 career rebounds.

- 41 points in a single game.

And while making records on the basketball court, Osborne maintained a 4.0 grade-point average.

But she wasn't just brains and brawn. She served as vice president of the Student Council, president of Students Against Drunk Driving and a member of the National Honor Society.

Coaches, teammates and classmates called her a natural leader.

"She didn't have to say something to get us motivated. She would do something," said Conner guard Holly Cooper.

Her Sunday school teacher, Billie Jo Morris, believes Osborne's commitment to

Christ is the motivating force behind her myriad of accomplishments.

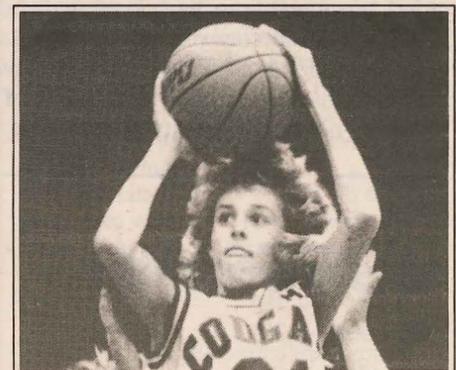
Morris described the talented teen as a modest leader who has developed a positive outlook on life.

"She is quick to connect a need with an opportunity to serve in school or at church," Morris added.

How does Osborne feel about all the accolades heaped upon her?

"You don't really think much about it when you are playing," she responded. "But they're nice reminders that all your hard work paid off and people noticed you."

This fall, Osborne starts at Virginia Tech, where she will continue her education on a basketball scholarship.



TALENTED TEEN—Burlington Baptist Church's Christi Osborne has been a high scorer on the basketball court, in the classroom and in life. (Photo by Joe Munson, The Kentucky Post. Used with permission)

You can help restore religious freedom

editorial

Marv Knox

You can help restore religious freedom in the United States.

The Religious Freedom Restoration Act has been introduced in the U.S. House of Representatives and is expected to be introduced in the Senate soon. Advocates say Christians can strengthen the bill's chances of passage—and protect the free exercise of religion—by urging their senators and representatives to vote for the bill.

The Religious Freedom Restoration Act has been drafted to restore the strict "compelling interest" standard that the U.S. Supreme Court once required government to meet before it could restrict religious liberty. The compelling interest test allowed government to limit the free exercise of religion—a right guaranteed by the First Amendment—only if it could demonstrate that it had a compelling interest to do so and only if it used the least restrictive means of safeguarding that interest.

But the Supreme Court abandoned that high standard in its Oregon Employment Division v. Smith decision in April 1990. That ruling allowed government to limit the religious freedoms of its citizens without proving that it had a compelling interest to do so.

Writing for the majority, Justice Antonin Scalia termed the compelling interest standard a "luxury we no longer can afford."

"With the stroke of a pen, the Supreme Court virtually removed religious freedom—our first freedom—from the Bill of Rights," contended the Religious Freedom Restoration Act's chief sponsor, Rep. Stephen J. Solarz, D-N.Y. "The court's reading of the First Amendment is out of step with the nation and with our historical commitment to religious liberty. The court's grievous and shortsighted error must not be permitted to stand unchallenged."

Solarz has been joined by 41 Republican and Democratic co-sponsors of the bill in the House. The ranking members of the Senate Judiciary Committee—Sen. Joseph Biden, D-Del., and Sen. Orrin Hatch, R-Utah—are expected to introduce the bill in the Senate soon.

The diverse Coalition for the Free Exercise of Religion—comprised of several dozen religious and civil liberties groups—has been formed to support the bill. That coalition is chaired by the Baptist Joint Committee on Public Affairs. Other members range from the American Civil Liberties Union to the Traditional Values Coalition. Members also include the National Council of Churches, the National Association of Evangelicals, Agaduth Israel and the Muslim Council. The Southern Baptist Christian Life Commission, which has not joined the coalition, also gave tacit approval to the bill in a July 1 memo.

The Religious Freedom Restoration Act is "the most important bill affecting religious liberty in our lifetimes," insisted Baptist Joint Committee attorneys Oliver S. Thomas and J. Brent Walker.

"Sadly, we now have religious liberty in name only," Thomas and Walker wrote in a legislative alert sent to religious leaders. "In the 14 months since Smith was decided, our worst fears have been realized.

"This decision has directly impacted some 20 reported state and federal court cases. The new watered-down legal standard has been applied to a variety of religious practices, affecting not only minority sects—such as Amish and

Quakers—but mainline Episcopalians, Orthodox Jews, Roman Catholics and Baptists as well."

The proposed bill is intended "simply to undo the damage done" by the Smith decision, the Baptist Joint Committee attorneys noted: "It does not endorse or condemn anyone's particular religious belief or practice. Rather, the bill seeks to turn the clock back and restore the compelling state interest test for all free exercise cases.

"This would not court anarchy as Justice Scalia suggests. It is precisely because of the rich mix of religious practice in our country that we need to hold government to a high standard when it tries to restrict religious exercise.

"The robust religious liberty that this doctrine promotes is not a 'luxury we can ill afford. It is a fundamental right we cannot afford to live without."

A crack in the religious community's support for the bill has been created by a concern for how the bill might affect a pregnant woman's right to an abortion.

Pro-life opponents of the bill have contended that it would allow a woman to get an abortion by contending that—if the Supreme Court's Roe v. Wade decision guaranteeing the right to an abortion is overturned—a pregnant woman could declare that she has a right to an abortion based on her guaranteed right to religious free exercise.

The National Right to Life Committee and the U.S. Catholic Conference have opposed the bill on those grounds.

The Southern Baptist Christian Life Commission had not officially joined the coalition in support of the bill as of late last week, and CLC staff members had cited their concern for the bill's possible impact on abortion rights as the reason. But James Smith, a CLC staffer in Washington, said the commission sent a July 1 memo to other pro-life groups stating that the commission does not see a need to attach a pro-life amendment to the religious freedom bill.

However, the CLC is concerned about the "legislative history" that develops as the bill is introduced, debated and decided, Smith said. That history ultimately will determine how the bill is interpreted, and pro-life groups want the courts to know that the bill and its supporters do not condone a legal interpretation of the bill that would support abortion rights, he explained.

"We don't feel this is a minor issue," Smith said. "Claims already have been made that abortion is a right protected by the free exercise clause in the First Amendment. The abortion issue has been embroiled in this to a degree that it could endanger the bill. But this is not an abortion-rights bill."

The Baptist Joint Committee's Walker echoed those sentiments: "We think the bill is abortion-neutral. It always has been."

Added Robert Dugan, director of public affairs for the National Association of Evangelicals: "The bill itself is abortion-neutral. We think the argument that the Supreme Court might overturn Roe v. Wade and then discover a right to abortion under a different label is little short of frivolous. RFRA simply restores a legal standard. It confers no new substantive rights, whether to abortion or any other claim based on free exercise of religion."

Now, you can individually join the broad-based coalition seeking to protect religious freedom in our country. Simply pick up your pen and write your senators and representative. Tell them you support the Religious Freedom Restoration Act and ask them to vote for it.

The address for senators is: U.S. Senate, Washington, D.C. 20510. The address for representatives is: U.S. House of Representatives, Washington, D.C. 20515.

Did Noah take his grandchildren on the big ark trip?

down home

Do you think Noah took any of his grandkids on the ark?

We just spent a week and a half in the car visiting family, and I've decided the little Shemites, Hamites and Japhethites had not been born when Noah and family took the big boat ride. They never would've made it to dry ground; the Lord would have had to start completely over with people.

I'll give you five good reasons:

First, McDonald's hadn't opened yet.

Kids can't go 400 miles—much less 40 days and 40 nights—without a Happy Meal and a trip down a curvy slide with a fiberglass clown at the top.

Second, the Bible says nothing about Noah going crazy.

If little kids had been on the ark, he would've gone nuts. It's a fact that people lose their mental health if they constantly try to answer unanswerable questions.

Noah couldn't have gone all those weeks saying, "I don't know" to "How much farther, Grandpa?" about a million times.

Third, the Babylonians, Assyrians and all the other dead pagans didn't build floating rest stops before they drowned.

Once a trip starts, children's bladders shrink three sizes. They'd never have made all those days without a place to go. ... No, wait a minute, if they took care of elephants, gorillas and crocodiles, they could have taken care of little Reuben and Rebekah. Never mind.

Third (the first third didn't count), Gummi bears, Lifesavers and M&M's hadn't been discovered.

Children need fuel, and the sweeter the better. The little offspring of Noah never would've survived between-meal treats of oats and barley left over from the yaks and armadillos.

Fourth, they didn't have radios or tape players in the Deluvian Era.

Maybe Noah still had pitch in his ears and didn't mind the laugh of the hyena and the roar of the lion, but his progeny would've wanted to drown the din.

Genesis says not a word about mutiny, which is what Captain Noah would've had by the third day if he didn't accommodate the kids.

And finally, the Bible says Noah sent out a dove to search for dry land.

If he'd had the young ones, especially more than one, the dove—elegant symbol of peace—would have flown the coop long before dry ground appeared.

That's the theology lesson for this week. When we're up to it, we'll take a look at how the children of Israel survived 40 years of desert highways.

But in the meantime, I think I figured out Paul's "thorn in the flesh." Timothy was a lot younger than we always thought.

—Marv Knox

western recorder

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'Lord, let our lives touch someone today'

missionary memory

by Bob Blevins

Early on May 16, as the sun broke through the clear, blue skies of Tsumeb, Namibia, my wife, Oakie, and I prayed, "Lord, let our lives touch the life of someone today."

After prayer, devotion and our morning coffee, we left home to buy some food for one of our local pastors who was very ill and unable to work. He has a large family, eight children and his wife, and a very meager income. Every family member jumped with joy as we carried food into the tiny home. Tears swelled up in Oakie's eyes as she saw their reaction.

We left there to drive into town on what seemed a routine stop by the post office and to visit one of the local shop owners to share a cup of coffee.

As we started to leave the shop, a man standing outside the shop attempted to get my attention. At first I did not recognize him. Through the shop owner's help, she

sona few times it loses its teaching effect, interpreted for him to tell us his baby had died. He was one of our Baptist pastors of a small mission about 60 miles away. I had only met him once, as we have only been on the field for three months.

Pastor David gave the death certificate and burial permit and said the baby had been dead for two days and was still at the hospital because he had no money to buy a casket. The shop owner, a member of the church in town, immediately wanted to help, so she gave me \$8. We went to the funeral home and bought a tiny casket for \$20. When we went to the hospital, they needed \$3 to prepare the baby for burial. We took care of the details and placed the baby, the father and a friend of the family in the back of our pick-up truck and drove the 60 miles to their primitive home where the grieving mother, family and friends were waiting.

I carried the tiny casket and placed it on a stand in the one-room, dirt-floor home. Oakie and I stood there misty-eyed and feeling total dependence upon the Lord for strength as we attempted to help.

The ladies at the home took the tiny body and wrapped it in rags and a tattered blanket

and took a small strand of beads from its neck and gave them to family members. They closed the lid and walked away. Arrangements were made for us to return to the village the next day to conduct the funeral.

Oakie and I stood by the open grave unable to speak a word of their language, but we took the song book that we always carry with us, and we opened it to "Amazing Grace" and mouthed the words not understanding the language from the song-book, but feeling the presence of the Holy Spirit as we sang.

As we drove back to Tsumeb, we could see the golden African sun setting in the west. Night was soon coming and another day was soon to be over. I breathed a prayer of thanks to God that we were here to help and that our lives once again had touched the lives of others. I also said thank you to Southern Baptists for making it all possible for us to be here.

Bob and Oakie Blevins are Southern Baptist missionaries to Tsumeb, Namibia, Africa. They are former residents of London, Ky., and he was director of missions for Booneville-Irvine Baptist Associations.



on mission together

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

Tea, tears, and a time-bomb

A hundred-mile stretch of the North Fork of the Kentucky River was declared "unsafe" for swimming a few days ago; too much human waste flowing untreated into the river in that area.

Apparently by the time it reaches Beattyville, the water has become "safe" again. I wonder what it's like when it empties into the Ohio River at Carrollton. Not far downstream is metro-Louisville where more than half-a-million of us live. Most of our water comes from the Ohio into which we pump our own waste, including who knows what from the toilets of Louisville hospitals.

My son, Steve, who is in waste (chemical and nuclear) management reminds me it was not smart to sell our mountain farm in Virginia where there were two major springs, one of which had fantastic water. He reckons we could one day make a mint by selling water from that spring. I remind him that even in that covered reservoir there were frog and crawfish leavings. However, I must admit I never blinked an eye when I drank from that source, even when a frog looked up at me from the bottom of the tank.

Now the United States government is planning to close a number of our military bases, arousing a tremendous backlash of bad-will and unemployment. But what can we expect when as a nation we have committed so much of our national budget to defense. And now that Communism is no longer an imminent world threat, it is difficult to justify such lavish spending on military personnel. Of course, we'll probably continue to be the world's largest arms supplier. There are big bucks in that and our whipping up on Iraq provided a dazzling display for a host of third-world countries to seek that hardware for their own arsenals. Never mind that most of them can't even feed their own people.

Back to the bases—it has been revealed that many of these military bases have been contaminated through years of "haphazard disposal of toxic waste in lagoons, and leaking underground storage tanks and dump sites tainting underground water supplies. Among the toxic pollutants are heavy metals from electroplating, diesel and jet fuel, solvents, and chemical by-products from munitions manufacturing."

It appears that few buyers for these properties will come forth unless laws are changed to reduce the pressure on the military to clean them up. Some would call it a "Catch-22"; I call it "payday someday."

Having just celebrated the "Fourth of July", I thought how nice it would have been to have our fore-fathers and mothers back for a visit. We could have joshed them a little about the tea with which they "contaminated" the harbor at Boston.

"That tea is kid-stuff. You should see what we're using!"

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.

To busy to "conform"

Regarding the recent article "Pair of petitions circulate among Kentucky Baptist churches" (WR, June 25):

As a public school teacher in Kentucky, I would like to assure Mr. Richard Lewis that "conforming children to (the state's) ideas at an earlier age" is not very high on any of our agendas.

Sections 16, 17 and 18 of the Kentucky Reform Act deal with preschool programs for at-risk 4-year-olds and family and youth centers. If all of our students came from stable, loving homes where every family had adequate food, clothing and shelter, and if problems like drugs, alcoholism, abuse and neglect did not exist, then perhaps we wouldn't need these sections of the Kentucky Reform Act.

Sorry, Mr. Lewis, to disappoint you, but most teachers are too busy showing kids that we love them and wiping their noses to "conform them," whatever that may mean.

*Carol L. Horn
Dry Ridge*

Form defeats substance

As a longtime Sunday school teacher, I've seen the student and teacher materials for adults range from fair to poor. But the latest installment in the Life and Work Curriculum, dealing largely with Ephesians, has hit rock-bottom. The content is so unbelievably bland that even the flattest of commentaries would appear as a burning bush by comparison. The upholders of ideology at Nashville have contrived to put in our hands a sterile, dreadfully juvenile tract more appropriate for a fifth grader than for serious adult Bible study.

I know that writers are honorable and intelligent men (not women, alas), so how can the adult study material be so weak,

uninformative and outright stifling? There must be an extensive and intrusive editorial process that eviscerates otherwise useful lesson materials to produce pure pabulum.

Incredible as it may sound, the following didactic masterpieces characterize the Ephesians materials:

- Constant admonitions to break for prayer during preparation and during the lesson; this is not a bad idea in itself, but after praying the "Sinner's Prayer" in uni-

- Ascribing significance to the capitalization of the word "Spirit." (I didn't know the best manuscripts are in upper- and lower-case letters.)

- Deleting superfluous biblical focus passages. In several lessons, there evidently was not enough layout space to include both the focal Scripture and the fundamentalist doggerel. Something had to go.

What is a thinking person to do? Next time we study Ephesians, I'm buying Watchman Nee's "Sit Walk Stand." Until then, we can take comfort that the "new, improved literature" will be here in October. It is touted to be a real improvement, including more visual appeal—colored pictures and everything! We are witnessing a continuing triumph of form over substance which cannot long be tolerated.

*Gary L. Millsap
Middletown*

Seed of destruction

In the proposed constitution of the Cooperative Baptist Fellowship is sown the seed of destruction, namely, the entity (Section 8) designated Ethics and Public Policy. Under the euphemistic title "ministry group," this entity, if it is designed to make official public policy statements in behalf of the Fellowship, should be eliminated now. The equivalent of the SBC Christian

Life Commission and its Washington lobby, the Ethics and Public Policy entity, as does the CLC, will only make mischief.

Already awarded substantial budgetary consideration in the Vision 2000 and Venture plans, the EPP entity, assuming the above, by its very nature is not a ministry; rather, it can become a socio-political voice for a small cadre of ideo-theologs who will form the inevitable hierarchy of Fellowship administration. Remark the press-muzzling, BJC-desertion and blatant politicization of the SBC by (conservative leaders) to get the picture.

There is no consensus among Baptists regarding either spiritual or socio-civil matters, such as the meaning of inerrancy or the act of abortion, respectively. Notwithstanding this truism, the CLC presumes to speak officially for the SBC. This must not happen in the Fellowship, lest there be a dramatic falling away by believers who, thinking and speaking for themselves locally, will not support an institutionalized propaganda machine.

Evangelism, missions, charity, education—these should comprise the business of the Fellowship, not the anathema of a political agenda.

*J.L. Clark
Danville*

Equal opportunity for God

There was a writer's contest in Northern Kentucky, and the Kentucky Post issued a booklet featuring the stories of the winners. One upset me because it was written in first-person about meeting and sleeping repeatedly with a married man. These stories were all from school children.

I felt the teacher should have rejected the story and done some moral teaching right then and there, if not for moral reasons then at least considering AIDS, etc. This story was chosen and picked as one of the best. I felt the teacher was to blame so I sent the story to the Kentucky Department of Education.

We need laws to protect us from moral decline. Our schools protect us from God, but freedom of speech does not protect us from Satan. Is that best for our nation? At least give God equal opportunity with our people.

*Dorothy Kennedy
Dry Ridge*

Time, talking, touching & trust douse flames of burnout

by Charles Willis

The pressure on middle-class lifestyles is heating up every year, with accelerated expectations to accomplish "everything," Christian psychologist Bruce Baldwin insists.

Baldwin, of Direction Dynamics in Wilmington, N.C., discussed myths surrounding occupational burnout during a conference sponsored by the Southern Baptist Sunday School Board.

"The idea that the only people who are vulnerable to stress are dyed-in-the-wool workaholics is the first erroneous idea society has gotten," he noted.

Many people who suffer from stress are nice and well-adjusted, but they have a value system that places unrealistic expectations on them, he continued.

Their creed: "I am a responsible person. I have responsibilities in every area of my life. I will meet those responsibilities and do them well."

"People begin to feel that system backfire at about age 30," he observed, "and by age 35 they are basket cases. It just gets worse and worse until the person does something about it."

Another myth is that burnout shows up in quality and quantity of work, he added: "Actually, burnout victims do the work and do it well, regardless of how they feel. The problem shows up as a latent deterioration in the quality of life seen when you walk in their homes."

Burned-out people suffer depression when hard work does not reap a reward, and

many of them postpone pleasure in an effort to attain higher goals.

"They continue to postpone pleasure for a lifetime," he said. "They don't know how to give themselves a little bit of the good life. They reach retirement with no activities or friends, and they sit alone drawing a good pension in a paid-up house."

Another work ethic that can lead to burnout is that one must always have something to show for time spent, he said. "A person who cannot do 'absolutely nothing' for 30 minutes suffers from guilt that is 'a pathological byproduct of an overlearned ethic.'"

Yet another work ethic is that "rewards come at end points," he explained. "For children, allowances come at the end of the week or when chores are completed. For adults, payday comes at the end of a week or month."

"If you are oriented toward end points,

you cannot relax. Relaxation demands you forget end points and enjoy experiences.

"The people who used to take off for a weekend on an hour's notice now require four to six weeks of careful planning to leave town."

Burnout, Baldwin said, includes:

- Little satisfaction in work, coupled with escape fantasies.

- Chronic fatigue that is not helped by sleep.

- Pressure expressed by anger.

- A progressive need to withdraw and isolate oneself.

- In some people, particularly men, a chronic pattern of indiscriminate television watching.

- A troubled marriage marked by a loss of intimacy and conversation, except for discussions of business and schedules.

Aside from obvious steps of good nutrition, sleep and exercise, Baldwin said the

cure for burnout begins with "bringing back the quality of life at home." The process requires eight to 10 months to reverse bad habits and make changes stick.

"Time, talking, touching and trust" are Baldwin's recommendations for couples to re-establish communication. His rules include having conversations which avoid work, children, schedules or money.

While rest is passive, relaxation can be passive or active, he said: "Passive relaxation is a retreat a physically yourself—meditative. Prayer is a physically healthy relaxation technique that has spiritual benefits. And it is your time for you."

"Active relaxation is true play. You can use tremendous amounts of physical energy and relax emotionally."

True relaxation is the ability to get very deeply, very pleasantly involved in an activity that is valued primarily for the pleasure of the experience, he said. (BP)

Even Baptists can't 'save' time, author insists

by Karen Benson

Some things don't get done due to lack of interest, not lack of time.

In fact, "we do what we want to do," maintains speaker and author Barbara Joiner of Columbiana, Ala.

That tip, along with others on managing time, drew standing-room-only crowds to Joiner's seminar, "Accountable for the Busy Woman," during the Southern Baptist Woman's Missionary Union Conference at

Ridgecrest Baptist Conference Center.

Among her time-managing tips:

- Quit over-committing. "We feel indispensable, but we're not," Joiner said. "The work will not stop if we're not doing it. We've not yet learned to delegate."

- Busy people often find that they are trying to "do it all," she said. "Not only are you hurting yourself, you're robbing someone else of the opportunity to serve."

- Learn to say "no," she admonished.

Busy women should work on overcoming the guilt associated with saying "no," Joiner said: "We have a tremendous desire to please. We have our self-image to think about."

"We think it would ruin our spiritual status if we said 'no.' But we're confusing our activity with spirituality."

- Become goal-setters. A goal is simply a "statement of faith focusing on what could be in the future," Joiner said. "Goals motivate us to action. Goals save us from the tyranny of the urgent. Goals help us measure our success. And goals help to control stress. The secret is to select goals that are worthy."

Goals need to be set in every area of life,

she advised. Physical goals are important for physical well-being and functioning, she added.

Spiritual goals are of ultimate importance, as well, she said, citing time with God as a must. "If you don't have a regular quiet time, you're robbing yourself of spiritual power."

Financial, educational and social goals need to be developed, too, she said. "Maybe you need to cut your credit cards into tiny little bits."

And no matter what the category, goals need to be specific, written down, scheduled and flexible, Joiner insisted.

- Get organized. "If you organize things, you do not procrastinate," Joiner explained. Women procrastinate for a variety of reasons, she said, including fear of failure; fear of the unknown; lack of direction; tendency toward perfection; work overload; and so on.

Time, just like life itself, is "irreversible and irreplaceable," Joiner said. "When we use our time, we're choosing one activity over another. We can't save time up. We have to spend it one way or another."

"We should make each day count." (BP)

RECOGNITION OF KENTUCKY BAPTIST LEADERS

The KBC Obituaries Committee wishes to include in its 1991 report information on deceased persons who have served our Lord and Kentucky Baptists in a noteworthy manner. We are including persons who died during the convention year, September 1, 1990, through August 31, 1991.

These persons may be Kentucky Baptist ministers, missionaries, educators, laypersons, institutional leaders and staff and others whose Christian service has had an impact beyond the local church.

We need your help to gather the following information:

1. Full name of deceased
2. Date of death
3. Active or retired status in last position held in city, state where located
4. Name of church where member, association, state
5. Service or ministry worthy of recognition (briefly stated)

Please forward this information as quickly as possible to:

H. Dudley Moseley, Committee Chairperson
Pleasant Grove Baptist Church
Rt. 2
Hodgenville, KY 42748

These obituary entries will be reported to the 1991 KBC annual meeting in Lexington. You are an important part of our network to gather information on those servants who deserve to be remembered among Kentucky Baptists.

We are grateful to you.

H. Dudley Moseley, Chairman, 1990-91 Committee on Obituaries

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Education Commission to keep accreditation task force

around the sbc

The Southern Baptist Convention's Education Commission has voted to extend the work of its task force that has been studying the feasibility of creating an SBC accrediting agency.

The task force studied accreditation for two years and presented its findings during the SBC annual meeting in Atlanta in June. "In light of this study, we recommend that no effort be made to form an accrediting body which would interfere with or attempt to substitute for the existing good relations with the regional accrediting associations," it stated.

But later the commission received a motion made at the annual meeting asking for "the pros and cons of disassociation from secular accreditation agencies and establishing an SBC accreditation process."

The task force's study has found two major SBC concerns regarding accreditation: that accrediting agencies "represent external forces which ... prevent Baptist colleges and seminaries from being distinctively Christian and Baptist" and that the schools' perspectives do not reflect those of most Southern Baptists.

Still, the report maintained that "a separate Southern Baptist accrediting agency will not provide the effective mechanism to assure correction of any problems which may be perceived nor to prevent scrutiny of other accrediting bodies."

Responding to the motion, the commissioners made plans to lengthen the study. Included is an effort to hear from Southern Baptists who want to start an accrediting agency.

In other news from around the SBC:

Food follows volcano: SBC missionaries and local Baptists have teamed up to provide food and medicine to victims of Mount Pinatubo in the Philippines.

Baptist churches are distributing food, money, clothing, soap and other relief goods. Missionaries are working with the Luzon Baptist Convention to distribute truckloads of rice and other food, and a medical team also is at work.

The SBC Foreign Mission Board has released \$50,000 in relief funds to aid the effort.

"Firsts" dominate WMU meeting. The SBC Woman's Missionary Union enjoyed a week of "firsts" during its annual conference in Ridgecrest, N.C., late last month.

The week marked the first time national President Carolyn Miller presided following her June 3 election.

It was the first time the meeting had been offered in four languages: English, Spanish, Korean and sign.

And the first Baptist Young Women Entreprisers Abroad team was commissioned for a September Bible distribution and witnessing project in the Soviet Union.

Mexicans, SBC celebrate century. Mexican and Southern Baptists converged on

Mexico City this summer to celebrate 100 years of shared ministry.

"This is a shared history of joys and sorrows, mutual suspicions, open collaboration, pain and sacrifice, persecution and liberty, limitations and accomplishments," said Rolando Gutierrez-Cortes, president of the National Baptist Convention of Mexico.

Baptist work there has moved from paternalism to integration, he said. The convention now has 888 churches and 2,056 mission congregations.

Pioneer church marks 40 years. The first African-American church admitted into the SBC in this century celebrated its 40th anniversary this summer.

Greater Friendship Baptist Church in Anchorage, Alaska, was organized with 17 charter members in 1951. Last year, it led the Alaska Baptist Convention with 95 baptisms.

The SBC now has 1,500 predominantly black congregations, and nine state conventions have elected African-Americans as president.

Crusade t-force formed. A crusade evangelism task force has been created to develop a strategy for planning and implementing areawide and citywide crusades.

The task force will encourage quality crusade leadership, cooperative training and the use of crusade evangelists, leaders said. It also will stress discipleship as a follow-up to crusades and act as an accountability group for its members. The task force was initiated by the SBC Home Mission Board's

evangelism section.

Student work leader killed. D. Eugene Briscoe, director of student work for the Georgia Baptist Convention, was killed in a four-car highway accident last week in Bullard, Ga.

Briscoe, 59, had one of the longest tenures among GBC staff. He began in 1958 and was elected director in 1973.

Joe Graham, one of Briscoe's assistants, also was injured in the accident. He was taken to a Macon, Ga., hospital and treated for a concussion, bruises and loss of blood.

Both graduated from Southern Baptist Theological Seminary in Louisville.

Briscoe is survived by his wife, the former Jean Williamson of Decatur, Ga.; a son and daughter-in-law, Douglas and Jane Briscoe of Thomasville, Ga.; and a sister, Irene Taylor of Abilene, Texas.

Most of his ministerial career had been in student work, but he was pastor of churches in Kentucky, Ohio, Texas and Georgia.

Sullivan to lead Indiana. Charles Sullivan, pastor of First Baptist Church of Lenoir City, Tenn., has been elected executive director of the Indiana Baptist Convention.

Sullivan, 61, rotated off the SBC Executive Committee this summer. He was the committee's chair from 1987 to 1989 and most recently was chair of its administrative subcommittee.

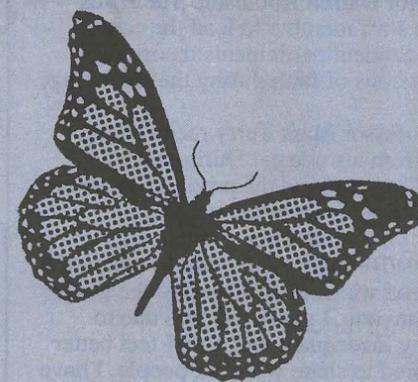
He has been pastor of churches in Missouri, Oklahoma, Texas and Tennessee. He will begin his tenure in the Hoosier State in late August.

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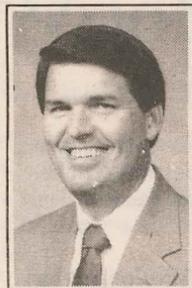
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For additional information, contact:

Sunday School Department
Kentucky Baptist Convention
PO Box 43433
Middletown, KY 40253
502-245-4101

Date	Place
Aug. 3	— N. Ky., Erlanger Baptist
Aug. 10	— Cedarmore
Aug. 17	— Jonathan Creek
Aug. 17	— Laurel Lake
Aug. 24	— Jonathan Creek
Aug. 24	— Ashland, Rose Hill Baptist
Aug. 31	— Cedarmore Smaller Church
Sept. 14	— Clear Creek School

mountains to the mississippi



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

clear creek chronicle

Tell the good news

Our curriculum includes a personal evangelism course as a graduation requirement. Most students also are required to take church evangelism. These courses introduce students to different approaches in witnessing and include scripture memorization and use of personal testimony. Role playing helps students overcome fears. We don't neglect follow-up and equipping church members for evangelism. Last fall we were the first college to offer a seminar using "Total Church Life," written by Home Mission Board Evangelism Director Darrell Robinson. The HMB sent a staff member to lead the conference. Student participants reported 32 professions of faith during the following week.

Professor Mark Terry received this note from a student: "During the past year God gave me the privilege of taking two evangelism classes under you. I thank you for sharing with me your knowledge in this area. Before taking the classes I was afraid of sharing the gospel with anyone. I guess this was due to feeling inadequate, but now I feel better prepared to share with lost people. I have given this knowledge to the people of the church I pastor, and it has helped them. What I have gained will help me for the rest of my life. God has given you the gift of teaching. Thank you for caring."

Ohio freshman Mark Reece was one of several evangelism class students who worked in the Greater Cumberland Gap Crusade with evangelist Rick Gage. Mark was thrilled to lead two young people to Christ. Tennessee student Joe Brooks was crusade counseling committee chairman and reported 231 professions of faith and 74 other decisions.

Hawesville freshman Sam Huff testified about the results of Professor Charles Rice's evangelism class: "Just when I needed it, information gained in the class came to me. I was visiting my father in the Owensboro hospital. His roommate was a 22-year-old man named Bryan. I overheard him say, 'I feel God is trying to tell me something.' His two visitors immediately left the room. My wife Vanessa looked at me, and we both knew I had to talk to him about Christ. She went to the chapel to pray and what I had learned in class came to me, and I was able to lead Bryan to Christ. When I went to the hospital, I was having doubts about my call and being in school. God used the whole experience to reaffirm my calling. My dad died two days later; he never heard me preach, but I'm thankful he saw me help someone find Jesus."

PERSONNEL: Pastors—Glenn Redmon, student at Southern Baptist Theological Seminary, Louisville, to Gumlick, Falmouth. ... Mike King, student at Georgetown College, Georgetown, to Clearfield Mission, Morehead. ... Rick Fory resigned First, Lebanon Junction, to work for Dow Corning in Carrollton. ... Kenneth Merida to Young Grove, Dewitt, as his first pastorate. ... Clay Waldrip, from Indian Fork, Bagdad, to First, Chester, S.C. ... James Cook resigned Aetna Union, Magnolia. ... David Ferguson resigned Mt. Zion, Cromwell. ... Bob Craig resigned Providence, Fordsville. ... Ken Kincaid to Decoursey, Covington. ... Rodney Cude to Faith, Wickliffe, from Illinois. ... Billy Wilburn to Central, Ashland, from Belle, W.Va. ... John David Lane to Doctors Fork, Per-

ryville. ... Terry Cornish to Mt. Freeman, Junction City. ... Douglas Sharon to Parksville, Parksville, from First, Stanton. ... Terry Weldon, student at Clear Creek Baptist Bible College, to First, Bryantsville. ... Tim Estes resigned Salt River, Danville. ... George Callahan to Community, Junction City. ... Earl Bell completed tenure as interim at Plum Creek, Taylorsville. ... Larry Lindsey from Union, Pleasureville, to Plum Creek, Taylorsville. ... Phillip Potter resigned Oakland Avenue, Catlettsburg, to return to his farm in Alabama.

Others—Dwight Clay to Boone's Creek, Lexington, as minister of education/youth from Amherst, Tonawanda, N.Y. ... Mike Wolfzorn to First, Newport, as summer youth director. ... Bob Hickman retired from Florence as minister of music and senior adults. ... David Stone resigned Grace, Lexington, as minister of music. ... Danny Dyke to First, Gilbertsville, as summer missions worker. ... Danny McClelland resigned Junction City, Junction City, as minister of music/youth. ... Joe W. Norman from Perryville, Perryville, to Center Grove, Cullman, Ala., as minister of

music/education. ... Brian Corea to Cannonsburg, Ashland, as youth minister.

ORDINATIONS: Deacons—E.J. Grider and Byron Lile by Oak Ridge, Covington. Ministry—Mike King by Central, Winchester.

CONGREGATIONS: Youth from Pleasant Hill, Somerset, had a seven-day choir tour starting in Ohio and ending with YouthFest, the youth evangelism conference, in Frankfort.

MISSIONARIES: Mike Rhoads, former minister of administration and adults at Valley View, Louisville, to Ponce, Puerto Rico, as Mission Service Corps volunteer.

EVENTS: CleftRock Retreat Center will hold a volleyball tournament July 26, 6 p.m. and July 27, 8 a.m. Divisions and entry fees: six-person coed, \$60; three-person, \$30; two-person, \$20. Send registration to P.O. Box 996, London, Ky. 40743-0996 by July 24. For more information, call (606) 878-6302.

DEATHS: Former Kentucky pastor Benjamin C. Taylor of Owensboro died June 26. He is survived by his wife, Henrietta, of Owensboro; daughter, Shirley Spaulding of Louisville; sons, Tom Taylor of Las Vegas and Bob Taylor of St. Louis. He was born in Ohio County and was pastor of churches in Michigan and in Hancock, Butler, McLean, Grayson and Ohio counties in Kentucky. His most recent pastorate was Mt. Vernon Baptist Church near Morgantown before his retirement in 1978.

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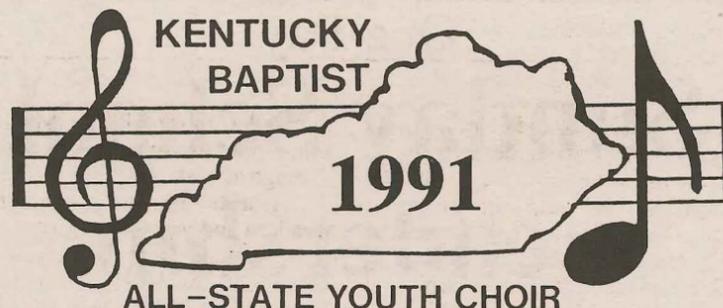
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sunday school lessons

LESSONS FOR JULY 21, 1991

Life and Work Series

Overcoming discouragement

In the depths of disappointment, Elijah prayed to die. However, his request did not express the real sentiment of his heart. It was not the real Elijah speaking, for he had forsaken his post of duty and God's leadership.

I. I Kings 19:9-10. God's prophet was displaced. Public demonstration of God's power was not enough for Elijah. Needing an additional message from God, as he thought, the prophet went into the solitude of Mount Horeb. There he took refuge in a cave. While he mused about his problems, the word of the Lord

came to him with the searching question: "What doest thou here, Elijah?" God's question rebuked the prophet. Elijah declared that he was the only one whom God had left and that the people were trying to kill him.

II. I Kings 19:11-12. God's presence was demonstrated. God said to Elijah, "Go forth and stand upon the mount before the Lord." Elijah obeyed. God caused a mighty demonstration of wind, earthquake and fire. But God's presence was not felt by Elijah until "a still small voice" spoke to him. Instead of complaining about what the Lord had done, or had failed to do, Elijah cheerfully acquiesced in God's providences. He was happy to be in the presence of the Lord again.

III. I Kings 19:15-19. God's plan was declared. Instead of allowing Elijah to find fault with others because they had not done what he had expected of them, God ordered him to become actively engaged in an important work. God told Elijah to return to his post of duty. He commissioned him to perform a three-fold ministry: anoint Hazael as king over Syria, anoint Jehu as king over Israel and anoint Elisha as his own successor. The prophet must have been encouraged that God had another to carry on the mission. God never removes his workers without having others to carry on his work.

Further encouragement came to Elijah in the assurance that 7,000 others had not bowed their knees to Baal.

International Series

Dealing justly with the poor

Nehemiah 5:1-12. People of the lower class complained to Nehemiah. "There was a great cry" telling how the rich deprived them of their houses and lands,

and had caused them to sell their children into slavery. This situation demanded Nehemiah's immediate attention.

There were three causes for their poverty:

1. Over-population. The men and women with large families were the ones foremost in making complaints. They did not view their children as blessings but as burdens. The children had to be fed and they were going into debt to feed them.

2. A recent famine. Some of the men and women who did not have large families claimed that the past famine had forced them to mortgage their houses, fields and vineyards.

3. The weight of taxation. Judea had to pay taxes to the Persian ruler. No more was required of them than elsewhere, but the very poor saw even a small amount of taxes as great.

The complaints angered Nehemiah. It was the duty of the rich in a time of scarcity to lessen the necessities of their poorer brethren. Nehemiah informed them quickly of that duty. He not only wanted to silence and shame the nobles, but also wanted to persuade them to change. He said, "It is not good that ye do: ought ye not to walk in fear of our God?" What he meant by this was "will ye not cease to oppress your brethren? Will ye not deal kindly with them?"

Nehemiah made a plea to the nobles. He told them to give the poor their houses and lands back because they would be restored in the year of jubilee anyway. He also told them to give back the interest that they took illegally and become "self-denying patriots, instead of tyrants and oppressors."

The nobles said, "We will restore them, and will require nothing of them." Nehemiah's persuasiveness prevailed and brought about a "day of sacrifices."



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

homes for children

Fellowship

All of us hunger for relationships with others, and one of the key factors in church membership is the fellowship which exists in a church.

Mr. and Mrs. Jim Wells of Ripley, Ohio, and members of the Aberdeen Baptist Church recently took me to lunch following the morning church service in which I spoke. We had a good visit together over lunch and as I prepared to leave, we remarked about how much we had enjoyed our time together. Jim then noted that he thought the fellowship within a church was at least 50 percent of what church is about. As I drove back home that afternoon, I came more and more to believe that he is correct.

SuEllen and I have lived in three different cities as civilians and several more when you add our first years together when I was in the Air Force. In each community our happiness has depended greatly upon the relationships we have formed, particularly at church. In our years in Texas we worshipped in two different churches. The first was a distance away and when the children came, we decided we needed to find a church closer to home. We have remarked several times about how much that church change meant to us. Though we had liked much about the first church, it was in the second that we developed some very close friends. It was where we felt a real part of the fellowship. Looking back I suspect that we would not have changed churches if we had the fellowship we wanted in the first church.

SuEllen and I recently had dinner with a former pastor who was in town for a program at the seminary. We talked about old friends and he also remarked about the role fellowship plays in the church. He noted that research had found that if an individual or family could not count four or five close friends at a church within the first two years of membership, that the chances of their remaining in that fellowship were very small.

I suspect that growing churches have within their numbers individuals who are quite adept at helping others feel accepted within the church. Other organizations might call them social chairpersons. While we do not have a formal name for the person, such individuals are extremely crucial in every church.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Allowing me to become me

Each boy was only a little more than four feet tall when he enrolled at Oneida.

Chuck was the third of four children of John and Erma Smith when they came to serve at Oneida New year's Day, 1975. The Smiths were houseparents for our boys until 1980. John is an outstanding drafting teacher and Erma has been our dean of students since 1980.

Jim Kelly was the oldest of the four sons of Jim and Jeannie Wasson. He enrolled in our dorm as a seventh grader and a year later his parents joined our staff, and the other children came. Jim Wasson served in maintenance and Jean taught in our Special Help program. Both are missionaries in Mexico now.

Chuck and Jim Kelly were school-mates and both graduated in Oneida's remarkable class of 1982. As eighth and

ninth graders, Jim Kelly and Chuck learned the printing trade under Jim Boswell, my able assistant for 17 years until his death several weeks ago of a heart attack. That was their only formal training in printing. Jim Boswell was an able teacher and they were eager pupils.

Jim Kelly married at the end of his junior year at Cumberland College. With a wife and himself to support his last year of school, he needed work. Walking down the street one day in Williamsburg, he presented himself as a prospective employee. On the basis of what he had learned at OBI years before he got a job.

Since graduation, Chuck worked at Oneida for a time as well as in Lexington. He then became manager of two differing fast food restaurants. Today, he and his wife, Pam, also an Oneida graduate, own their own fast food restaurant. Also, Chuck works full-time supervising the printing operation of a very busy print shop including the printing of six weekly newspapers. His qualifications for such a responsible and technical job came from training at OBI in the eighth and ninth grades when he actively worked in Oneida's shop.

These young men saw each other for the first time in several years as they returned to serve as pallbearers for their printing mentor, Jim Boswell.

Since the funeral, I have received the following letter from Chuck: "I have often tried to imagine what my life would now be like without having come to Oneida 16 years ago. And now, at the time of Mr. Boswell's death, a new question: 'What would my life be without the influence of Oneida's fine staff?'"

"As you know, I was a tiny young boy when I came to Oneida. I was insecure and quite shy, mostly due to the fact that I was always so thin and not as athletically

inclined as most children. My grades throughout my school years were only average at best.

"As a student you gave me the freedom and trust to 'find myself,' to find, you said, 'that one thing I could do better than anyone else around me.' With the guidance of Mr. Boswell, yourself and so many others, I was given the chance to explore various fields such as photography, printing, the choir, the sound and video equipment and the computers.

"In this exploration of technology that Oneida afforded me, as a young boy, I was able to prove myself, mature and gain much needed self esteem.

"Now, nearly ten years after my graduation, I am proud of my involvement and accomplishments as a boy at Oneida.

"For me, this is what Oneida is all about. I pray that Oneida never becomes so large that students no longer can have room to explore long enough to find themselves. I pray Oneida will always have staff like Mr. Boswell and so many others who allow and give guidance for such explorations to occur.

"More than all else, I am thankful to the staff of Oneida for allowing me to become me. How can I ever thank you enough?"

It is thanks enough for me, as it was for Jim Boswell, that we have had the privilege of investing a part of our own lives in young people like Jim Kelly and Chuck. In working with them, watching them grow, seeing them today as mature men, we staff people have become better servants. We work with hundreds today who have the same potential as Chuck and Jim Kelly. Help us, Lord, to be faithful to our last breath as was Jim Boswell.

Women still losing ground in SBC, Miller claims

by Karen Benson

Women are losing ground in positions of leadership and ministry in Southern Baptist Convention life, Carolyn Miller told a group of Baptist women this summer.

And unless the situation is turned around, the SBC will continue on a path that runs counter to the expressed will of God in relationship to women, she warned.

Miller, the newly elected national president of the SBC Woman's Missionary Union, issued that warning during a church study course conference on "The Role of Women in Southern Baptist Life" at Ridgecrest Baptist Conference Center.

"The original idea when God first created men and women was that of partnership," Miller said. Even though historically the SBC never has lived up to that ideal of partnership, the convention took a major step backward in 1984, she said, when messengers passed a resolution "On Ordination and the Role of Women in Ministry."

"That year we lost the partnership image that God gave us from creation, and which Jesus then tried to restore in the New Testament," she said.

The resolution mentions the words "ordination" and "ministry" only four times each in its 86 lines and 542 words. But it

mentions "women" 15 times and especially draws attention to woman being "last in the creation" and "first in the Edenic fall."

"The problem in that resolution wasn't with 'ordination' or 'ministry,' but with womanhood in general," Miller said. "Why is it that when translated by men, the Scriptures men use are those that seem 'against women'?"

An equally strong case could be made "against men," Miller said, citing Scriptures that show where a man or men committed major sins. "If we were to add up the Bible's testimonies and divide them according to gender, then man does not come out any better than woman," Miller said.

"It all boils down to this: Woman is not independent of man, and man is not independent of woman. We are not independent of each other. That was God's plan of partnership."

Jesus involved women in all that he did, and he gave perfect models for how women are to be treated, Miller said. In the New Testament, Jesus overruled the culture which made women second-class. Even in the Old Testament, God broke the traditional laws that oppressed women, she said.

"It all comes down to one word—'culture.' It's the same word that makes it OK for a woman to 'speak' on the foreign mission field, but she can't 'preach' in the United States," Miller said.

"We're going backwards, ladies. We've gone backwards in leadership roles for women in the culture of the '90s."

The attitudes of some SBC leaders toward women in general and toward WMU in particular are in need of adjustment, Miller said. For many men, their attitude toward WMU "is that we are to bake their cookies" for church events, she said.

"The WMU women are not responsible to be the 'cookers' in the church," Miller admonished. "We are not a social group who makes cookies for everybody else. We need to affirm our position in the church as what we do—the missions task. What we're all about is missions, not cookies."

Of the few women leaders in Southern Baptist life and history, most have come from WMU, Miller said. For that reason, the men or the churches who feel threatened by women "are cutting out WMU," Miller warned. "You need to realize what is happening in your churches. Some of you don't even realize that's why you're having a hard time getting WMU going in your churches. It's coming faster and faster, people. They do not want women leaders, so they're killing WMU."

Miller also issued a warning about AWANA, an independent organization for youth that advocates Scripture memory and strict adherence to its creeds, and which is infiltrating Southern Baptist churches.

Although it might look all right at first glance, a closer look will reveal the program does not teach the security of salvation; missions is never mentioned; the program does not undergird Southern Baptist beliefs; and other such flaws, Miller said.

"We have been on the defensive long enough," she told the participants. "We must begin to be on the offensive. We've got to make our concerns more open, and we must tell our WMUs to be on the lookout for problems such as these. Your role is to be informed of all things that are happening now. If you're not informed about what's happening, then there's nothing you can do about it."

It's also time WMU members quit "sitting in our pews and just going to meetings and reading our parts," Miller said. "We've got to get out in the world and change our image. I'm not advocating we forget all the old ways of WMU. But I am advocating new ways of doing the old thing."

WMU members have been "holding our breaths" for too long during the recent years of the denominational controversy, hoping it would either get better or go away, Miller said. "It's time to quit holding our breaths and get out on the edge of a changing world—or we will die."

"We will not continue to do business as usual if we're going to grow. We have got to take part in the church. Christ related to the culture and the times, and if we're going to reach the world, we've got to relate to our culture and our times."

"We can no longer sit in our churches and have 'WMU programs' and expect our organization to grow. We have got to become an organization of action." (BP)

Accommodations 1991 KBC Annual Meeting - Lexington

The 154th Kentucky Baptist Convention annual meeting is November 12-13 at Immanuel Baptist Church in Lexington. **Make your reservations early!**

Please Note: The Executive Office of the KBC Executive Board makes every effort to advise Convention messengers concerning good lodging at a variety of prices in any host city. Messengers should be aware, however, that lodging other than that listed may be available. Also, individuals are expected to exercise personal discretion in the selection of appropriate accommodations. Telephone a hotel if you have specific questions about its services or policies.

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Kentuckian chosen as first SB missionary to Romania

by Mike Creswell

Charles and Kathie Thomas will become the first Southern Baptist missionaries to live in Romania in more than half a century when they take up residence in Bucharest this September.

The Thomases, missionaries to France since 1976, have accepted an invitation from the Romanian Baptist Union to represent Southern Baptists and work in evangelism and education projects in the Bucharest area.

Mrs. Thomas is a Kentucky native, born in Cynthiana and reared in the Bluegrass State and South Carolina. Thomas, from Atlanta, is better known by his nickname, "T."

"It is a leap into the unknown with a lot of faith," Thomas said of the transfer.

Much of the unknown has to do with the continuing shaky economic and political conditions in Romania. The country held democratic elections after the overthrow and execution of communist dictator Nicolae Ceausescu in December 1989, but many citizens still question the government's policies. Those evolving policies do not yet include a full commitment to religious freedom, critics say. And a new law on religious affairs could have a chilling effect on Christian ministries, Baptist leaders have said.

But Thomas had high praise for the estimated 80,000 Baptists of Romania. "They are the warmest, most delightful Christian people you can ever want to be with," he said. The 1,000 or so churches in the union have moved ahead with an aggressive campaign of outreach and church-starting since attaining freedom, he said.

Despite those numbers, four decades of communist rule have left the Baptist union with only 172 qualified pastors, Thomas said. "Almost every pastor has five to 10 churches he's responsible for. The Baptists are going to be putting a high priority on leadership training."

Baptists have a seminary in Bucharest, but government restrictions have kept the

number of students there very low until recently. A Bible school begun last August by the 2,600-member Second Baptist Church of Oradea, likely will be the first of several lay training schools begun by churches and associations, Thomas said.

The missionary has talked with leaders of three associations eager to begin such schools, which would train lay people for

church leadership through a two-year, part-time course of study. Southern Baptist Foreign Mission Board administrators anticipate additional missionaries will be sent in coming years to help meet the pressing educational needs.

Discipleship training, also limited during the Ceausescu years, is another need among the churches. The Thomases helped introduce the MasterLife discipleship program in France and other French-speaking countries during recent years. A week after their arrival in Romania, they will help coordinate the first workshop on the popular program adapted for use in scores of countries. MasterLife materials are being translated into Romanian.

Southern Baptist workers were forced to withdraw from Romania before World War II, but the FMB has maintained steady contact with Romanian Baptists in recent decades and provided help with teaching projects, church-building programs, medical projects and hunger relief.

Board representatives also helped Romanian Baptists in their relationships with government authorities in times of persecution. Many of these efforts could not be publicized earlier because of the sensitivities involved.

Transfer of the Thomases to Romania is part of a major drive by the FMB to send workers into the opening countries of Eastern Europe as soon as possible. Already, workers have been assigned to Hungary, the Soviet Union, Poland and Bulgaria. Southern Baptists have long worked in Yugoslavia, currently torn by internal conflicts. More personnel will head to the region in coming months. (BP)



CHURCH GROUNDS REOPENED—The reopening of a 17th century wooden orthodox church and cemetery is one of the signs of the new freedom of religion in Romania since the overthrow of the communist regime in 1989. The mountain village of Baia Mare is famous for its wood carving as evidenced by the crosses marking graves. Each carving incorporates traditional folk symbols, a scene from the life of the deceased and a lengthy epitaph. (RNS photo by Ruth Gruber)

Polish Baptists struggle to regain seized church properties

by Mike Creswell

Polish Baptist leaders are crying "foul" over delays in the return of Baptist church properties from the Polish government, even as 2,000 properties are being returned to the powerful Roman Catholic Church.

The church buildings were seized by the communist government after World War II. Now, since Poland has adopted a democratic government, a move is on to restore such properties to church groups.

According to recent press reports in Warsaw, the government already has approved the return of 56 Catholic properties and Catholic authorities have filed more than 1,500 applications on other properties. They expect to file at least 500 more applications later, reports stated. At least 90 percent of Poland's people are said to be Catholic.

In some cases the government converted seized Catholic properties into public schools. If those properties are returned, the

schools will have to be closed or relocated at major expense. But government leaders reportedly are ready to pay the bill.

Meanwhile, the government has not responded to requests made in early 1990 by leaders of the Baptist Union in Poland to return a handful of church properties seized after the war.

"Now it's 1991 and they don't tell us no, they don't tell us yes," said Igor Barna, Baptist general secretary. "They tell us nothing. Since the government has changed, they tell us we're low priority."

Barna criticized a new Polish law governing the return of church properties because it applies only to the Roman Catholic Church and not to other groups such as Baptists, Seventh Day Adventists and the Polish National Catholic Church, a church not affiliated with Roman Catholics. A law that would return seized Orthodox church properties passed one house of the Polish parliament but hasn't emerged from the second.

At issue for Baptists are a dozen properties scattered across Poland that were seized after World War II. Some Baptist church buildings were taken and adapted for government use. In Bartoszyce, a city in northern Poland, the government seized a Baptist church building and forced the congregation to accept a smaller building. When local church leaders petitioned Polish President Lech Walesa for the return of their original building, they were informed they could not have the building because they would be "unable to pay for its upkeep."

So far only one church building has been returned. That 100-year-old structure was returned in May 1990 but is in such a devastated condition it is unusable. "We took it anyway," said Baptist leader Konstanty Wiazowski. "So far we just patched up the roof to stop further damage. It is not restored yet because we do not have the money."

Three buildings once owned by Baptists are in Lodz, Poland's second largest city.

One is used by Roman Catholics, one by the Polish National Catholic Church and the third has become a movie theater.

Barna and Wiazowski said a combination of complex historical events, the growing power of the Roman Catholic Church and the current unsettled condition of the Polish government will make recovery of the properties difficult.

Court appeals are not possible because the laws under which an appeal would be made have not been passed yet, he said. And getting laws passed favorable to Baptists will be difficult because of the influence of the Catholic Church, he added.

The property issue highlights fears by non-Catholic church leaders the Roman Catholic Church is moving aggressively to resume its dominant role in Polish life.

Baptists also fear they could lose the church properties they now have. "We're always worried about losing properties," said Barna. "We're afraid of the Catholics taking it, or the government." (BP)

Baptists seek to set example of unity for divided Yugoslavia

by Art Toalston

With Yugoslavia's army battling freedom fighters in the republic of Slovenia, church life in the splintering nation now revolves around television and prayer.

"We're watching the news on television all the time," said Nela Williams from her home in Zagreb, capital of Croatia, the other breakaway republic. Williams, a New Testament Greek teacher and mass media worker, is one of three Southern Baptist representatives in Yugoslavia.

"Today is like the first day of war," she said. "Please pray for us."

Williams is a native of Yugoslavia whose husband, James, also was a Southern Bap-

tist representative in the country until his death in a 1980 auto accident. The other Southern Baptist workers there, Bill and Debbie Steele of Columbus, Ga., are involved in starting churches in Belgrade. They left the country for a vacation June 29.

Tensions in Yugoslavia—Europe's most volatile political hot spot—began spiraling June 25 when Slovenia and Croatia declared their independence from Yugoslavia. The declarations met with opposition in Yugoslavia's largest republic, Serbia. The nation's capital is located there, in Belgrade, and the government is dominated by Serbs.

Yugoslav troops took up positions in Slovenia June 26 and met armed resistance.

Violence eased June 30 when Yugoslav and Slovenian officials agreed on a troop pullout. "You can sense relief in the air when listening to the news every hour," Williams reported. But negotiations failed to stop hostilities from breaking out.

"It's really unfortunate that now, when we have all this freedom, we have these tensions among the nationalities," Williams said. "There's no atheistic government anymore ... and there's no state church. It's very open now for all religious movements. New opportunities are opening up all the time."

Her church in Zagreb, First Baptist, has launched a nightly 10-minute radio program, for example, and received permis-

sion in June to minister in Croatian prisons.

Still, political tensions can provide opportunity "for witnessing about the power of the gospel, the freedom and peace the Lord gives us," she said.

Williams said she believes Baptist and other evangelical congregations—many with members from several nationalities—can continue to set an example of unity in contrast to Catholic churches, which are almost exclusively Slovenian or Croatian, and Orthodox churches, which are Serbian.

"It has been a great testimony that we could overcome the barriers of nationalities," she said. "Polarization is on the ethnic level, but in the churches ... our faith is something that bound us together." (BP)

Oneida Baptist Institute Hosts Dinner And Concert As Dennis & Juanita Rush Celebrate 50th Wedding Anniversary



Rush, presently chairman of Oneida's Board of Trustees, and his wife were guests of honor at a special dinner for several score family members and other close friends. Hundreds of others took part in a Band and Choir concert in the Oneida Chapel following the dinner.

A.B. Colvin, retired denominational servant, and Oneida President Barkley Moore shared highlights of the ministry and lives of Juanita and Dennis Rush.

Juanita Rudder was born in Oregon and came to Laurel County, Kentucky at the age of five. There she met Dennis Rush in Bush School and they were schoolmates through their elementary and high school years. Theirs was a long romance culminating in their marriage in 1941.

Both had accepted Christ in their teenage years, and Dennis felt the call to preach at age 17. He first pastored Rough Creek Baptist Church in Laurel County before he was ordained by the Providence Baptist Church (Rev. Billy Pennington, Pastor) in 1938. Other pastorates followed at Old Salem, Robinson Creek and Mt. Olive which were quarter-time churches then. From 1939-1941, he pastored West London and

then Laurel River for eight years 1941-1949.

Then came the call to Horse Creek Baptist Church in Clay County in 1949. For the next 37 years until 1986, the Lord blessed the service of Dennis and Juanita Rush in a mighty way. Many years the mission giving of this church, through the Cooperative Program and other mission opportunities, was over fifty percent of their total offerings. During many of these years, Rush was the pastor of the nearby black church, Lily Grove Baptist. Both congregations built beautiful new church buildings under the leadership of Dennis Rush.

Since retirement from Horse Creek, Rush has preached nearly every Sunday somewhere. He has had exciting interim pastorates at Calvary Baptist, Liberty Baptist, and Weaver Baptist churches all in Laurel County. His most recent interim pastorate was Tyner Baptist in Jackson County.

Rush has had eight preaching missions to overseas lands. His first was to Korea, then Indonesia, three trips to Kenya, then to Brazil and two trips to the Holy Land.

Valuable helpmate and a model of a pastor's wife has been Juanita Rush. Wife, mother, grandmother and for 37 years an elementary public school teacher or teacher of the homebound, Juanita has lived a busy life.

Their one daughter Joyce is the wife of Jack Woods, Bro & Mrs. Rush have four grandchildren: Melissa, Jacquelyn, Ted and Pat. Also there are four great-grandchildren to bless the Rush family circle: Chad and Meagan Thompson, Ryan and Whitney Henderson.

Born October 24, 1919 Dennis Rush is a healthy and active 71, still preaching the saving Gospel of the Lord Jesus Christ and exhorting to give MISSIONS. Countless souls have been led to Jesus Christ because of the lives and Christian influence of Dennis and Juanita Rush, and they have inspired the giving of hundreds of thousands of dollars to state, home and foreign missions.

Recently the Oneida Baptist Institute hosted a 50th wedding anniversary celebration for Dennis & Juanita Rudder Rush.

Rush has preached for 55 years in Kentucky and, though retired, is still very busy with interim work and revivals. Besides being a preacher's wife, Juanita Rush is a retired elementary teacher.

An Educational Summer

well as the OBI drama program. She has been on the varsity track team and flag girl for our marching band. For the past two years, Gina has been a student aide in the guidance office.

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GINA CHOWNING CHOSEN FOR WILDLIFE BIOLOGY STUDY

Gina Chowning, fourth ranking member of Oneida's junior class, received a full scholarship to study at Berea College this summer in wildlife biology.

Utilizing the resources of the Berea biology and agriculture departments, as well as doing field work in the 7,000 acre Berea College Forest and the contiguous Daniel Boone National Forest, Gina is getting field laboratory experience in wildlife management, forestry, and environmental conservation management practices. She is also being exposed to the complexities of terrestrial life forms and the environmental conditions affecting them. She is involved in a research project with pheromones and their influence on animal behavior. Laboratory investigation and greenhouse studies are part of the overall program.

Gina was the top student in her O.B.I. biology class as well as in world history. She has been active in the Oneida Choir as



JENNIFER JEFFERSON DOING MOLECULAR BIOLOGY AND DNA RESEARCH

Jennifer Jefferson is doing research this summer in molecular biology on the DNA level at Western Kentucky University.

A student at Oneida since the 8th grade, Jennifer will continue the work she is doing this summer in her senior year. She is one of 20 juniors chosen in the state for this all expenses paid program, and is also receiving \$100 weekly for her research.

Top scholar in both her 8th and 11th grade years, Jennifer was voted by the Oneida faculty "most outstanding girl" her

sophomore and junior years.

She has received "coach's awards" in both track and swimming, and has lettered in both sports. She received the "most improved" swimmer award in 1988-89. She also has lettered in piano.

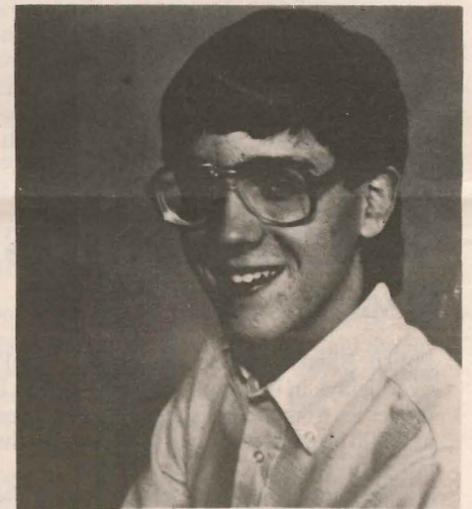
In her application for the Young Scholars program, Jennifer wrote:

"I strongly believe that the most vital ambition an individual should have is the desire to improve our world. The numerous recent advances in science offer the potential means for unlocking the vast mysteries of existence, including how we may better the quality of life itself.

"The field of recombinant genetics holds the key to so many unanswered questions about our own mortality. To unravel the secrets of DNA is to find a well of hope for all the human race. I believe that through these studies we can strengthen our immune systems, prevent birth defects, and extend our life span.

"Toward such ends I earnestly desire to study the sciences, and I am fascinated by the continuously unfolding developments in this broad field. By extensive reading and enrolling in all science courses offered at the high school level, I am endeavoring to prepare for a future career in genetic research.

"A program such as this in Molecular Biology will significantly expand my base of knowledge and provide me the rare opportunity to work directly with scientists who have devoted their lives to genetic research. I earnestly seek to strengthen my education background, better myself, and improve our world."



BILL PERRINE SELECTED AS GOVERNOR'S SCHOLAR

Oneida Baptist junior Bill Perrine has been chosen a Governor's Scholar and is studying at Kentucky State University this summer with several hundred other top scholars from across Kentucky.

Bill has been voted "most outstanding boy" both his sophomore and junior years by the Oneida faculty. For his three years of high school, he has the highest academic standing of his classmates going into the senior year.

Bill is an outstanding musician. He has been a member of his school band since the fifth grade, and is currently the president of Oneida's band. For the past two years he has toured thousands of miles with the Oneida choir in dozens of concerts across Kentucky. This year he did an outstanding job as the pianist for the O.B.I. choir. Bill has received the "most valuable player" award for band as well as the "most versatile pianist award" in Oneida's outstanding school piano program.

During his high school years, Bill has also played basketball one year on the varsity team and has lettered in track.

Bill has great writing ability and his ambition careerwise is to be a writer.