

America's troubled marriage: alcohol and sports

By Teresa Dickens
Word and Way

JEFFERSON CITY, Mo. (ABP)—Could a nearly two-decade-old marriage between sports and the alcohol industry end in divorce?

Probably not, most observers say, but the relationship isn't free of the threat.

Rocking the boat in this lucrative marriage between two of America's favorite pastimes is a band of public-interest groups. Their battle cry: the alcohol industry's sponsorship of professional and collegiate sporting events sends the false message that drinking goes hand-in-hand with sports.

They propose that eliminating, or at least restricting, such advertisement would go a long way in curbing abuse of alcohol in America.

In 1990, beer companies spent \$133 million to sponsor athletic events, according to Special Events Report, a trade newsletter. St. Louis-based Anheuser-Busch Co. put up \$44 million of the total, followed by Miller Brewing Co. with \$12 million.

A newsletter published by the Center for Science in the Public Interest reported that Anheuser-Busch "helps finance all major league baseball teams, 20 of 28 NFL teams, more than 300 college teams and about 1,000 other sporting events. The company buys radio and TV ads, ballpark billboards, merchandising tie-ins and other promotions."

The use of sports personalities in advertisements also is a problem, said Pat Taylor, CSPI's director of alcohol-policies projects.

The Bureau of Alcohol, Tobacco and Firearms prohibits active athletes from appearing in alcoholic-beverage advertisements. But groups like CSPA want that ban extended to retired athletes as well.

A new concern, Taylor said, is the growing presence of the alcohol industry within the actual sporting events. With features such as the Budweiser scoreboard, alcohol advertisers are framing the events themselves as advertisements, she charged.

"These kinds of advertisements integrate active athletes with beer advertising," Taylor said.

"You are watching a game," she explained, "and the Budweiser thing flashes over your kid's favorite baseball player because he's just hit a home run." That communicates to the child that

his favorite player prefers Budweiser, she suggested.

The impact of alcohol advertising on children and youth is one of the greatest concerns CSPI has, Taylor said.

The use of sports figures, animated commercials and pets entices young people with an image that drinking makes people athletic and results in a lot of fun, she said.

"By the time a youngster is old enough to drink, he or she has seen 90,000 incidents of drinking on TV," Taylor explained.

A 1990 survey, financed by the AAA Foundation for Traffic Safety, documents the impact of alcohol advertisements on children.

Interviews with 468 randomly selected children in the fifth grade revealed that 44 percent thought beer commercials encour-

aged them to drink. Some 88 percent of the youngsters identified Spuds MacKenzie with Bud Light, while less than 10 percent matched Coca-Cola to its slogan.

Robert Parham, director of the new Baptist Center for Ethics, said the best way to judge the impact of alcohol advertising on young people is to study the results:

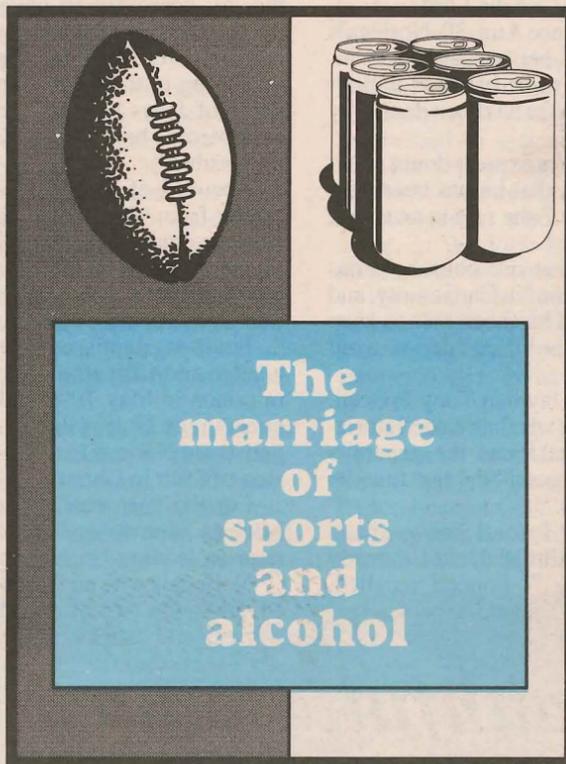
- An estimated 4.5 million young people are problem drinkers.
- Half of all teenage suicides, homicides and drownings are alcohol-related.
- 8,000 young Americans die in alcohol-related traffic accidents every year.
- Alcoholism on college campuses costs institutions thousands of dollars each year and leads to property destruction, academic problems and sexual violence.

"Alcohol ads push and pull young Americans to drink," Parham said. "Yet these ads offer no information about 'when to say when' to stop drinking. They provide no information about the illegal nature of alcohol consumption for those under age 21. They say nothing about the danger of drinking during pregnancy. They remain silent about the possibility of addiction."

"Our nation would never tolerate such misleading ads about cocaine," he declared. "Why do we tolerate such distortions from the alcohol industry?"

"The sports world, professional and collegiate, has taken a very tough stand against the use of illegal drugs such as cocaine and steroids," he added. "But when it comes to the issue of alcohol, they take a rather passive position."

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Cooperative Program takes 1st fall since Depression

By Marv Knox
Editor

Kentucky Baptists' unified budget suffered its first annual decrease in almost six decades when its fiscal year ended last month.

However, with the addition of increased designated receipts, the Kentucky Baptist Convention experienced a gain in the amount of money available for use within the state.

The 1990-91 Cooperative Program received \$16,997,950 for the period which ended Aug. 31, reported William W. Marshall, KBC executive secretary-treasurer.

The latest receipts fell \$120,838—a drop of 0.7 percent—below the \$17,118,788 received in the previous fiscal year.

The CP had not failed to surpass a previous year's total since 1932-33, at the height of the Great Depression.

In addition, the latest receipts also fell \$896,512 below the CP's \$17,894,462 goal—a 5 percent shortfall.

The CP is Kentucky and Southern Baptists' ministry budget. It supports missionary, evangelistic and educational programs across the commonwealth, throughout the country and around the globe. Of the money received from Kentucky churches, 61.25 percent stayed in the state to fund KBC causes, and 38.75 percent went to support Southern Baptist Convention causes.

During 1990-91, the KBC also received a sizable amount of money that had been

designated directly to the KBC's budget, outside of traditional CP procedures and away from distribution to SBC agencies, Marshall said.

The KBC's designated budget receipts totalled \$236,161, he reported. That represents a \$204,215 increase over the \$31,946 in designations for 1989-90.

The majority of the new designated money came from 28 Kentucky Baptist churches that had expressed displeasure with the conservative control of the SBC and its national agencies, said Barry Allen, director of the KBC business division.

When the designation increase is factored into the CP budget receipts, the combined amount of money received for Ken-

tucky causes increased to \$10,647,405, for a gain of \$130,201, or 1.2 percent.

Still, the CP shortfall purchased disappointment, Marshall admitted: "I experienced deep, personal pain that this astounding 57-year string of progress has been broken. And I hurt for the Kentucky Baptist churches whose faithful giving made the achievement possible."

Allen echoed Marshall's concern and added: "An even greater disappointment was that we fell \$897,000 below budget. That means we failed by \$897,000 to support all the Baptist organizations we said we wanted to support. In light of that, I'm concerned about the potential economic and

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Spiritual and practical related, state author claims

By Ron Chaney
Staff Writer

HENRY COUNTY—"It is a sacrilege to breed a tomato that is tasteless and hard," claims Wendell Berry, Henry County farmer, nationally known writer and Kentucky Baptist.

Berry doesn't put spiritual and practical matters on opposite sides of the fence. The way to grow a tomato, make a quilt or plow a field is just as spiritual as it is practical, he asserts.

He draws on the Amish to illustrate his point about quilt-making: "We spoke with an Amish minister who was worried about Amish who were making useless things, things for the tourists—for example, quilts made out of new material."

To make a quilt from new material strikes Berry as ironic. "The nature of a quilt is to make old things, scraps, useful," he explains.

"The right practical solution, one that is in harmony with a place, is also a spiritual

solution."

But, he laments, "We tend to separate practicality from virtue."

Berry argues that modern society separates spiritual and practical concerns and that this separation leads to abuse of land and people.

With the development of industrial farming, land is changed to make technology useful rather than technology being designed to fit a particular place, he says.

"If you take Scripture seriously, how can you depreciate the work of God? ... In John's gospel it says God made everything. Rattlesnakes, rocky mountainsides, hot places, cold places, disease germs—he made it all.

"So where do we get the right to tear a mountain up because we think it worthless, to get something inside it that we declare to be good? We have the right to use nature, within the limits of our real needs, but not to abuse her."

Berry offers a humble approach to land use as the biblical solution.

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BERRYS—Wendell and Tanya Berry sit in a swing on the porch of their home in Henry County. (Photo by Karen Meurer Chaney)

3 go, 1 arrives for mission work

ATLANTA—Three Kentucky natives were appointed US-2 missionaries by the Southern Baptist Home Mission Board in August.

Another US-2 missionary from North Carolina was appointed to work in Kentucky.

US-2 missionaries are recent college graduates given two-year assignments in home missions.

April Gray of Flemingsburg will serve in Annadale, Va., as a church planter strategist. She received a degree in elementary education from Moorehead State University and taught reading in Ohio.

Rebecca Silcox of Big Clifty will serve in Heber City, Utah. She is a graduate of Centre College in Danville and has done volunteer work with Habitat for Humanity.

Lisa Ladd of Rineyville will serve in Roanoke, Va. She is a graduate of Georgetown College and is a former day-care worker and camp counselor.

Rachel Lewis of Charlotte, N.C., will serve in church and community ministries in Covington. She is a graduate of the University of North Carolina in Charlotte.



Gray



Silcox



Ladd



Lewis

Williamsburgers travel for Christ

By Beth Wyatt
State Correspondent

WILLIAMSBURG—First Baptist Church of Williamsburg may have set a Kentucky record for the number of miles members traveled in mission service this summer.

Five groups served in home and foreign missions ventures as nearby as Indiana and as far away as China.

Bill Ellis, youth minister, led a youth group trip to Indiana, where they did survey work and led vacation Bible schools with Bloomington Baptist Church.

Ellis and Hunter Bates, a layman, participated in the Kentucky Baptist Convention's partnership with Brazilian Baptists.

Milton and Marti Murphy, former missionaries to Israel, returned there to study effects of the Persian Gulf war on mission endeavors.

George, Pat, Jonathan and Stephen Ramey were part of a group that spent 17 days in Kazakhstan, second largest of the Soviet republics.

Jane Carter, Chuck Dupier and Brian Austin traveled to Yanti, a city in Shandong, China, where they engaged in lifestyle witnessing. Carter and Dupier taught English classes, while Austin chaperoned four Cumberland College students enrolled in language and culture courses.

Other members of First Baptist Church taught Sunday school at a mission in the Brush Arbor community and led worship at Dupont Lodge in Cumberland Falls State Park.

Noriega sustained by joy of the Lord

By Greg Warner
Associated Baptist Press

MIAMI (ABP)—As jury selection for the trial of Gen. Manuel Noriega began last week, the born-again prisoner said he is sustained by the "joy" of the Lord.

In a news conference Aug. 30, Noriega's wife, Felicidad, said her husband was sincere when he asked to be baptized in prison—a request that so far has been denied by prison officials.

"People will always express doubt about my husband's claim that he has become a born-again Christian," she said in an article in the Miami Herald.

"I can tell you that our household has always had a deep belief in Christianity, and only his faith in God has been able to keep him going through this difficult period in our lives."

Southern Baptist layman Tony Ponceti, one of the few people who has visited Noriega in prison, said he found the general's spirits to be "pretty good" the last time he visited him, Aug. 15.

"He said, 'Tony, I don't know what's going to come from this trial, but I'm ready for whatever comes,'" Ponceti recalled. "He's as strong as we could expect at this point."

According to Ponceti, Noriega is still testifying to his newfound faith. During the visit, Noriega gave Ponceti a statement handwritten in Spanish and signed by the prisoner.

"Every day that passes I find in the Lord the joy necessary to understand that his mercy is infinite and it is poured upon those humans that call to him," the note said, "and that being in the Lord, through the sacred name of Jesus his son, we are more than conquerors, because for God nothing is impossible."

Accused of accepting \$4.6 million in bribes from Colombian drug traffickers, Noriega could be sentenced to 165 years in prison if convicted. He has spent the last 20 months in an isolation cell at the Metropolitan Correctional Center outside Miami.

Southern Baptist evangelists Rudy Hernandez and Clift Brannon visited Noriega in prison in May 1990 and several subsequent times. During the first visit, the evangelists led Noriega to make a public profession of faith in Christ.

For the past year, Ponceti has visited Noriega almost weekly at the general's request, leading Noriega in Bible studies.

Noriega's wife and three daughters visited him for the first time in late August. Mrs. Noriega and daughters Sandra Beauchamp

and Lorena and Thays Noriega, who have been living in the Dominican Republic since Noriega's arrest, were permitted visas to enter the United States Aug. 21.

Mrs. Noriega and at least two of the daughters also have professed faith in Christ in recent months.

Ponceti, a member of a Baptist mission church in Miami, said the visas for Noriega's family are an answer to the general's prayers. The visas were repeatedly denied by the U.S. government.

During the upcoming trial, Noriega will be held in a specially designed facility underneath the federal courthouse. Ponceti said Noriega's lawyers are making arrangements for him to meet with the general there.

A spokesperson for the U.S. attorney's office in Miami, which is prosecuting Noriega, said the defendant's profession of faith won't affect the trial.

"We are proceeding with the allegations and feel he should be held responsible," said Diane Cossin, herself a born-again Christian and former Southern Baptist.

Cossin, executive assistant to the U.S. attorney, declined to comment on the sincerity of Noriega's reported conversion and said she expects the topic to "stay outside the courtroom" during the trial.

Stay faithful, Bennett tells Crab Orchard

By Pat Cole
State Correspondent

CRAB ORCHARD—A Baptist church founded 200 years ago along the historic Wilderness Trail was urged at its bicentennial celebration to stay the course of faithfulness.

Russell Bennett, executive director of Long Run Baptist Association, challenged the Crab Orchard Baptist Church to maintain its legacy as a "herald of truth." Bennett told the Lincoln County congregation the "amazing grace of God is what keeps a church going."

The Crab Orchard church traces its history to a band of Baptists who left Virginia for Kentucky in 1781 under the leadership of Lewis Craig. The group formed Gilbert's Creek Baptist Church (now in Gar-

rard County) which later commissioned 40 of its members to start what was then known as Cedar Creek Baptist Church.

The name was changed to Crab Orchard in 1808 when a new house of worship was built in the village of Crab Orchard.

Bennett encouraged the church to be a "field hospital that tends to the sick, lost and sinful." Ironically, the church's historical role as a field hospital has both literal and spiritual implications.

Federal troops seized the church building for use as a military hospital during the Civil War. The graves of several Union soldiers buried in a cemetery at the rear of the church are stark reminders of this period of the church's history.

About 50 years after the war, the U.S. government paid the Crab Orchard congregation \$1,150 for damages.

Carolyn Wilson noted the war nearly devastated the congregation.

No services were held for three years and membership dropped from 400 to 40 members. A revival around 1870 helped the congregation rebuild its membership, she said.

Wilson, the church clerk for 30 years, originally wrote the church history in the 1960s and has twice updated the document. "We should learn from history and not repeat our mistakes," she said. "We are proud of where we came from, but we want to look to the future too."

The church's pastor since 1979, David Calhoun, was unable to attend the anniversary service because of the death of a family member. He is set to retire from the Crab Orchard pulpit Sept. 15 and will be succeeded by James Bingham.

Kentucky Cooperative Program falls short

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psychological impact this downturn might have on our people's thinking."

The impact will play a pivotal role in future KBC budgets. That was on the minds of members of the KBC's business and finance committee, which met at the Baptist Building in Middletown last week.

The committee proposed a 1992-93 CP goal of \$17,337,909—a 2 percent increase over the latest receipts. The goal also is below the \$17,894,462 target for both the just-completed and current annual budgets.

The budget goal will be presented to the KBC Executive Board by mail ballot in the next two weeks. If the board approves, it will be presented to messengers to the KBC annual meeting Nov. 12-13.

"This is the first time in our history that the budget will have been reduced to a level lower than the previous year's budget," Marshall said. "The committee felt this was reasonable, and while painful, it is the best way to deal with the budget crisis."

The business and finance committee had to be realistic, said Chairman Howard Beauman, pastor of First Baptist Church of Paris: "We realized the CP was down but that the total amount of receipts was up. We weren't too

pessimistic, but we realized some changes must be made. We need to be watchful and hope things will turn around."

Marshall and Allen both expressed appreciation to Kentucky Baptists for the support they did give to the CP and Kentucky Baptist causes. "The KBC receipts did in fact exceed last year by 1.2 percent," Marshall noted. Added Allen: "Even in this year of CP decline, the KBC is still on sound financial footing. We were able to make adjustments to operate in the black. Not too many organizations with an \$897,000 budget shortfall can say that."

Marshall cited two reasons for the downturn: a faltering economy and the SBC's ongoing theological/political controversy.

"While Kentucky has avoided a major recession, Kentucky Baptist churches—since we are the major Christian population in the state—have suffered from the proportionate recessionary impact in most areas of the state," he said. "Local governments, schools and all of the local budgets are experiencing that impact. And the same people who pay taxes are the ones who are asked to tithe."

Concerning the effects of controversy, he added: "We'd be sticking our heads in the sand to suggest the controversy in the SBC has no impact on CP giving in this state. While the immediate impact has not been dramatic, it is clear that a significant number of Kentucky Baptist churches have either plateaued or declined in their percentage giving through the CP."

"This has been gradual and in and of itself might not have had this impact without the recessionary problems. It's a double-whammy."

"Now, we'll have to wait and see whether churches which in the past have not been as financially committed to the CP will provide a counterbalance to this slippage. In a time of economic recession and discontent, churches with money shortages may tend to take funds for pressing local needs from funds which might otherwise have been CP gifts."



Boyce Bible School reopens Indianapolis campus

By Mark Wingfield
News Director

LOUISVILLE—Boyce Bible School has resumed operations in Indiana, more than one year after the school's Indiana campus closed due to a dispute with the state convention executive director.

Boyce is an arm of Southern Baptist Theological Seminary in Louisville. It includes 18 centers in 10 states, providing ministerial training for people without college degrees.

Boyce's eight-year venture in Indiana closed in May 1990 as the result of a dispute between seminary administration and Mark Coppenger, who then was executive director of the Indiana Baptist state convention. Coppenger has since left Indiana to become vice president for public relations with the Southern Baptist Convention Executive Committee in Nashville.

After private discussions between Coppenger and Southern's then-Provost Willis Bennett, Coppenger wrote an article in the Indiana Baptist newspaper critical of the Boyce School and Southern Seminary. That prompted Bennett to close the Indiana center, saying the Boyce School could no longer function effectively in such a climate.

The dispute involved charges by Coppenger that Southern Seminary demanded absolute loyalty from Indiana Baptists involved in the center and charges by Southern Seminary that Coppenger wanted to

Statistics up for youth assemblies

Summer youth weeks sponsored by the Kentucky Baptist Convention set numerical records in every category this year.

Here's a summary of final statistics on Discovery '91 at Jonathan Creek and Cedarmore assemblies:

- 73 youths recorded first-time professions of faith, up from 52 in 1990 and 45 in 1989.
- 385 youths renewed their Christian commitments, up from 300 in 1990 and 275 in 1989.
- Total attendance at nine weeks of camp reached 2,179, up from 2,119 in 1990 and 1,872 in 1989.
- 137 churches participated in the camps, up from 129 in 1990 and 131 in 1989.

"This was an excellent summer for our youth week program," said Tom Smoot, who coordinates the KBC program. "More churches are becoming aware of the quality of youth week programs Kentucky offers."

Smoot cited affordability, quality of programming and involvement of Kentucky Baptist pastors as keys to the success of youth weeks.

Information on next year's program will be mailed to all KBC churches in January, Smoot said. The 1992 summer youth weeks run from June 14 to Aug. 6.

Allen Graves dies; services held Sept. 6

LOUISVILLE—Allen Graves, retired dean of the school of Christian education at Southern Baptist Theological Seminary, died Sept. 4 of Parkinson's Disease. He was 76.

Graves served the seminary as dean from 1955-69 and from 1976-80. In the intervening times he served as administrative dean, vice president for student affairs and as the first executive director of Boyce Bible School.

He is survived by his wife, Helen, and six children. Funeral services were held Sept. 6 in Southern Seminary's alumni chapel.

control teacher and textbook selections.

The new Boyce center opened in Indianapolis Aug. 23 under sponsorship of Metropolitan Baptist Association. The previous venture was sponsored by the state convention.

Harmon Moore, state convention executive director from 1959-80, is acting director of the new center.

So far, 13 students have enrolled for the fall semester. At the time Boyce ceased operations in 1990, enrollment in Indianapolis and Kokomo had been 38.

Under the new arrangement, five courses are offered on Friday nights and Saturday mornings in Indianapolis only. Classes meet at Chapelwood Baptist Church rather than at the state convention office building, where they previously were held.

All parties involved say the Boyce School returned to Indiana because of student requests.

"We began to get requests from former students who were unable to finish their track in the Boyce program," said James Abernathy, director of associational missions. "Others who had not been involved before said they were interested in the Boy-

ce program."

The association's executive board gave "almost unanimous" approval for the new venture, Abernathy said. "They gave us great encouragement to go right ahead."

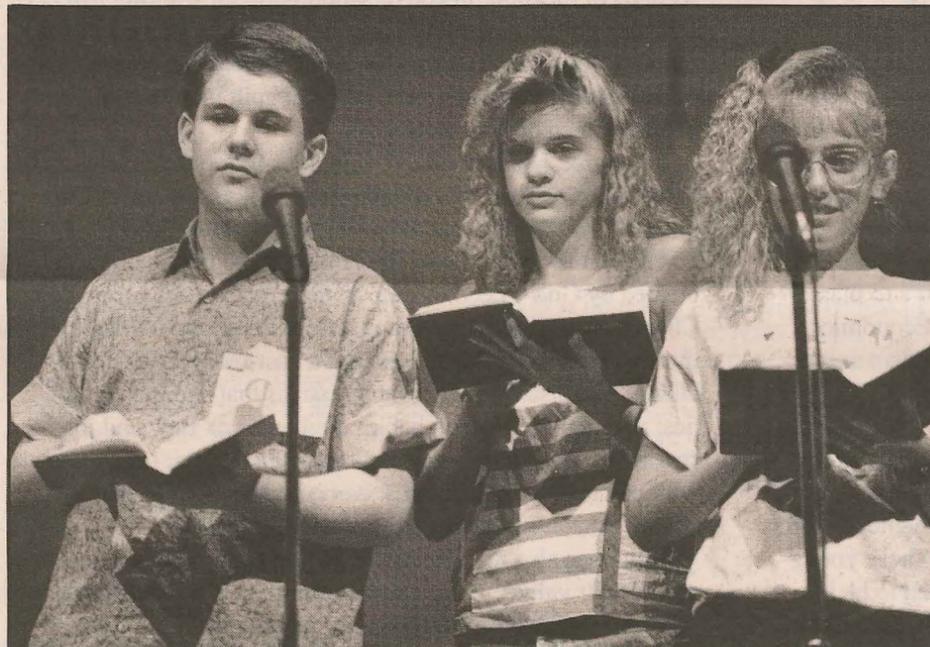
Abernathy said the new state convention leadership has not shown any opposition to Boyce's return.

New Indiana Executive Director Charles Sullivan could not be reached for comment.

Southern Seminary Provost Larry McSwain said he sees no reason for conflict with the new arrangement. "Our previous problems were centered in some criticisms by one person who is no longer on the scene. ... We look for a long and happy relationship with Indiana Baptists."

However, the Boyce School returns to Indiana with competition from Oklahoma Baptist University, which opened five off-campus centers in the state after Boyce left in 1990.

OBU's Ministry Training Institute offers courses in Indianapolis, Evansville, New Albany, Hope and Crownpoint. Dick Rader, dean of OBU's school of Christian service, said he anticipates enrollment to reach about 40 this fall.



Fast Fingers Ryan Naylor (left) of Kings Baptist Church in Taylorsville, participates in a youth Bible drill demonstration at Ridgecrest (N.C.) Baptist Conference Center. Naylor, state Bible drill winner, was invited to attend discipleship training week sponsored by the Southern Baptist Sunday School Board. Shown with Naylor are Dawn Nelson of Clio, Mich., and Michelle Ragsdale of Chesapeake, Va. (Photo by Terri Lackey)

Laity boost growth at Brooksville

By Barbara Willie
State Correspondent

BROOKSVILLE—Fact or fiction? A church can consistently attract as many people on Wednesday night as on Sunday morning.

Pastor Jack Wren and members of Brooksville Baptist Church claim it's a fact in their congregation.

That's not all. In the past six years, the Brooksville church has doubled Sunday school attendance and weekly offerings.

The secret, Wren says, is that "people are discovering what God wants them to do and they are doing it."

Brooksville is a community of about 700 people in Bracken County. Soon after Wren arrived as pastor, the church embarked on a building program to add 8,000 square feet of new classroom space.

However, during this time the church also lost most of its key leadership through retirements and job transfers.

Building upon the work of his predecessor, Ken Allaby, Wren determined to help members understand their spiritual gifts. As

new leaders were needed, members with appropriate gifts stepped in to fill the void, he said.

Discipleship training has been a key to this success, the pastor claims. While many Southern Baptist churches have abandoned discipleship training programs, the Brooksville church has discipleship training scheduled three times every week.

Wren said an intense interest in missions also has contributed to a well-attended Wednesday night program. Woman's Missionary Union and mission organizations are focal points of the mid-week meetings.

Sunday school attendance continues to grow, the pastor said. In the past two years, 144 new members have been enrolled. "Our low attendance is what our highs used to be," he said.

To accommodate the growing congregation, the church added a second Sunday morning worship hour.

"God is at work using men, women, boys and girls who are seeking to know the Bible and understand what it is God would have them do," Wren said.

Rader explained that OBU came to Indiana at Coppenger's request after the Boyce center closed. "I regretted the circumstances under which we went, yet I didn't feel I had any grounds for refusing," he said.

"We were invited into this. We didn't pursue it."

There is little difference between the types of courses OBU and Boyce offer in Indiana. Rader said if the OBU program has any advantage, it is that students can more easily apply their work toward bachelor's degrees.

Boyce awards diplomas, not degrees, but its courses are accredited and transferable to other schools such as Georgetown College and Campbellsville College.

OBU operates similar off-campus programs for about 300 students in Oklahoma and is exploring opportunities in other states without Baptist colleges, Rader said.

Abernathy said he does not see the two programs as competitors. "One of the faculty members who will be teaching in the OBU program also will be teaching with Boyce," he said. "There should be no reason to question the matter of each school existing."

Resolutions due before meeting

Copies of resolutions to be considered by messengers to the Kentucky Baptist Convention annual meeting must be submitted by Nov. 6, said David Nelson, chairman of the KBC resolutions committee.

The convention's annual meeting will be held Nov. 12-13 at Immanuel Baptist Church in Lexington.

The resolutions committee receives suggestions for resolutions and presents its recommendations to convention messengers.

Nelson, pastor of First Baptist Church of Owensboro, noted several convention rules that direct the procedure:

- The committee's guidelines indicate all proposed resolutions must be presented on the first day of the meeting and must be referred to the committee.
- KBC Bylaw 9 stipulates resolutions must be presented in writing and requires two-thirds approval for passage.
- KBC Bylaw 13 defines a convention quorum as 25 percent of registered messengers.

Proposed resolutions should be mailed to the resolutions committee in care of KBC Executive Office, P.O. Box 43433, Middletown, Ky. 40253-0433.

Disaster relief crews return with citation

Kentucky disaster relief volunteers returned from Massachusetts Sept. 1 with a formal resolution of appreciation from the board of selectmen of Falmouth, Mass.

The six-member panel of city administrators formally thanked 48 Kentucky Baptists who assisted throughout the New England coast in cleanup after Hurricane Bob.

Bob Simpkins, director of the Kentucky Baptist Convention's Brotherhood department, coordinated Baptist relief workers from Kentucky and 12 other states.

The Baptist volunteers served 13,000 meals and cut up 1,800 dump-truck loads of downed trees.

"We saw people saved and sowed the seeds for what should be a new church by next year," Simpkins said.

Kentucky volunteers were cheered by about 700 people who attended a community band concert in Falmouth Aug. 29. Residents presented volunteers with "I Survived Hurricane Bob" T-shirts.

Save our kids; give them their parents

editorial

Marv Knox

We're having a tough time raising America's children.

You've heard about the gang violence, suicide, rape and alcoholism that terrorize our teens and even children. If not, pick up a newspaper; you'll get nightmares.

Consider, for example, recent information turned up by Barbara Massey, a children's magazine editor for the Southern Baptist Woman's Missionary Union.

• Every eight seconds of the school day, an American child drops out.

• Every 26 seconds, a child runs away from home.

• Every 47 seconds, a child is abused and neglected.

• Every 67 seconds, a teen-ager has a baby.

• Every seven minutes, a child is arrested for drugs.

• Every 30 minutes, a child is arrested for drunk driving.

"The mounting crisis of our children and families is a rebuke to everything America professes to be," Massey told WMU leaders at Glorieta, N.M., this summer. "We must work hard rebuilding the moral and social foundations of our society, starting with the treatment of our children."

Economist Sylvia Ann Hewlett echoes Massey's assertion. "We think of ourselves as a nation that cherishes its children, but, in fact, America treats its children like excess baggage," she said in a Time magazine interview. "In all other countries, childbirth is seen as an event that is vitally important to the life and future of the nation. But in the U.S., we treat child rearing as some kind of expensive private hobby."

Strong words, backed by overwhelming statistics. Is America failing its youngsters? If so, why? Who's to blame?

Some people blame the near-cosmic forces: Economics, culture, secular society. They see poverty, humanism and urban lifestyle written all over the youngsters who fail. From the right, they say we need law and order; whip those punks into line and take over those mean streets. From the left, they say we need to pour more money into social programs; mortgage those kids out of the courthouse and onto the honor roll.

Other blamers point their fingers at schools. These youngsters aren't learning anything, they say. Kids need to be inspired to learn, and teachers ought to motivate them to absorb reading, writing, arithmetic and traditional moral values. If only our teachers were competent and moral, they say.

Still other fault-finders blame America's churches. Lily-livered preachers aren't shellacking sin enough, they say. Or hard-hearted preachers are too strict on sinners, unable to offer hope to a destitute generation. If only preachers would provide the gospel, America could pull itself together.

All of these accusers have a point: Secular society does indeed fail to provide teens with moral compasses. Schools operate from different perspectives than they did a generation ago, and moral direction often gets short shrift. Churches reach a declining percentage of the population, reducing today's impact on the generation of tomorrow. Such simple answers, however, fail to define the problem. Society is a reflection of itself; and although teen failures seem to stem from a crumbling culture, they also feed the decay. School teachers and youth ministers have tough jobs, and they would be the

first to admit they don't always meet their own standards. But expecting them to prevent moral bankruptcy is like expecting paramedics to prevent wrecks—they often just pick up the pieces.

Uncomfortably, the fingers of responsibility eventually point back to parenting. Not just parents, but all we expect from the parenting process.

Pediatrician T. Berry Brazelton says bonding between parents and child is vital to that little person's whole life and well-being. "What a child needs is this: Every time they do something, somebody should be there to say, 'Hey, that was great.' This helps a child have an inner sense of having achieved something," he told journalist Bill Moyers on "A World of Ideas," a documentary series. "... We can see a sense of failure in kids as early as nine months of age." That sense of failure—which grows in a vacuum of affirmation—fulfills its own prophecy.

Parents need time to deliver love that bonds their children and fills a lonely hole in young lives, Brazelton and Massey noted. But time gets harder to find.

Massey cited a study documenting American families' time: 17 hours of parent-child contact per week, but only 30 seconds of meaningful conversation between working parents and their children per day. Time is the scourge of working families. More work means less time with kids. Time, or lack of it, arguably produces more parental guilt than anything, especially when both parents work.

Of course, some families could not survive financially if both parents did not work; either paycheck is too small. The question also is moot for most single-parent families.

Christians—who revere the family as the first institution created by God—need to support these must-work families. Churches can lead in providing decent childcare, although it must be seen as a ministry and not a cost-recovery use of facilities. We also can advocate initiatives that strengthen families: parental leave when babies are born; flex time and job-sharing to allow parents more time with children; time off with pay to care for sick kids; workshops on family nurture; church schedules that are sensitive to family time.

Churches also must be involved in helping young adults assess their values. What's more important, time spent with a son or a larger house? Which is more valuable, a solid relationship with a daughter or a strong career? More and more parents opt for house and career, figuring a bigger bedroom and more money will fill a void left by their absence.

The lure is natural. What loving parent doesn't want more for her children than she had? The problem is defining "more." More expensive sneakers and high-tech sound systems don't produce well-adjusted kids as effectively as more hugs and kisses and games on the living room floor.

These, of course, are fighting words in many families. Parents feel children need the security two jobs provide, the advantages two careers afford. They feel they're sacrificing to give their kids better lives.

Our churches need to help parents grapple with these tough choices. Ultimately, though, parents will decide how much they work and how much time they spend with their children. Maybe mom—or dad—needs to quit that job and stay home with the kids.

Lifesaver flavors child's communion

down home

We celebrated the Lord's Supper. Our pastor held a loaf of bread—symbol of Christ's body, broken for us—in his hands and thanked God for it. Everybody's heads bowed; everyone's eyes closed.

But I peeked. Don't ask why; it just happened, a tiny glimpse. And that's when I saw the Lifesaver.

A child down the pew held it in her little hand. "No big deal," you say. "Kids eat candy in church all the time."

Right. But she was holding it, not eating it. How often have you seen a child holding, not eating, candy? Something was unusual about this picture.

And that's not all. The way she held her Lifesaver caught my attention. She gripped it between the thumb and forefinger of her right hand, and cradled that hand in her left. The sight seemed familiar, and then I realized that's exactly how I was holding the bread in my own hands.

Well, by now I was hooked. I had to watch how this little story ended. Our pastor finished his prayer. "Amen." All across the sanctuary, hands moved to lips. Almost everybody ate bread; the little girl got a Lifesaver.

To tell you the truth, I wasn't surprised by her improvised Lord's Supper. Children often imitate older folks, usually when they think we're not looking. (By the way, she didn't participate in the cup; kinda hard to come up with a substitute for grape juice in a little girl's purse.)

Kids tend to be interested in adult things. Especially things adults don't talk about much, like the Lord's Supper. We take it for granted. On good Sundays, we really think and pray about this symbol of Christ's sacrificial atonement. But then we don't talk to kids about it much. Or when we do, we use words like "sacrificial atonement," which might as well be Swahili to a 7-year-old.

Not to say that talking about religion is simple, especially with a child. Try to explain having Jesus "in your heart" to a kid who takes everything you say literally. Or try to describe what baptism means to a youngster who just wants to know how a preacher can bend people backwards, dunk them under water and not choke the living daylight out of them.

Back to our story: After the service, I told the little girl I watched her eat her Lifesaver when everyone else ate a piece of bread. She just giggled.

But I still can't stop thinking about that Lifesaver. What a wonderful symbol of the faith. We Baptists don't believe the Lord's Supper offers salvation, but it does point to Christ's death and resurrection, which redeemed our eternal lives.

Jesus, the everlasting Life-Saver. Maybe sometime when we have the Lord's Supper, the deacons will pass plates of Lifesavers. Just to make a point.

—Marv Knox

western recorder

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Will ethics be a growth industry in the '90s?

viewpoint

Ethics will be a growth industry in the 1990s, contends a Christian ethics professor.

Another ethicist predicts that the nation's budding ethics movement will impact the 1990s the way the consumer movement did the 1960s.

Others insist that ethics is making a comeback after a decade in which raw greed was called a virtue, selfishness replaced concern for community and things became more important than people.

Are these predictions wishful thinking or the real thing? Will ethics really be a growth industry in the 1990s? Only time will tell. But a number of signs indicate interest in ethics is growing:

- Proliferation of ethics activity. Corporations sponsor ethics seminars. Hospitals establish ethics committees. Business

schools require ethics courses. Professional groups set up codes of conduct. Legislators discuss ethics laws and sometimes even pass meaningful ethics legislation.

- Medical technology. Science now extends and alters human life in ways that only science fiction novels dreamed possible a few years ago. A grandmother in south Dakota is pregnant with her twin grandchildren. A boy lives in a huge plastic bubble. A baby has the heart of a baboon.

These and a host of other scientific innovations challenge our traditional moral values. We can be assured that interest in ethics will grow as long as medical technology advances.

- Global impact upon individuals. Hunger in the Horn of Africa compels Baptists living thousands of miles away to support the hunger ministries of their Foreign Mission Board. Slashed and burned Brazilian rain forests trouble elementary school children in North America, challenging them to recycle newspapers. Terrorism in

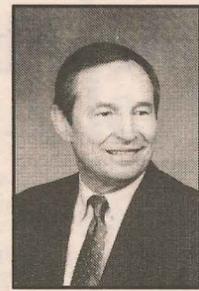
the Middle East brings tears to our eyes.

We see the global suffering of people we never will know in places we never will visit. Yet we wonder what the right thing is for us to do as Christians. Often we lend a hand of help.

- Renewed interest in personal morality expressed in newspaper columns, television and radio talk shows and public speeches. On one front, many Americans increasingly acknowledge that one's personal life affects one's public life. On another front, Americans debate issues once exiled to Sunday school classes. They talk about restoring values such as respect for others, telling the truth, integrity and fairness. They also criticize vices such as pride, greed, gluttony and sloth.

The road signs in society certainly point toward growing interest in ethics. What do you think? Will ethics really be a growth industry in the 1990s?

*Robert M. Parham
Baptist Center for Ethics
Nashville*



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

on mission together

Hope renewed

Something unusual has been happening in war-torn Lebanon, a place where my family and I made a spiritual investment for a few years.

This story may be met with skepticism by some, but it is a marvelous happening. We know, trust and pray for some of those involved. The following is a rendering of it which was sent to us Aug. 1 by a member of the Middle East prayer chain in which we participate:

"A revival service on the seminary (upper Beirut) grounds began 14 July, 1991. Meetings began at 6:30 and ended around 8:30 p.m. All evangelical churches were invited to these meetings.

"First night: 500 chairs, completely full, standing all around seminary courtyard.

"Second night: 600 chairs completely full, standing all around seminary courtyard.

"Third night: 775 chairs (all we could find) courtyard full, hallways behind the speaker full. More than 200 standing and filling above courtyard, in trees, on tool sheds, in the gardens—everywhere.

"Decisions for Christ: General decisions (renewals, etc.) 35-40 each night.

"Accepting Jesus as Lord: 20-30 every night.

"Two Catholic (Maronite) priests accepted Christ on the first Tuesday night. One of these priests who accepted the Lord, preached the same sermon he heard to his congregation on Sunday. He said the people at his church said: 'Wonderful. What happened to you?'

"Another Christian said, 'We have prayed for this for 30 years.'

"One Baptist pastor, 83-year-old Elias Salibeh, said: 'Nothing like this has happened in my memory. I never knew the joy of Jesus Christ until now. Truly, He is here in Lebanon.'

"In the early part of this year (1991) we began to pray for a revival. I (missionary Pete Dunn) requested Maurice Gergis to come (to lead the revival.) Our people had known suffering for so long. On the Saturday evening before we began on Sunday, several pastors and I covenanted together and prayed. We marched around the Baptist Seminary courtyard seven times. At the end of the seventh time we shouted to the Lord. Oh, the joy! Jesus came and anointed the place. We walked up and down where the people would be seated and prayed for them. We didn't go up into the garden until one of the men later realized that we had not prayed for all the overflow crowd in the gardens. We stopped and prayed for them on Wednesday after the meeting had already started. Some 40 came to the Lord that night!

"The revival continues at this writing!"

Dear Lord, Alice and I thank you for that special visit to a deeply troubled and hurting community and for the reminder to the rest of us that you have not forsaken your followers.

ministerially speaking

Spiritual people

The Bible teaches us to be spiritual people. I Peter says we are "built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ." Galatians 6:1 says that those who are spiritual are to restore those who are overtaken in a fault, the implication being that only those who are spiritual are able to do such.

Upon reflection, one comes to feel that the need for spirituality has always been real among God's people. The temptation is always present to place our priority elsewhere, in such things as organization, skilled leadership and doctrinal purity. All of these are important and have their place but utterly fail unless accompanied by a deep spirituality. The early church was told to seek out those persons of good report, full of the spirit, to serve as deacons. This was more important than their vocational success or social prominence.

What is meant by spirituality? Is it speaking in tongues? Is it the acquisition of a holy appearance as seen in the manner of dress or personal grooming? Is it a personal piety exhibited in our conversation and worship? To each of these the answer is, "Not necessarily so."

Spirituality is the life led and directed by the Holy Spirit. The Spirit always, without exception, bears witness to Jesus and not himself. Thus it is true, that in our lives he does the exact same. The Spirit empowers the Christian to lift up the name of Jesus in every facet of his/her life. It is only as we are infused with his presence that we can be described as "spiritual."

One does not become spiritual by prayer, by meditation or even by study and commitment to God's word. Some of the most non-spiritual people are those who, like their pharisaical ancestors, study the Scriptures constantly, yet never are possessed of his mighty power.

Spirituality comes from serving. The Great Commission says, "Go ye into all the world, preaching the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things I have commanded you, and lo, I

am with you always, even unto the end of the age."

It is as we begin going and doing that the true spirituality, the empowering of his presence, comes with warmth and strength. It is only to those who seek to serve by sharing the good news of Jesus Christ that the Holy Spirit comes, enabling the person to say, "I can do all things through him who strengthens me."

The Holy Spirit comes to anyone who is willing to follow him. As they follow, then and only then are they truly spiritual.

*Wallace Morris, pastor
Crabtree Avenue Baptist Church
Owensboro*

Get personal

I would like to turn our thoughts toward one word: "Personal."

The personal touch is always important in relationships. Personal interest will succeed when all else fails. This is true in spiritual matters as well as in secular experience.

There have been many discussions and proclamations concerning the most effective way to actually reach people for Christ and his church. There are many gimmicks proposed, and they sometimes work. God's plan, as found in his word, is revealed in the following statistics.

The Institute for American Church Growth recently asked over 10,000 laypeople this question: "What was responsible for your coming to Christ and this church?" This is how they replied:

- I had a special need, 2 percent.
- I just walked in, 3 percent.
- I liked the pastor, 6 percent.
- I visited there, 1 percent.
- I liked the Sunday school, 5 percent.
- I attended a revival service, 1 percent.
- I like the programs, 3 percent.
- I was invited by someone, 79 percent.

There are three significant things revealed in this survey. First, people will respond when personally invited. Secondly, the personal invitation is the most effective means of reaching people. Thirdly, the personal invitation is the only way to get people to come.

If we are serious about reaching peo-

ple, we must invite them personally. Invite someone to Sunday school and to worship. Your personal invitation is the key to helping to reach a lost and dying world.

Oh, you say you visited and invited someone and they did not respond; they didn't come! Jesus set the example: "Compel them to come!" That means to invite not once or maybe twice; but as often as is necessary to get an individual to attend. Don't give up; Jesus didn't!

There are people around you who are waiting for someone to invite them to church. Invite someone to worship and study God's word with you.

*Gene Crowder, pastor
Columbia Baptist Church
Columbia*

Are you ready?

Sometimes on this earth we become so discouraged. It does seem that often the wicked get ahead, while good, honest folk seem to fall behind.

Yet we need to remember the decisive battle has already occurred and has already been won by the incarnation and resurrection of the Crucified One. Problems still exist and will until that victorious day when our Redeemer returns.

Only when Jesus returns shall we experience the final extension of God's redemptive work and the kingdom. There will be absolute vindication of righteousness and the final punishment of the wicked. There will be the resurrection of the dead, and the new heavens and earth.

Each sunrise moves us closer toward that last hour. Friends, Jesus is coming, and I want our church to be evangelistic, helping to reach all of those we can for the Lord. There are so many who are simply not ready to meet the Lord. If the Lord were to come this day, so many folks would be in hell. I hope you feel the urgency that I do to share Jesus with those around you.

We must put this old world on alert and every last man in it; the coming Judge of our race is at hand, and all eyes shall soon behold the Son of God. While we no more know the precise instant than did the Apostle Paul, we also know no less. The Lord is coming, like a thief in the night. Are you ready? Are you ready?

*Michael A. Baker, pastor
Victory Memorial Baptist Church
Louisville*

Mixing alcohol and sports raises concerns

continued from page 1

"That is understandable since so much of their revenue comes from alcohol-based advertisements."

And money may very well be what keeps this marriage intact.

While beer companies spend millions to sponsor athletic events, they make even more. An estimated 2 percent of all beer sold in the U.S. is bought at stadiums and arenas.

According to a recent article in the St. Louis Post-Dispatch, Anheuser-Busch, since charging into sports advertising in 1977, has more than doubled its share of the U.S. beer market—from 22 percent to 46 percent.

Brewers aren't the only ones who would suffer if a rift in the marriage occurred.

For example, a new restriction that all beer sales must stop during the seventh inning already has cost the San Francisco Giants \$600,000 in net revenue.

Networks and cable TV also would suffer, leading either to cancellation of some televised sports events or more pay-per-view channels.

If public-interest groups are successful in getting more restrictions on this type of advertising and sponsorships, it will not be an easy victory. A research manager for Special Events Reports predicted, "For every self-interest group trying to get alcohol out of sports, the brewers have hundreds of lobbyists working" to keep the marriage

intact. At Anheuser-Busch, said: "Beer is not a problem itself. Alcohol abuse is the problem. We do not preach alcohol abuse. It comes down to individual responsibility."

The brewers also point to their "responsible messages"—ads that discourage alcohol abuse.

But the impact of these messages is disputed.

"Have you thought about what Spuds MacKenzie telling your 10-year-old to 'Know when to say when' really means?" countered Taylor. "First, your child is getting a pro-drinking message. 'Know when to say when' assumes that someone has started drinking and the only question that needs to be answered is how much."

"There is certainly no information about the fact it is illegal for your 10-year-old to purchase alcoholic beverages before reaching the age of 21, or that alcohol is a drink which can be

How to help: legislation and education

Concerned Christians can help curb the alcohol industry's influence on sporting events through legislation and education, ethicists say.

Robert Parham, director of the new Baptist Center for Ethics, urged Baptists to support two pieces of legislation currently being considered by the U.S. Congress. They are House Resolution 1443, known as "The Sensible Advertising and Family Education Act," and Senate Bill 664, the "Alcohol Beverage Advertising Act."

If enacted, the bills would require that health warnings appear at the end of all broadcast commercials and on all print advertisements for alcoholic beverages.

The five rotating warnings include messages about avoiding alcohol during pregnancy and when using other drugs,

that drinking impairs one's ability to operate motor vehicles, that alcohol may be addictive, and that drinking is illegal for individuals under the age of 21.

"The bill is overdue and urgently needed," said Parham. "Alcohol is the nation's No. 1 drug problem."

Concerning education, Baptists must be taught about the effects of drinking, said Greg Fiebig, director of development for the Christian Civic Foundation, a Missouri-based multi-denominational agency that combats alcohol abuse.

Referring to a 1985 Gallup poll which found that 45 percent of Southern Baptists drink alcohol, Fiebig said, "When we start working with churches and individuals, we first have to educate them on what the effects of alcohol are on the system."

intact.

Brewers resent the accusation that there is something inherently wrong about drinking beer.

Mike Roarty, an executive vice presi-

deadly.

"There is no way these 'responsible messages' can compete with the amount of advertising beer companies do," she concluded.

Teaching B-Bear helps at Mayfield

By Pauline Stegall
State Correspondent

MAYFIELD—It was a bear of an assignment, but a new teacher showed up at First Baptist Church of Mayfield this summer.

Bible Bear, affectionately dubbed B-Bear, taught during vacation Bible school, Sunday school, worship services and a special program called basic training.

B-Bear's speciality is sign language. He taught signs to children through Scripture verses and songs. The large plush bear led songs, assisted in teaching and highlighted children's sermons.



Ingy Winders with Bible Bear

Ingy Winders, children and youth minister, said B-Bear is effective in teaching the Bible to children. Most children listen enthusiastically, she said.

In addition, children learn sign language vocabulary, learn to accept differences in people and develop sensitivity, she said.

Lana Williams, deaf language instructor at Mid-Continent Baptist Bible College, taught children this summer with B-Bear's help.

"B-Bear is warm and affirming, an excellent teaching aid," Winders said. "The more senses involved, the better the teaching."

COOPERATIVE EVANGELISM CLINIC

Pleasant Green Baptist Church

540 West Maxwell Street
Lexington, Kentucky

MONDAY, October 7

2:00 - 4:45 p.m.
6:30 - 9:00 p.m.

TUESDAY, October 8

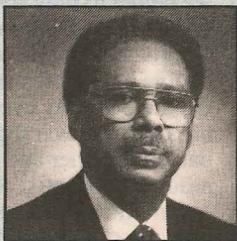
9:00 a.m. - 12:00 noon



Ike Reighard, Pastor
New Hope Baptist Church
Fayetteville, Ga.



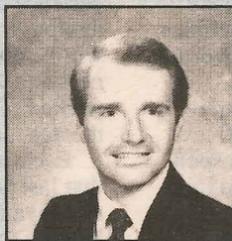
Mack King Carter, Pastor
Mt. Olivet Baptist Church
Ft. Lauderdale, Fla.



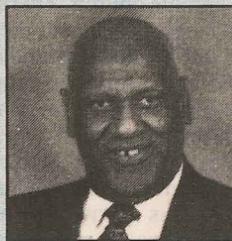
Lincoln Bingham



Jay Brown



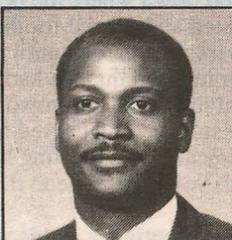
Andy Clifton



Thurman Coleman



Billy Compton



Michael Cox



Bill Jagers



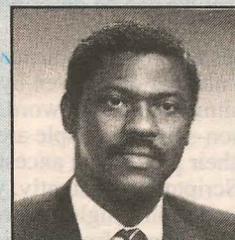
James E. Jones



Delma Peoples



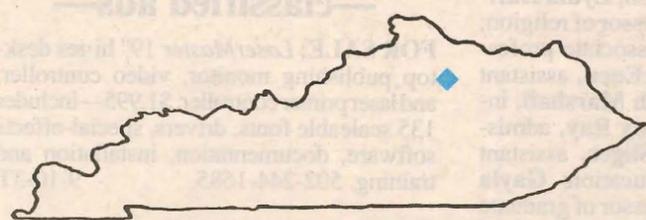
Tom Peoples



Jay Wells

Combined Choir Concert, October 7, 6:30 - 7:00 p.m.

Clinic sponsored by the General Association of Baptists and the Office for Evangelism, Kentucky Baptist Convention



ENDECOTT MEETING HOUSE ♦

Located east of Cynthiana off Highway 32 in Harrison County, Endecott Meeting House, now called Indian Creek Baptist Church, claims to be the oldest church west of the Allegheny Mountains still meeting in its original building



OLDEST CHURCH—A small sign outside Endecott Meeting House, now known as Indian Creek Baptist Church, notes the building's distinction as a Baptist landmark. Inside, the American flag with 50 stars is a newer addition. When the building was constructed, Kentucky wasn't even a commonwealth. (Photos by Jane Taylor Howell)

Kentucky church remains oldest west of Alleghenies

By Jane Taylor Howell
State Correspondent

HARRISON COUNTY—When Kentucky's land was part of Virginia and America's original 13 colonies, before Kentucky became a commonwealth, Endecott Meeting House stood.

More than 200 years later, the white wooden church house still stands in Harrison County as a symbol of Kentucky Baptist heritage.

Endecott Meeting House is now known as Indian Creek Baptist Church. This Kentucky church claims to be the oldest church west of the Allegheny Mountains that has met continuously in its original building. Although several other churches might have constituted earlier, their sights have changed, buildings have been destroyed or services have been discontinued.

The Endecott Church constituted in June 1790 with 16 members and was admitted into the Elkhorn (Virginia) Association as a Particular Baptist Church. The 1813 records of Union (Kentucky) Association named Charles Webb as pastor when the church was constituted. He remained as pastor for 58 years.

Two years after the church constituted, Kentucky became a commonwealth and Bourbon County, Virginia, became Harrison County, Kentucky.

Rich rolling farm land had attracted Virginia Baptist families to the area. They settled in what was then far western Virginia, near the waters of old Indian Creek.

They built their worship house of great white oak logs held together with wooden pins on land donated by Moses Endecott. Competition ran high to see who could bring the largest logs for construction.

In those days, men and women entered by separate doors. Slaves worshipped from

a gallery. All worshipers sat on back-breaking log benches.

The wealthy enjoyed foot warmers, as the meeting house had no chimney or heat. Windows were not originally installed, and the loosely-fitted puncheon floors made feet even colder.

Worshipers wore clothes of rough-spun wool or coarse flax made from their farm animals or crops. The preacher relied on an hour glass to limit his time and often turned it as some said ministers were "long-winded."

Candles lit the building long before a chandelier of kerosene was hung in the center of the church. Ministers lined out the songs, one line at a time, if songs were not sung from memory.

Sunday services lasted all day. After morning worship a big table was spread under the century-old trees before an afternoon of singing, praying and preaching.

On other days, families wept in the large shaded yard as their loved ones were buried near the church's doors.

These Kentucky settlers came to Indian Creek Church to worship God, likely unaware of the history they were making.

Union Association, recognizing the historical significance of the site, held its annual meeting there every 10th year until 1940.

Today, membership is no longer being added to the church and only two living members remain. The church's interest is cared for by three trustees. A property committee cares for the building.

Yet worship services are still held on the first Sunday afternoon of the month.

This one-room log church is still alive for worship. Some say it is only resting after years of service under the large timbers and new growth of the oak trees planted two centuries before.

Smaller groups aid discipleship

By Mary Royals Driskill
State Correspondent

LEXINGTON—If not involved at a deeper level than worship attendance within the first three weeks after joining a church, new members are likely to drop out completely, a discipleship training leader said.

"It may take months or years to get them, but we've only got three weeks to keep them," said David Carter of the Southern Baptist Sunday School Board. Carter spoke at the How to Put Life in Your Church seminar sponsored by the Kentucky Baptist Convention.

LIFE courses—a discipleship training program—are one way to get new members involved quickly, Carter said. LIFE is an acronym for Lay Institute For Equipping.

LIFE courses deal with specific areas of spiritual growth and are designed to be used in groups of six to 10 people, Carter explained.

He emphasized that LIFE courses are not designed for the masses. This is one case where bigger isn't better, he said.

Studies show that if 12 people begin a course together, only six or seven will complete the course, Carter said. However, if the size of the group is limited to a maximum of 10, a greater number are likely to complete the course.

Carter attributes this difference to increased interaction in smaller groups.

This same phenomenon can be crucial in helping new church members become involved in discipleship training, he suggested.

New discipleship training materials flexible

By Suzanne Darland
State Correspondent

ELIZABETHTOWN—Creative use of discipleship training materials could help churches keep from losing members faster than they add them, a denominational leader said.

Unless new Christians are disciplined, they quickly will join the ranks of Southern Baptists' inactive members, warned Don Atkinson of the Southern Baptist Sunday School Board. He spoke to about 60 associational leaders attending a discipleship training conference at Severns Valley Baptist Church.

"Discipleship training is not a waste of time, it's what our task is as a church—ministering and equipping," he said.

During the conference, Kentucky Bap-

tists were introduced to new discipleship training resources from the Sunday School Board. Among 40 new offerings are courses such as A Christian Response to World Religions, How to Improve Communication and Christian Self-esteem.

Although most churches still opt for dated discipleship training periodicals, discipleship training isn't just for Sunday night classes, Atkinson said. "They're any time, any place resources that can be used whenever a group of people, or even one or two, want to use them."

In addition to the traditional, dated literature, the Sunday School Board offers MasterLife, an in-depth discipleship program, and 12 Lay Institute for Equipping courses, designed for smaller groups.

Materials for children also have been revamped to make them easier to use at

other-than-Sunday night times, said Rob Sanders, children's specialist with the Sunday School Board.

The new format should encourage workers to use discipleship training materials while parents attend marriage enrichment seminars or Sunday school preparation times, he suggested.

Similar changes make preschool literature more flexible, said Margaret McArthur, preschool specialist with the Sunday School Board. In the past, preschool discipleship training materials were combined with Sunday school materials.

McArthur suggested preschool discipleship training materials could be used at events such as classes for expectant parents. The birth of a child is the most likely event to bring an inactive church member back into church, she noted.

Shelbyville adds new VBS twist: Missionaries-in-residence

By Connie Bull
Staff Writer

SHELBYVILLE—No missions filmstrips were needed this year for vacation Bible school at First Baptist Church of Shelbyville. Gerald and June McNeely, retired missionaries to Spain, stepped in as missionaries-in-residence for the week.

Minister of Education Samuel Smith promoted the meet-a-missionary approach as a way for children to enjoy hands-on experience with "real live" missionaries.

"I hope others will take advantage of (this idea), as it presents a wonderful learning opportunity for the children," said Smith.

Each age group scheduled a one-hour

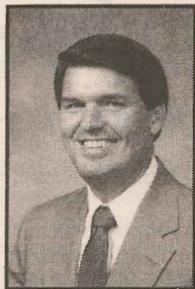
dialogue time to discover what a missionary does and how one goes about being appointed. The children whose interview hour fell early in the week talked to the remaining classes, building the excitement.

The McNeelys served 33 years in Spain and retired to the Shelbyville area in February 1990. First Baptist of Shelbyville maintained ties with the couple through a weekly newsletter during their missionary days.

Most of the questions directed to the McNeelys probed their specific duties at the Spanish Baptist Seminary in Madrid.

McNeely served as president of the seminary initially and later served as its vice president and a faculty member. Additionally, he held the office of national Sunday

christian education



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

clear creek chronicle

Journey in—journey out

The Baptist Student Ministry symbol creatively illustrates the inward and outward dimensions of campus ministry and the individual Christian's life.

Five arrows point inward to describe Christian growth through worship, Bible study, life decisions, fellowship and churchmanship.

Another five arrows point outward to reflect Christian outreach through witness, missions, ministries, world issues and social action.

Since 1922, Southern Baptists have organized students for ministry on college campuses of America. Clear Creek now offers this opportunity.

Because the leadership opportunities, spiritual growth, and mission involvement of the Baptist Student Union have blessed so many people, I encouraged development of BSU on Clear Creek's campus. Last year we officially started BSU and had our first student missionary appointed.

Angela Andy, junior from Ohio, went to Vitoria, Brazil. Angela is 1991-92 BSU president for our campus. "The BSU gave me an outlet in the midst of my studies," she reflected. "Coming together with other Christians who were facing the same things was very encouraging. I had the opportunity to develop my spiritual gifts and discover new ones."

"Being involved in the BSU was a constant reminder for me of the needs around me, whether it was needs within our campus group or within our community," Angela continued. "Everybody can find a place to serve in the BSU and help meet these needs. I am excited about Clear Creek starting a BSU. There are many students on our campus with a variety of gifts and talents. My prayer is that we utilize our resources and reach the needs of the people around us."

Some probably think BSU is only for single students on a traditional campus. Many of the liberal arts colleges have married students involved. The common ground is spiritual growth in a student setting. We believe the contacts our students will have with other students across the state can be a positive experience and mutual encouragement.

Next month state student director Don Blaylock will be on campus for the official beginning of the Clear Creek BSU. We pray this will be the beginning of many students' involvement in summer missions. We plan to send a group to the BSU convention in northern Kentucky next month.

BSU is another means to maintain the spiritual balance between our inward and outward journey.

NEW ORLEANS SEMINARY: Leslie Hughes, former member of Ninth and O Church, Louisville, received the master of divinity degree July 26.

SOUTHERN SEMINARY: Glenn Hinson, David T. Porter professor of church history, is teaching during the fall term at International Baptist Theological Seminary in Ruschlikon, Switzerland.

GEORGETOWN: New personnel include: David Bowman, associate professor of physics; Jana Brill, associate professor of French; Rebecca Ann Cornwell, assistant professor of home economics; Edward Figgins, instructor of Communication Arts; Kathy Fruge, administrative assistant for academic affairs; Paul Graham Hatcher, chairman of the department of health, phys-

ical education and recreation; Lydia Huffman Hoyle, assistant professor of religion; Pamela Hopton-Jones, associate professor of music; Melissa McEuen, assistant professor of education; Sarah Marshall, instructor in history; Jenny Ray, admissions counselor; Bruce Sliger, assistant professor of graduate education; Gayla Thompson, assistant professor of graduate education; and Anne Zoellner, manager of the college store. ... An 1858 letter from Confederate President Jefferson Davis to Georgetown College will be published in the Jefferson Davis Papers by Louisiana State University Press. ... Sue Schwartz and Roy Barlow of the Georgetown security office completed the Council on Independent Kentucky Colleges and Universities campus security/safety officer training program.



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mountains to the mississippi

■ **ALBANY**—First Albany Church will commemorate its 150th anniversary Sept. 21-22. All former ministers and members are invited.

■ **BEAVER DAM**—Slaty Creek Church called **A.C. Dockery** as pastor.

■ **CLOVERPORT**—**Warren Robards**, pastor of Chesnut Grove Church, died Aug. 24 in Owensboro. Born in Powderly, Robards came to Blackford Association in 1972 as pastor of Lewisport Church. In 1986 he retired but remained pastor emeritus for 13 years. Robards ministered at Chesnut Grove Church since 1987.

■ **CROMWELL**—Mt. Zion Church welcomed **Elvis Ford Egge** as pastor.

■ **ERLANGER**—Kento-boo Church will celebrate homecoming Sept. 15.

■ **FRANKFORT**—Millville Church celebrated its 100th anniversary Sept. 15. Speakers included former pastors **Jerry Tooley**, **Garner Clark**, **Harold Polk**, **Robert Hill** and **John Cleek**.

■ **FRANKLIN**—43 people from First Church participated in a mission trip to Myrtle Beach, S.C. The group conducted day camps for 120 children, performed three concerts for a total of 605 people and performed various ministries on the beach. The team also performed a musical at Calvary Church, Florence, S.C. The church reports one profession of faith and several rededications from the trip.

■ **HARTFORD**—**Richard Case** of Owensboro has been called as minister of music and senior adult leader at Hartford Church.

■ **LEXINGTON**—Due to his work at Eastern Kentucky University, **David Greenlee** is no longer serving as interim minister of music at Calvary Church.

■ **LOUISVILLE**—**Roger Oldham** has returned to Kentucky from Clarksville, Tenn., where he was pastor for 13 years. He is available for pulpit and music supply.

Immanuel Church plans a homecoming celebration Oct. 6.

Gethsemane Church hosted a homecoming Sept. 8.

Highland Church ordained three deacons Sept. 8: **Kathey Golightly Sanders**, **Marilyn Smith** and **Mary Jane Middlebrooks**.

Walnut Street Church hired **Susan McBee** as interim children's minister, and **Carol Chambless** as interim preschool minister.

Highview Church lit the torch Aug. 17 for the Philippian Games. Special needs coordinator **Pam Thrift** organized a special olympics staffed by Sunday school classes of Highview and Highland churches. Nineteen people competed in six track and field events.

■ **OLATON**—**Paul Lawrence** resigned as pastor of Olaton Church.

■ **SHELBYVILLE**—15 volunteers from Clayvillage Church served as weekend missionaries to Topmost Church near Prestonburg this summer. The volunteers installed a new baptistry, built a partition in one room, cleaned the church building and gave it a new coat of paint. Materials for the project, along with six tables for the fellowship hall, were donated by Clayvillage members. Pastor **Marshall Phillips** and Music Minister **Andrew Bumpus** of Clayvillage, along with Pastor **Merle Little** and Music Director **Don Sparkman** of Topmost, led a three-day revival at the church afterward.

■ **SOMERSET**—Duke Memorial Church ordained **Troy Gregory** and **Doug Phelps** as deacons.

Burnetta Church plans a centennial celebration Oct. 27 with all-day services.

■ **WAYNESBURG**—Since members of the Woman's Missionary Union at Fairview Church in Lincoln County couldn't go

to Nigeria, they raised enough money to construct a church building there. "Some of us may have dreams to go on the mission field, but this is one way to do missions though we may not be able to go," said WMU director **Betty Simpson**. Simpson learned in an associational meeting in May that \$600 would provide a meeting place for a church in Nigeria. After adopting the project, WMU members systematically set aside \$10-\$20 each month until they reached the goal. They presented the money to **Wiley and Geneva Faw**, missionaries to Nigeria who are from Lincoln County.

■ **WESTPORT**—Westport Church called **Frank Martin** as minister of church social work.

■ **WHITESVILLE**—Bells Run Church welcomed **Curtis Daugherty** as pastor.

MISSIONARY UPDATE:

■ **John and Vivian Conrad**, missionaries to Korea, are on the field at P.O. Box 45, Kwangju 501-600, Korea.

■ **Steven and Mary Jo Cooke**, missionaries to Chile, are on furlough at P.O. Box 203, Tigerville, S.C. 29688.

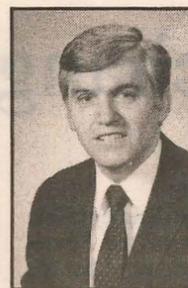
■ **Sam and Margaret Drummond**, missionaries to Nicaragua, are on the field at Apartado 2593, Managua, Nicaragua.

■ **David and Melody Graham**, missionaries to the Windward Islands, are on furlough at 103 Reservoir Heights, Russellville, Ky. 42276.

■ **James and Jenny Musen**, missionaries to Kenya, are on the field at P.O. Box 426, Ukunda, Kenya.

■ **Jim and Betty McKinley**, missionaries to Bangladesh, are on furlough at 415 Wood Road, Louisville, Ky. 40222.

■ **David and Marsha Smith**, Baptist representatives to Israel, are on the field at 41/2 Hameyasdim, Kfar Saba, Israel.



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

homes for children

A neglected generation

That title of an article by Sylvia Ann Hewlitt in the Louisville Courier-Journal Labor Day weekend opened with the statement, "Rich kids, middle-class kids, poor kids—all deal with risk and neglect of a scale unimagined in previous generations."

An economist, Ms. Hewlitt used some hard numbers to drive across her point. She noted that

- 12 million children have no health insurance;
- 15 million children have been abandoned by their fathers;
- 27 percent of teen-agers drop out of school (compared to 6 and 8 percent in Japan and Germany).

She noted that only 5 percent of the federal budget is devoted to programs for children while 20 percent is devoted to older persons. Other rich democracies spend two to three times the amount we do on their children. The decrease in time parents spend with their children and the growth of latchkey children who spend hours without supervision also was noted.

Some other grim statistics were that on average 10 children are shot to death each day, and child abuse has increased 400 percent since 1975.

In education our children are falling further and further behind. They have fared poorly on international measures of educational achievement. She noted that they are seventh out of 10 countries in physics, ninth out of 10 in chemistry and last in math.

I was familiar with many of her statistics, but her argument for change was one I had read little about. She described the growing labor shortage facing our country as the baby boom generation is replaced by a much smaller number of their own children. In the next decade, she notes that we will have "a smaller reservoir of qualified workers than at any point since World War II." A drop-out rate of 27 percent which now exists will doom one quarter of each graduating class unemployable in our high-tech age. Frankly, we face a real crisis.

Here in Kentucky we have made some real strides in our educational system, but much of the problem is in our homes. We have got to find a way to recreate families again. If we do not we will not just have a neglected generation but a neglected nation.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

"Before they call, I will answer"

In recent months we have been blessed to be able to add many thousands of dollars of new equipment that affects hour-by-hour classroom instruction.

Thousands of dollars of televisions have been donated and installed in every classroom in our high school and middle school except the agriculture room. These are all connected by cable, and it was not practical to run the cable to our farm shop building across Goose Creek. Special educational programming is picked up through a satellite dish on top of our main gym. Also, each TV has a VCR so that special educational programs may be shown in each room that is not on the satellite cable. School announcements can be made on the cable system and special

campus-produced programs can be shown.

Every OBI graduate is required to be computer literate. We have purchased 21 new IBM-compatible computers, at least four times more powerful than our students have worked with previously. All are connected so that the teacher can monitor everything each student is doing. The 21 computers that were replaced are now being used in individual middle school classrooms. Also, we have our own school for the children of our staff, kindergarten through fifth grade. Their classrooms also have computers.

Science equipment costing thousands of dollars was donated to us this summer by a large American corporation. We did not ask for it. We did not pray for it. I did not know some of the things we got existed. The gift is another marvelous manifestation of God's word in Isaiah 65:24: "And it shall come to pass, that before they call, I will answer..." We are told that almost certainly no other high school in America has at least one of the pieces of equipment we were given, and that probably half the colleges and universities do not have one either. It is called a neutron spectrometer.

The proper use of this piece of equipment, weighing several thousand pounds, requires special training. Thus, only very select students will use this particular piece of research equipment. We either have, or will soon have, one or more students for which this equipment will be very important for their life's training. Why else has God blessed us so mightily and unexpectedly?

To accommodate the new equipment, we had to tear out a block wall to enlarge our science lab area. Then we had to partition off another sizable area. Also, we converted a storeroom, previously used by the athletic department, to be used by the science area. All of this required literally days of labor including painting, laying

new floor tile, putting in new ceiling tile, building shelves and providing security measures.

We have four new electronic pianos, with two more coming, replacing six pianos that we had gotten used five years ago for our piano lab. Last year 82 different students practiced five hours weekly under a teacher's supervision. It is a tremendous part of our excellent music program.

Every high school student has a new book locker. We used the old ones for 26 years and they had become a real eye-sore. Also, we had only about half of what we needed.

Our business department has all new typewriters. This is the second time in my 20 years as president to replace all the business equipment.

A new sound system in the chapel is also a wonderful plus for our daily worship services, concerts and other programs held there.

We also have added three new 15-passenger, air-conditioned vans. We expect to buy two more shortly, as well as a new bus or two. No other school in Kentucky travels more miles per year in school-related activities than does Oneida. This is due to our location in the eastern Kentucky mountains far removed from many things in which we participate.

Also, we are involved in a greater range of sports, music, art, drama, academic team and religious activities than any other school in Kentucky. For example, later this month many of our students and staff will attend the annual Baptist Student Union Convention being held this year at Florence. Ours will be the only high school students there as BSU is basically a college-level activity. As a 16-year-old boy and president of Oneida's BSU, it was my privilege to speak to nearly 1,000 people attending the 1957 convention at Georgetown.

Soviet changes no guarantee for peace, Stassen says

By Greg Warner
Associated Baptist Press

LOUISVILLE (ABP)—The disintegration of communist domination in the Soviet Union is not necessarily good news for the cause of world peace, says Kentucky peace advocate Glen Stassen.

"It depends on how we respond to it," said Stassen, professor of Christian ethics at Southern Baptist Theological Seminary in Louisville and a former nuclear physicist.

Although the failed coup by communist hard-liners demonstrates the power of the Soviet people to determine their national destiny, it does little to reduce the risk posed by the production and use of nuclear weapons, said Stassen, an advocate of a nuclear freeze.

He cited three reasons.

First, the threat of an exchange of nuclear weapons between the United States and the Soviet Union still exists, even though such an exchange likely would be by mistake.

"The threat of nuclear weapons never was that the Soviet government would make a nuclear war; they would be devastated if they did," explained Stassen, who used his training as a nuclear researcher to help develop the U.S. government's early-warning radar system.

"The threat comes from false radar warnings," he said, "plus the perception that we are developing the accuracy to destroy each other's weapons."

Posing the second threat, Stassen continued, is the weakening of control from the central Soviet government.

That concern was on the minds of both President Bush and British Prime Minister John Major a week after the coup. Both said they needed assurances about who will now control the Soviets' vast nuclear capabilities.

A third threat, Stassen said, is the proliferation of nuclear weapons into other nations.

With the reduced role of the two superpowers in international affairs, the likelihood that smaller countries will develop and perhaps use nuclear weapons increases, according to some experts.

Stassen, 55, said his earlier career as a nuclear researcher was a major factor in his later denunciation of nuclear proliferation.

"It made me think all the time about the increasing danger we were building," he

recalled. "Most people preferred not to think about it. But if you're working with it every day, it's hard not to think about it."

Even though, however, when the United States dropped the atomic bomb on Hiroshima during World War II, Stassen saw the impending danger.

At the time, his father was serving in the South Pacific.

"That vision of the mushroom cloud has been a pivotal point for me," recalled Stassen, who was 9 at the time.

Although he later worked for the Naval Research Laboratory on the early-warning system and on other nuclear-related projects, his opposition to nuclear grew.

"I decided my contribution ought to be not how to make them better, but how to get them under control."

Child abuse top social concern for college students polled

By Chip Alford
Sunday School Board

GLORIETA, N.M. (BP)—Mirroring the concern of their parents, child abuse is the social issue that most troubles college students who participated in a survey of readers of *The Student* magazine.

Asked to choose from a list of 28 "societal needs and concerns" five that concerned them most, 46.7 percent of the 501 surveyed respondents checked child abuse.

The Student editor Milt Hughes said readers of the magazine have chosen child abuse as their No. 1 societal concern for four years in a row.

Child abuse also is the No. 1 moral issue of concern to Southern Baptist adults, according to *The 1990 Southern Baptist Constituency Study*.

Other societal concerns frequently checked by college students included:

- Abortion, 45.1 percent.
- The homeless, 29.5 percent.
- Poverty, 28.7 percent.
- Drug abuse, 28.7 percent.
- World peace, 28.1 percent.
- Racism driving, 26.3 percent.
- Dracism, 25.7 percent.
- AIDS, 25.7 percent.
- Hunger, 24.4 percent.

The questionnaire was published in the

magazine's September 1990 issue, and results were reported to state student directors at the 1991 Glorieta Student Conference.

Of the 501 respondents to this year's survey, 56 percent were female and 44 percent were male. Also, 85 percent identified themselves as Baptist, 4.2 percent from other Protestant denominations, 1.4 percent Catholic, and 6.6 percent from "other" religious backgrounds. The racial breakdown of the respondents was 93.4 percent white, 2.8 percent black, 2.2 Asian, and 1 percent Hispanic.

Other survey results showed:

- 94.1 percent attend Sunday school frequently or occasionally.

- 92.2 percent have a quiet time frequently or occasionally.

- 32.7 percent drink alcohol frequently or occasionally.

- 21 percent have sexual intercourse frequently or occasionally.

- 45.1 percent would like the church to give more help in life decisions, while 32.7 percent want more help in Bible study.

- The preferred Bible translation for students is the New International Version, chosen by 49.9 percent of respondents; followed by King James, 15.5 percent; New American Standard, 14.9 percent; New King James, 9.6 percent; Living Bible, 4 percent; and Good News Bible, 2 percent.

Proposed child-care regulations could pose church-state problem

WASHINGTON (ABP)—New child-care regulations proposed by the federal government raise serious church-state questions, according to the Baptist Joint Committee.

The BJC filed comments Aug. 23 on a proposed rule for the Aid to Families with Dependent Children At-Risk Child Care Program.

While the program would help provide child care for low-income families, the proposed regulations to implement it "do not contain any safeguards to require or even encourage compliance with the establishment clause of the First Amendment," the BJC comments said.

For example, a church day-care center could receive direct government aid and still offer religious worship and instruction to the children placed in its care.

Religious organizations provide about

one-third of the nation's child-care services.

The BJC also expressed concern that the proposed rule would allow states to contract with religious organizations to perform administrative functions required by the program.

The BJC comments suggest the final rule include a provision that churches receiving direct aid may provide "no religious instruction or counseling, conduct no religious worship or services, engage in no religious proselytizing, and exert no other religious influence" in providing child care.

"If aid to parochial schools is bad, aid to parochial preschools is worse," said Oliver Thomas, BJC general counsel. "Government has no business subsidizing religious indoctrination, and without the restrictions we have proposed, this program does precisely that."

Berry sees mix of spiritual, practical

continued from page 1

"What is the best use of a place or a creature is a question that may not be answerable in secular terms," he says.

"Places are like people. There are no two alike. You go to a place and ask questions of it: What will this place permit me to do without damage? You try to make solutions that are pleasing in every way.

"Each place is worthy of our utmost consideration. You don't walk into a place and say 'What can I turn this into? You ask, 'What is this place?' That is a humble question. The other is arrogant."

Berry also claims relationships and communities have been damaged by modern society.

"People get on me for wanting to turn back the clock. But our society has been going backward. We are not taking better care of each other or the land. We are not

taking better care of their children.

"Once there were people who were raised by two parents, a mother and a father who were both working at home. Now we have children raised by no one, by schools, peers and television sets.

"The consumer and sexual revolutions have been successful on their own terms. But on any other terms they haven't been. They have not made better people or even freer," he says.

"I get scared when I ask these questions. ... Every time I ask them I want to stick my head in a hole."

But, he shrugs, "If you ask them, then maybe eventually they will be answered."

Ron Chaney recently completed an internship with the *Western Recorder* and has been elected associate editor of the *Baptist True Union*, a publication for Baptists in Maryland and Delaware.

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Sunday School Board orders

Streamlined system can work for churches

NASHVILLE—When Sunday school class members pick up new quarterlies, few realize what has transpired to put those pieces in their hands.

The Southern Baptist Sunday School Board, the world's largest distributor of church-related materials, does more than produce such literature. It also strives to maintain an efficient system of delivering that material. It is a system capable of delivering needed supplies several months in advance, allowing teachers time to prepare their lessons for the upcoming quarter.

In spite of the Sunday School Board's efficient distribution system, which was streamlined in September 1990, board personnel point out that it is still important for churches to follow certain steps in placing

orders.

First, churches need to plan ahead. Then they can take advantage of one of two means of acquiring materials.

The first method is to place a "quarterly order" by the date suggested by the Sunday School Board. This ensures the availability of material by assisting the board in projecting quantities to print and by preventing last-minute deluges of orders.

Churches in which Sunday school attendance varies according to season have told the board they prefer placing quarterly orders. By examining records from previous seasons and accounting for expected growth, these churches can place more accurate orders and avoid wasteful over-purchasing.

The other option available to churches is

to place a "standing order." Under this method, the same amount and types of literature are sent at the appropriate time. Churches are given an opportunity to amend their standing order prior to its being shipped.

Standing orders have two advantages: eliminating the need to re-order every quarter and being shipped from Nashville before other orders.

Another advantage available in either of the two options is a 5 percent discount on mail orders received with payment. Telephone orders, the most frequently used method, do not receive such a discount.

Further, since so many do choose to place their orders by telephone, mail orders avoid the "electronic traffic." In June, one

mail customer was in line with only 4,587 other customers, while the telephone customer, listening to a busy signal, was competing with 24,992 other people trying to get their orders delivered on time.

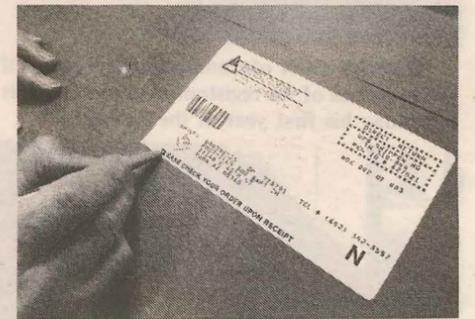
The order of delivery is based not only on the date an order is received, but also on geography. Packages going the farthest are shipped ahead of those bound for nearby areas. This, however, does not give distant customers an advantage since their orders are handled with the "batch" of orders that arrived the same day.

For churches that want literature for the 1992 winter quarter, the Sunday School Board's suggested order date is Oct. 18.

This story was reported by Charles Willis of Baptist Press.

Literature facts

- From 8 a.m. to 5:30 p.m., CST, 22 customer service representatives answer telephones, assisted by an additional nine temporary representatives during peak hours. Only one person is needed to open mail orders.
- Maximum weight of literature package: 40 pounds.
- During peak shipping times, about 40 people fill as many as 3,000 boxes of literature per day.
- 1990 orders: 726,547 orders by mail or telephone plus 8,140 standing orders.
- 72,225,088 pieces of literature were mailed in 1990 at a shipping cost exceeding \$5 million.
- Number of customers: 203,000.
- The Sunday School Board receives no Cooperative Program Funds, but is self-supporting through the sales of its materials. Income above operating expense is contributed to the support of state Baptist conventions and the Southern Baptist Convention Executive Committee.



PAPER TRAIL—(Clockwise from photo at left) A Sunday school director and pastor work through their church literature order form, which is then mailed to the Sunday School Board in Nashville; Lura Pickney receives the order at the Sunday School Board's distribution services division; Helen Barnes fills the church's order from supplies in the Nashville warehouse; the completed order is boxed and readied for shipping. (Photos by Jim Veneman)

Campbellsville College Registers For Classes

Campbellsville College students returned for registration in August, and Dr. Ken Winters, president, was pleased.

Winters said early preliminary figures indicate that enrollment is "significantly up" from last year. Winters said two of the reasons for the jump include the addition of some new sports (soccer and cross country) and the conscious decision of the value of higher education with more non-traditional students enrolling.

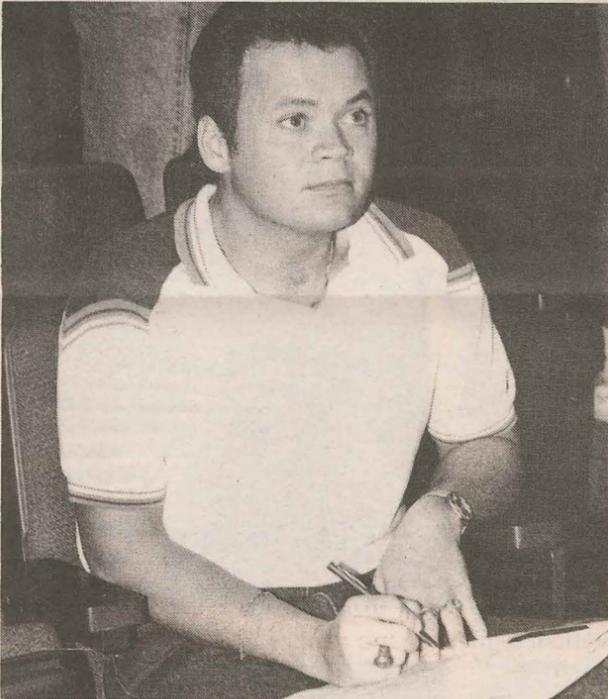
Winters said Campbellsville College has set a fall 1992 projection of 1,000 students on campus and that goal looks good at this point.

Among the new programs and changes this year include two new personal computer labs; the addition of Tim Hart of Indiana University as the new communications professor; the remodeling of the new Student Activities Center, and the renovation of physical plant facilities and addition of new classrooms.

"We are working to give our students a better environment in which to learn," said Winters.



SCOTT CARON of Paducah, left, has his pen in hand as he searches for textbooks to begin the fall semester. Joey Foster of Campbellsville assists Caron in his search.



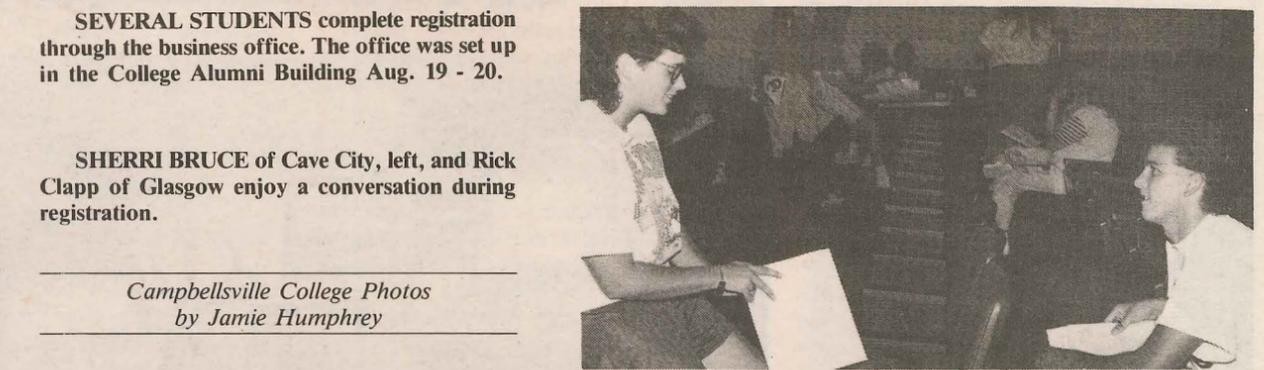
RANDY COX of Campbellsville wonders if he will ever reach the end of the registration process. Cox is a freshman beginning his first year at the College.



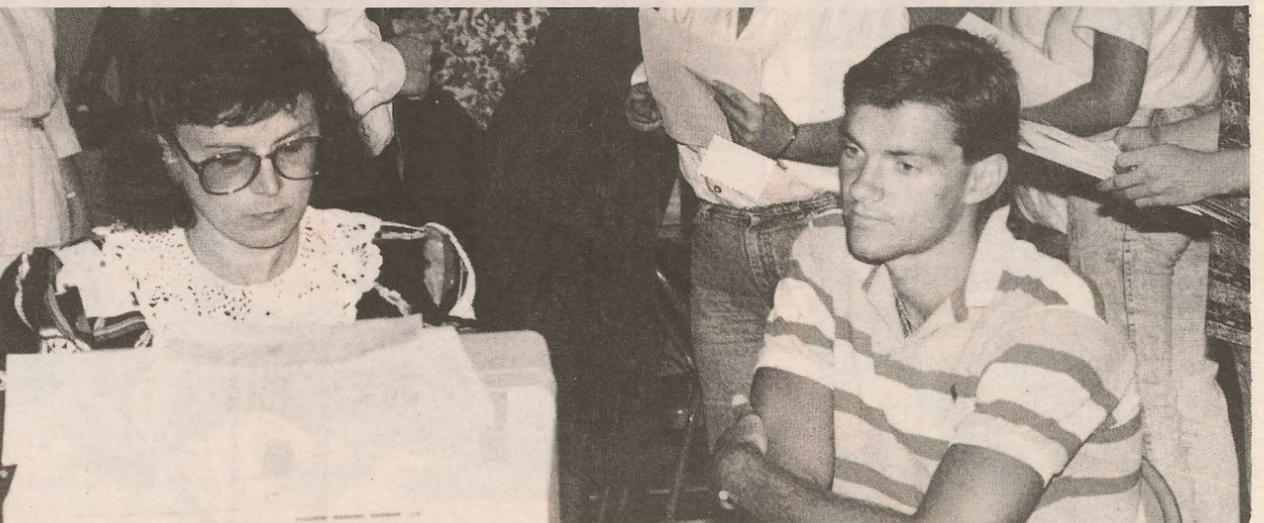
SEVERAL STUDENTS complete registration through the business office. The office was set up in the College Alumni Building Aug. 19 - 20.



KERRI HUTCHISON of Louisville fills out yet another form while she stands in line to purchase textbooks from the College bookstore.



SHERRI BRUCE of Cave City, left, and Rick Clapp of Glasgow enjoy a conversation during registration.



CHARLEY BROUGHTON of Owensboro, right, watches as Judy Payne, secretary to the vice president for academic affairs, completes Broughton's registration.

*Campbellsville College Photos
by Jamie Humphrey*