

FOR THE RECORD

Drummond's future
Former Kentuckian Lewis Drummond is expected to announce plans to step down as president of Southeastern Baptist Theological Seminary in Wake Forest, N.C.
See page 2.

Big church start
The first service of Centerfield Baptist Church, a new church start in Oldham County, attracted 107 people.
See page 3.

Editorial
Churches must intercede to halt the destruction of America's youth.
See page 5.

Parkway centennial
Parkway Baptist Church in Lexington celebrates 100 years of ministry this month. *See page 8.*

IRS warning
The Internal Revenue Service has sent a warning to churches about endorsing political candidates. *See page 9.*

Suicide challenges churches, parents

By Mark Wingfield
News Director

More American teen-agers will die this year at their own hands than from cancer, heart disease, influenza and pneumonia combined.

While many childhood killers have been cured in the past 30 years, the suicide rate among American teens has been steadily increasing, according to data from the National Center for Health Statistics.

Since 1960, the rate of children ages 10-19 dying of cancer has been cut in half, the number dying of heart disease has been reduced more than half and deaths from influenza and pneumonia have been reduced 80 percent.

During the same period, teen suicide rates have more than tripled. Suicide is now the third-most-common killer of America's teen-agers, behind accidents and homicide. In 1960, accidents claimed the most teen lives, followed by cancer and then heart disease.

Nationwide, suicide rates are about 1.4 per 100,000 among youth ages 10-14, 11.3 per 100,000 for 15- to 19-year-olds and 15 per 100,000 for 20- to 24-year-olds.

The casualty rate is highest among white males. Girls make more suicide attempts, but boys tend to succeed more often by using more lethal means.

Teen suicide is "a real problem," said Audrey Puryear, director of community services with Kentucky Baptist Homes for Children in Louisville.

"If we believe the report that one out of every seven youths has attempted suicide ... then we really need to sit up and pay attention," she said.

"I guarantee you, any youth group you go into, if you could get them to speak openly and honestly, you would

find a significant number who are feeling depressed and you would find kids who are thinking about suicide. They may not have a plan, but they are at least thinking about that as a solution to their problems."

"There is little reason to believe the problem of suicide is diminishing," added Richard Ross, youth ministry consultant with the Southern Baptist Sunday School Board in Nashville. "The factors in the home and in society that contribute to suicide all seem to be as strong as ever."

Both Ross and Puryear believe parents and church leaders should be prepared to deal with suicidal teen-agers.

Lost at their own hands TEEN SUICIDE

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Ross said he has been reminded about the need for such counseling in churches by the overwhelming response to a Sunday School Board product called the "24-hour Counselor." Two components of this audio-tape counseling series are titled "I No Longer Want to Live" and "My Friend May Commit Suicide."

About 500,000 teens have anonymously picked up the counseling tapes in their churches.

"I have received many letters and stories from teen-agers on the verge of suicide who chose not to take their lives because of the counseling they received through an audio tape," Ross

explained. "We have never put anything in print that teen-agers would pick up by themselves on the subject of suicide, but by the thousands they are picking up the audio tapes on suicide."

Puryear said suicide is only one of many at-risk behaviors teens face. However, the risk of suicide increases as the number of other at-risk behaviors a teen has increases.

Research has identified four assets that significantly reduce such at-risk behaviors, she said. Those assets are good family relationships, a positive school environment, a good environment for community activities and involvement in a church or synagogue.

Children with all four assets in place would be least at risk, but even one positive asset can make a big difference, she said, explaining that the positive influence of a church can make the difference for a child with poor family relationships, a bad school and a bad community.

Both parents and church youth leaders have roles to play in preventing teen suicide, Ross said.

"Church leaders definitely need to provide parent education experiences that help parents identify and respond to suicidal tendencies," he suggested. "Church leaders need to nurture relationships between teen-agers and youth workers that make it more likely teen-agers will talk about significant personal issues with adults. Leaders need to deal with guilt and moral failure. Church leaders need to introduce lost teen-agers to Christ as the ultimate reason for living."

Parents, on the other hand, "should begin at birth to strengthen within a child a biblically sound and healthy sense of self-worth," Ross said. "During adolescence, parents should work very hard at keeping lines of communication open."
See Churches & parents ..., page 6

Dockery top pick for seminary dean

By Marv Knox
Editor

LOUISVILLE—David Dockery will become dean of the school of theology at Southern Baptist Theological Seminary if an administration proposal is approved.

Dockery, 39, has been general editor of the Southern Baptist Sunday School Board's Broadman Press since 1990. Before that, he was assistant professor of New Testament interpretation at Southern Seminary in Louisville for two years.

Seminary President Roy Honeycutt and Provost Larry McSwain confirmed Dockery is their choice for dean. McSwain held the post until last year, when he succeeded Willis Bennett as provost.

Honeycutt and McSwain worked with faculty and trustees to select Dockery from a field of 27 candidates, whose names were submitted last summer and early fall. They reduced that number to seven by October, when Honeycutt told trustees Dockery was his top pick.

"David was my first choice," Honeycutt said last week.

"First, he served with us. I knew from his experience as a professor of New Testament he would have faculty support and strong trustee support. I would not presume upon our faculty, but I felt he would work well."
See Dockery in process ..., page 2



Yorktown Church clears red tape to build senior housing

By Marv Knox
Editor

LOUISVILLE—Yorktown Baptist Church has cleared away a forest of red tape to build a senior adult housing complex on a next-door vacant lot.

Pastor Dale Thompson discovered the need for the 50-unit apartment building shortly after he came to the church in December 1986.

As he got to know elderly residents of the Fairdale community in southwest Jefferson County, he learned that many of them either live in substandard housing or spend too much of their income on homes or apartments. The problem also puts a financial strain on many of their children, who feel the pinch of helping their parents while raising their own families.

The solution seemed simple, Thompson recalled: The church could help the senior adults by providing low-cost quality housing.

Unfortunately, one problem seemed almost insurmountable, he added: Property and construction costs were beyond the means of the small church, which now attracts about 100 parishioners to Sunday

morning worship.

An engineer by training, Thompson started working on one aspect of the problem at a time.

He convinced Ken George, a member of Shively Baptist Church, to donate 8.5 acres of property to the church on National Turnpike. That was a second gift for contractor/developer George, who also donated the church's current site.

Then Thompson and Yorktown began chopping down the red tape of government bureaucracy. Working with a consultant and Christian Church Homes of Kentucky, they applied for a loan from the U.S. Department of Housing and Urban Development. The loan application and legal documents that go with it stand close to one foot high.

"I prayed over that application every night from June to September of 1990," Thompson recalled, also remembering he wept when he heard the application had been accepted.

"I thought it was impossible," he said. "But we received approval for 50 of 98 units awarded to the whole state that year."

When all the paperwork was done, HUD provided a loan for \$2.11 mil-



JUST BEGINNING Pastor Dale Thompson examines the site for a 50-unit senior adult apartment complex adjacent to Yorktown Baptist Church in Louisville.

lion. The church broke ground Jan. 12, and the building is to be completed by mid-August.

The church left the loan closing with more than enough money to buy a bus for the senior adult ministry and big plans for a new effort.

"The whole idea is part of our concept of doing something more than exist," Thompson said. "The church cannot just do maintenance and thrive."

"We're a church of middle-class two-income families with aging par-

ents and young children. People feel guilty because they don't have enough time for either their parents or their children. If we can minister to their elderly parents by giving them affordable housing, help with grocery shopping, activities and independence, we can take some of the pressure off.

"It's going to change the church dramatically," Thompson predicted. "Instead of just holding worship, this church is going to give itself away to the community."

BAPTISTS

BAPTIST BITS

■ **Winston Crawley**, former Versailles pastor, has been named interim vice president for Europe, the Middle East and Africa with the Southern Baptist Foreign Mission Board due to the resignation of Isam Ballenger. Crawley, 71, is a retired FMB employee with 40 years of service.

■ **The Baptist Hour** and at least four other programs produced by the Southern Baptist Radio and Television Commission will be shown to 80 million Russians beginning next month. Agreements have been signed between the RTVC and four Russian television stations calling for two to seven hours of RTVC-produced programming to be shown weekly.

■ **Keith Parks** should be fired for allowing two retired staff members to air their complaints in a news conference, Foreign Mission Board trustee Morris Mills said. Parks, FMB president, attended a Jan. 7 news conference where Isam Ballenger and Keith Parker said they no longer could work with conservative trustees. "If he was a corporate executive, he'd be subject to dismissal for that," Mills said of Parks.



GRAND SLAM Bryan and Vickey Brasington hold a Louisville Slugger baseball bat autographed by colleagues to mark his 35th anniversary in missions in 1990. Brasington, a former professional baseball player, recently retired as the Southern Baptist Foreign Mission Board's area director for Spanish South America. (BP photo)

Drummond expected to quit Southeastern

By Greg Warner
Associated Baptist Press

WAKE FOREST, N.C. (ABP)—Lewis Drummond, president of Southeastern Baptist Theological Seminary, is expected to announce his retirement at the end of January, according to seminary sources.

Drummond, 65, has been under pressure because of worsening financial and academic conditions at the school, but he has denied he has plans to leave.

Speculation about Drummond's departure has increased since Southeastern was placed on probation Dec. 5 by the Southern Association of Colleges and Schools, one of its two accrediting agencies.

A special meeting of the executive committee of Southeastern's trustees

has been set for Jan. 30-31 at the Wake Forest, N.C., campus, during which trustees are expected to hear Drummond's proposal for his departure.

Trustee chairman Roger Ellsworth called the meeting to handle several matters related to accreditation, including a proposed revision in the faculty-selection procedure. But trustees also have been asked to deal with a "personnel matter," which trustee sources say involves Drummond.

Drummond would not describe the nature of the personnel matter on the trustees' agenda, saying only that it "remains to be seen." Despite persistent rumors, Drummond said his departure is "not a foregone conclusion."

Drummond met with trustee and seminary officials in Nashville, Tenn.,

Jan. 9 to negotiate the terms of his retirement, according to trustee and seminary sources. Details of the agreement are not known, but the proposal is expected to be voted by the trustee executive committee Jan. 30.

Discussion of the "personnel matter" will be the first thing on the trustees' agenda Jan. 30, said chairman Ellsworth, pastor of Immanuel Baptist Church in Benton, Ill. That part of the two-day meeting will be closed to the public, he said, but an announcement will be made after the meeting.

Drummond has been mentioned as a candidate for several teaching positions, most notably a chair of evangelism at the Beeson Divinity School at Samford University in Birmingham, Ala. But no announcement of a new job is expected in connection with his retirement.

Polhill commentary is book of month

NASHVILLE (BP)—The latest volume of "The New American Commentary," written by Kentuckian John Polhill, has been chosen as the Evangelical Book Club's main selection for its March bulletin.

Polhill, professor of New Testament at Southern Baptist Theological Seminary in Louisville, wrote the volume on Acts for the new commentary set published by the Southern Baptist Sunday School Board's Broadman Press.

Evangelical Book Club is a nondenominational club. "Main selection" status of the Acts volume means it will be sent to all 10,000 members unless they say they do not want to receive it.

Annie gifts down slightly last year

ATLANTA (BP)—Gifts to the 1991 Annie Armstrong Easter Offering for home missions fell slightly short of last year's total.

An unaudited report shows 1991 offering gifts totaled \$35.52 million, compared to \$35.67 million in 1990, for a 0.44 percent decrease. The 1991 offering reached 86.64 percent of the \$41 million goal.

"We are deeply concerned about this but we must not let this be discouraging," said Larry Lewis, Home Mission Board president.

Gifts from the Annie Armstrong offering provide 47 percent of the 1992 HMB budget, while gifts through the Cooperative Program provide 37 percent.

High baptism churches share common traits

By Sarah Zimmerman
SBC Home Mission Board

ATLANTA (BP)—Churches with high baptism rates share five common traits, a study of 1,000 Southern Baptist congregations reveals.

The Home Mission Board research shows churches with high baptism rates have:

- A pastor committed to frequent personal witnessing.
- Witness training for lay people.
- A variety of methods.
- A vision for growth.
- A method to identify and visit prospects.

The survey of 1,000 churches distinguished 84 "high baptism churches" which baptized five or more people per 100 resident members for two consecutive years. Ninety-one churches identified as "low baptism churches" baptized fewer than two people per 100 resident members in

the same period. The remaining churches were classified as "middle baptism churches."

Three-fourths of pastors of high baptism churches said they witness daily or several times a week. Only 44 percent of pastors in low baptism churches said they witness that frequently. Eighty-two percent of pastors of high baptism churches said their members would be comfortable telling a friend about Christ, compared to 66 percent of pastors in low baptism churches.

One characteristic of low baptism churches is relying on revivals for the primary evangelistic thrust. Pastors of low baptism churches tended to agree with statements such as "revivals are more important in our church than any other evangelistic effort." Pastors of high baptism churches preferred a variety of evangelistic tools.

More than 82 percent of pastors from high baptism churches said their

church had an updated prospect file, while 59 percent of pastors of low baptism churches reported an updated prospect file.

High baptism churches tended to be larger, with 16 percent having more than 500 members. Low baptism churches tended to be smaller, with 60 percent reporting fewer than 149 members.

Fifty-six percent of high baptism churches were in states where Southern Baptist work is new. Only one-fourth of the low baptism churches were in new convention areas.

Forty-four percent of low baptism churches were in settings described as "open country and villages." Only 2 percent of low baptism churches were in cities of 50,000 or more.

Almost 16 percent of the high baptism churches were in cities of 50,000 or more. However, 18 percent of the high baptism churches were classified as open country or village.

Dockery in process to become Southern's new theology dean

Continued from page 1

within our community. "Second, he will bring to the executive staff a role representing the conservative position in the Southern Baptist Convention, consistent with our covenant and the Glorieta Statement," Honeycutt said. The covenant is a 1990 document which charts a conservative direction for the seminary. The Glorieta Statement was drafted in 1986 by the presidents of all six SBC seminaries in response to the conservative shift within the convention.

Dockery's selection marks a "move toward a particular posture in the SBC," Honeycutt noted. "We announced in June that the person would be a conservative evangelical scholar. It's a desire to keep faith with the covenant and maintain the posture that I've had since 1986 to reach out to all Southern Baptists as an SBC entity."

In that context, Honeycutt said: "I don't want to diminish him as a person. He comes with his own integrity."

"He is a highly competent teacher and scholar," McSwain added. "He served on this faculty and did so with

distinction. Evaluations of his teaching by students were superb. For his age, he has a remarkable publishing record for a scholar. His work as editor at Broadman Press has only enhanced that."

Dockery has the ability to secure new faculty members who are scholarly enough to earn the respect of the faculty and conservative enough to earn the trust of trustees, McSwain said.

"His knowledge is broad at the point of knowing exceptional, well-prepared scholars," Honeycutt said. "I think we can find persons who are academically well-trained, who will not bring anything radical to the seminary, but who would be conservative—even in the tradition of persons who have served on the faculty."

Dockery initially turned down the seminary administrators' offer but changed his mind.

"I think the opportunities are there for us to move forward to continue the great tradition and heritage of Southern Seminary and to be a seminary for all Southern Baptists," he said. "The prospects are bright, and we can remain faithful to the covenant agree-

ment and bring in the finest Baptist/evangelical scholars we can find.

"I believe those people are out there. The faculty is concerned to find people of high academic standing who would share their commitments to academic freedom. The trustees want people who are committed to the basic tenets of evangelicalism, including a strong commitment to biblical authority."

At Broadman Press, Dockery is general editor of the New American Commentary, a 40-volume Bible commentary which began last year. The possibility of transferring his commentary duties to the seminary "remains in discussion," he said.

Prior to joining the Southern Seminary faculty in 1988, Dockery was professor of theology and New Testament at Criswell College in Dallas and associate pastor of First Baptist Church of Dallas from 1984 to 1988. He was pastor of Metropolitan Baptist Church in Brooklyn, N.Y., from 1982 to 1984.

Dockery earned the doctor of philosophy degree from the University of Texas at Arlington and also graduated from Texas Christian University,

Southwestern Baptist Theological Seminary, Grace Theological Seminary and the University of Alabama at Birmingham.

Dockery and his wife, Lanese, have three sons: Jonathan Samuel, Benjamin Paul and Timothy David.

Dockery is on course to be appointed dean and elected professor of New Testament. Both processes involve the administration's interaction with faculty and trustees.

He is to be appointed dean by the president, upon recommendation of the provost, in consultation with the faculty and the trustee academic liaison committee.

Upcoming dates for election as a professor are: faculty interview Jan. 24, an interview with the trustee academic personnel committee Feb. 3, presentation to the trustee executive committee for election to a tenurable position Feb. 4 and trustee election to the faculty, with tenure, by the full board of trustees April 27-29.

If confirmed, Dockery would begin serving as dean-elect "as soon after Feb. 1 as his schedule allows," McSwain said, and officially begin all his duties Aug. 1.

Discipleship training popular at Faith Mission

By Connie Bull
Staff Writer

MYRA—Faith Baptist Mission in Myra has set a modern record for discipleship training, with nearly 68 percent of church members participating.

Jim Clontz, associate director of discipleship training with the Kentucky Baptist Convention, came to the mission Nov. 10 to introduce the program. "Normally, there are only three people at the first meeting—me, the pastor, and the discipleship training leader," Clontz explained. "At Faith Baptist Mission, there were over 20 people waiting for me, which is astonishing."

"We have 23 people—almost 68 percent of the church membership—coming every Sunday night to discipleship training," Pastor David Hammond said.

Faith Baptist Mission got its start 10 years ago when five members of First Baptist Church of Jenkins met with a vision for a new church.

"Attendance has tripled in the last seven months from 13 to 45," Hammond reported. "The reason we're growing is we're of one accord and we're all there to serve the Lord."

Hammond is considered the mission's first full-time pastor, but he also works full time as a driver for UPS, putting in 55-60 hours weekly.

Hammond is leading members toward a ministry with the deaf in the community.

There are an estimated 631 deaf and hard-of-hearing residents in Pike County, he discovered. Together, Enterprise and Pike Baptist Associations comprise one of the six major pockets of deaf population in Kentucky.

Centerfield Church dials a big start

By Marv Knox
Editor

CENTERFIELD—A new Oldham County congregation set a Kentucky Baptist record by using the telephone to reach out and touch its community.

Founders of Centerfield Baptist Church called about 4,700 Oldham County homes late last year to announce plans for their new church. They discovered 566 families who might join them.

The church attracted 107 worshippers to its first service Jan. 12 at Centerfield Elementary School.

That is the largest intentional church start in Kentucky Baptist history, said Ken Forman, associate director of the Kentucky Baptist Convention's direct missions department. The Centerfield church is the state's first large-scale telemarketing church start.

"There appears to be a hunger and an openness" for new ministry in the community, said Interim Pastor John Lepper, director of family ministry for the KBC.

For example, he said, similar church telemarketing efforts usually yield prospects from 10 percent of the calls. But Centerfield averaged almost 20 percent within a three-mile radius.

Most of the prospective members do not attend any church, Lepper added, noting some have dropped out of other congregations and some never attended.

Centerfield was the KBC's No. 1 priority location for starting a new church, reported Kerry Smith, a KBC church-starting strategist.

"Oldham County was the second-fastest-growing county in Kentucky during the past decade," Smith said. The population within a three- to five-mile radius of Centerfield Elementary jumped from 7,355 to 19,135 in 20 years.

"We felt we would be able to meet some needs without threatening other churches," Lepper added.

Centerfield has received strong support from nearby churches, he

said. Both DeHaven Memorial Baptist Church in LaGrange, which has voted to sponsor the mission, and Crestwood Baptist Church in Crestwood have provided strong members of the church's 11-family core unit.

A key to the success of the new effort will be the families who live in the area, said Bill Jagers, KBC evangelism director and a participant in the venture. "There are some very capable people out there who want to have a church in that area," he said.

Those people see the new church as an answer to prayer.

Sharon and Joe Garrett have lived in Oldham County for 11 years but have driven 40 miles one-way to their home church, Cardinal Hill Baptist in Louisville's south end.

"We've hoped and prayed a church would get going in this area," Mrs. Garrett said. "Now, we want to meet the needs of our community. We want to be a warm, open and loving church. I'd like to see a real cross-section of people here."

Bill Tucker, a member of DeHaven Memorial Church and Sunday school director for Centerfield, said God's Spirit revealed itself in the diversity of members of the core group. Their talents and interests were not duplicated, giving the group the broadest possible range of focus.

Centerfield's beginning represents a new, fast and demanding way to start a church, Smith said.

The core group began meeting in Lepper's home last summer, mapping strategy for beginning the church. They planned all the details, from securing a meeting sight to procuring nursery materials to ensuring a full complement of leaders.

They drafted a mission statement and prepared informational materials. Then, during four consecutive weeks late last year, they made the 4,700 calls to Oldham County neighbors.

With telemarketing, when the first Sunday arrives "it's a quick church start," Smith said. "You wake up on Sunday morning and, behold, you've got a church. You must establish your ministry and show you care from the first Sunday. You must be the church."

"You can touch a large amount of people in a short time, but it puts high stress on the core families to provide the ministry."

Smith praised the core families, and Mrs. Garrett played down the stress factor. "There's a lot of work that needs to be done," she admitted, "but that's the fun, exciting part."

Centerfield now will focus on the non-Christians and unchurched people in its community, Lepper said.

That means the congregation—technically still a mission, despite "church" in its name—will try to provide the quality programs and services local people expect, along with traditional Baptist commodities—fellowship, worship and outreach.



BIG START Centerfield Baptist Church holds its first public worship at Centerfield Elementary School Jan. 12 with 107 in attendance. The big start was made possible in part by telemarketing. (Photo by Tom McDonald)

'Walking miracle' pastor leads growth at Buck Run Church

By James Tyson
State Correspondent

FRANKFORT—More can be accomplished in the prayer room in an hour than can be accomplished out in the parish in a week without prayer, Pastor Robert Jackson contends.

Jackson, 55, speaks from experience. Eleven years ago, he suffered a massive heart attack and later battled depression that made returning to the ministry seem impossible.

But in the last 15 months, Jackson says, he has seen a miracle take place through the ministry of Buck Run Baptist Church in Frankfort. Sunday school attendance has doubled, and 140 people have been added to the church, including 50 by baptism. The church is building a new \$750,000 worship center to seat 650.

This is actually Jackson's second time to serve as pastor at Buck Run. He first served there from 1966 to

1974 while studying at Southern Baptist Theological Seminary.

He moved from there to churches in Alabama and Mississippi.

But in 1981, during his first week at First Baptist Church of Brandon, Miss., Jackson suffered a massive heart attack. Doctors told him he would be handicapped from pursuing full-time ministry again.

However, after less than four months, Jackson was back in the pulpit. The church grew rapidly, but Jackson never quite got well.

From April through August of 1984, he had a series of collapses.

While leading a senior adult outing in Kentucky, the pastor was taken to a hospital emergency room where "they kept putting morphine into me, but I was afraid if I closed my eyes I would never wake up."

In the months ahead, Jackson's health problems continued, and he slid into a deep depression.

"This was no Monday morning blues," he explains. "For one and a half years I couldn't carry on an extended conversation with my wife. I couldn't read the newspaper. I couldn't even follow a storyline on television."

Eventually, he resigned from the Mississippi church. Jackson wondered if he ever would preach again, but "the Lord kept promising me another ministry."

One evening, a friend came by and said, "I have a word from the Lord for you if you will accept it. The Lord has told me to tell you that your greatest days of ministry are before you."

Jackson didn't know then how prophetic those words were.

In 1985, he slowly began regaining strength. He started by helping his wife teach a Sunday school class, then began pulpit supply work. He later worked as a chaplain, assumed a part-time pastorate and eventually served

as an associational director of missions.

But by April 1990, Jackson still hadn't found peace. He believed God was telling him to return to one of his former pastorates.

Then the call came from Buck Run. "Immediately, the greatest peace I have ever experienced flooded my soul," Jackson explains.

Well-meaning people often try to sympathize with Jackson for his lost years of ministry. But he always tells them he wouldn't trade his experiences for anything.

The lessons he has learned about the presence and power of the Holy Spirit have "completely transformed my life and ministry," he says.

"I'm a walking miracle. I have more vitality than ever in my 36 years in the ministry. I seek now to turn everything over to the Lord and let him handle it. I just come along behind and glean what he has harvested."

BLUEGRASS BURGEOO

■ **Georgetown College** has received a \$175,000 grant from the James Graham Brown Foundation of Louisville and a \$150,000 scholarship endowment from Clyde Franklin Ensor Sr. of Louisville. The foundation grant will fund development of a campus master plan. The scholarship fund will benefit students from Kentucky Baptist Homes for Children. Ensor, president of Power Unlimited, gave the endowment as a Christmas present to his wife, Ann.

■ **"McGee & Me,"** a highly acclaimed children's video series, will debut on national television Jan. 25. ABC will broadcast an episode titled "The Big Lie" at 12:30 p.m. The series is produced by Focus on the Family and promotes positive role models for children based on biblical principles. Check local listings for air times across Kentucky.

■ **Campbellsville College** will host a campus revival Jan. 27-30 featuring Kevin Singleton, a contemporary singer, keyboard artist and speaker. A concert and youth rally are slated for 7 p.m. Jan. 29 at Campbellsville Baptist Church. Revival services will be at 7 p.m. in the college theater Jan. 27 and 30, and at 9 p.m. in the college theater Jan. 28.

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Earnestly contend for the faith which was once for all delivered to the saints.—Jude 3

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Does Mother have a right to die?

Four years ago, my mother was operated on for cancer. The doctor told me that when the end came she would suffer severely because the cancer would be in the bone. He asked me if I wanted any life supports used should her heart fail or should she suffer a stroke.

I weighed this question: Would it be Christian to cut off life supports? Or would it be Christian to keep her alive even though she was in a coma and had no quality of life left?

The question raised by many pro-life people is: Should there ever be a time when you cease trying to keep a person alive? Their conclusion is that the Christian approach is to keep a person alive for as long as possible. They have to hold this view to be consistent to their pro-life view on abortion. For those holding this view, to stop trying to maintain life is euthanasia.

The other view is that a person has

the right to choose to reject the prolonging of an agonizing death. Does this allow the use of the suicide machine?

A person suffering from a terminal illness is the cause of the best seller "The Final Exit." People want a way out of a painful, agonizing death. Is there a difference between directly taking a life as with a shot in the veins or taking one's own life and allowing one to die? I believe there is a significant difference, both legally and morally.

I talked with my mother and agreed that prolonging an agonizing death in which there was no quality of life was inhumane. So even though there is an indignity to death, there can be a dignity to dying. When she suffered a stroke on Derby Day in 1987, the decision was made: No life support; no prolonging of a horrible experience. When her breath grew shorter and death drew nearer, I could

thank God she was not prolonged and eternity could now break in on her.

In Kentucky, the "living will" was not law then, but her verbal request was binding. The living will is law now and is worthy of consideration.

Does it violate God's law to choose to say no to prolonging death? I don't think it does if we believe that death is a departure, as the Apostle Paul described it, from this oasis, which is dry to one in God's paradise.

Does this choice to allow eternity to break in on one affect a doctor's desire to keep one alive? I don't believe it does when there is no quality of life or likelihood of gaining that quality.

Ethical decisions such as this are never easy, but they can be made in light of one's own understanding of God and life.

*John Dunaway, pastor
First Baptist Church
Corbin*

What's next?

I enjoyed David Olive's well-written letter dealing with the Baptist Joint Committee on Public Affairs and the Lee v. Weisman case concerning prayer at public graduations (WR, Jan. 7).

Bro. Olive stated, "The prayer given by the priest at the graduation was written for him by the school (state)."

That statement is incorrect. The BJCPA fact sheet on the case states, "The rabbi was selected by the school and given written guidelines to follow in preparing his prayers."

Why was this prayer so offensive? A letter from the Southern Baptist Christian Life Commission to Texas Baptists states: "The American Civil Liberties Union filed suit on behalf of a Jewish parent, Daniel Weisman, claiming that it is illegal to use the word 'God' in such a ceremony. The district judge reluctantly agreed, holding that the establishment clause prohibited the graduation prayers under the three-part test formulated in *Lemon v. Kurtzman*."

The Dec. 16, 1991, edition of Christianity Today stated that during arguments on the case, Supreme

Court justices asked, "Is there a distinction between graduation prayers and the motto 'In God We Trust' on our coins?" That is a good question. What will be next to go? The pledge of allegiance mentions "one nation under God." Something is tragically wrong when condoms are considered "safe" for teen-agers while prayers are considered dangerous!

Notice this "dangerous" breach of the first amendment: "Thursday, June 1, 1939—Now I must be alone

for some two hours and prepare as best I can for the commencement sermon here tomorrow. Friday, June 2, 1939—A vast crowd assembled for the graduation exercises at the A.&M. College today. ... Some 600 young men to receive their diplomas sat just before me." This quote comes from Dr. George W. Truett's datebook at Southwestern Baptist Theological Seminary.

*Mike Morris, pastor
First Baptist Church
Wickliffe*

Love brothers

Before my retirement 14 years ago, I served as associational missionary in

west Kentucky. We did not know about moderates and conservatives in those days and leaders in our convention. Be we had many of the same problems we have today. Changes of leadership in the churches often made a difference. I know personally that Mid-Continent Baptist College contributed to a better fellowship among the churches.

With my more than 40 years' experience in serving among 10,000 Baptists, I concluded that Baptists could do whatever they wanted to do. I made the statement 10 years ago when our convention drifted apart, that any leader could vote his conviction and say or write whatever he or she wanted to write.

But now after reading the Bible and praying about the matter, I have found the solution to the problem. I read Romans chapters 14 and 15 daily for many days and concluded that the "Kingdom of God is not a matter of eating or drinking but of righteousness, peace and joy in the Holy Spirit. Because anyone who serves Christ in this way is pleasing to God and approved by men."

Once I was satisfied in leaders doing what is right; now it is loving our brother as we love our selves.

*Orman Stegall
Mayfield*

BAPTIST FORUM

Similarities are 'purely coincidental'

The reader should find amusing this recent article by Mack Pressley, published in the December 1991 newsletter of Boone's Creek Baptist Association where Mack serves as director of missions.

"I had a good Christmas! We took the whole week with the children and grandchildren. We had planned to come back on Saturday, but ended up staying until yesterday. I hope your Christmas was a family time.

"Chuck (a son-in-law) wanted to take me to see the Charlotte Hornets play basketball Friday night. Rex Chapman was not

playing because he was on the disabled list. The Hornets lost to the New Jersey Nets, but the redeeming part was that Sam Bowie played for the Nets. There were 23,679 people present; I didn't count them, but that's what they said. I did have a good time and didn't have to have hot dogs or beer either.

"Now—I've done some reflecting on the matter and I don't think I'll go back! First, all they're interested in is money. Chuck had to give me \$10 before they'd let me in. People hollered and carried on—just too emotional for me.

ON MISSION TOGETHER



William W. Marshall

Talk to senators about parochial aid

Efforts to funnel public tax dollars into parochial schools (parochial aid) are nothing new. Today such attempts march under the banner of "parental choice" in education. Parents can already choose to send their children to parochial schools, and now some want the government to pay for it. Parochial school choice is included in President Bush's America 2000 education proposal and the Comprehensive Neighborhood Schools Revitalization Act (H.R. 3320), which is pending in the House.

In the Senate, the Neighborhood Schools Improvement Act (S.2) recently cleared committee and is expected to be voted on this week. Laudably, the Senate bill does not permit public funds to pay for parochial education; it allows "choice" only within the public school system.

But supporters of parochial aid are gearing up to make amendments to the Senate bill.

Using tax dollars for religious purposes is a blatant breach of the wall of separation between church and state. It impermissibly promotes religion and violates the consciences of those taxpayers who disagree with a school's religious teachings. It also will result in destructive governmental regulation and church-state entanglements. While we all should support efforts to improve public education, we must oppose proposals that would allow tax dollars to be funneled into religious schools. When that happens, both churches and government are big losers.

Concerned Baptists should contact their Senators and let them know of their opposition to any amendments to S.2 that would allow public aid to parochial schools, including private school choice and demonstration projects. The address is U.S. Senate, Washington, D.C. 20510. Phone (202) 224-3121.

*J. Brent Walker
Baptist Joint Committee on
Public Affairs
Washington*

much attention. On top of everything, they kept us too long. There's just no sense in going so long.

"The thing was finally over and Chuck said, 'Let's go.' I got up and walked out without one person speaking to me. Nobody wanted to shake hands with me or tell me they were glad I had come. Even the 'preachers' down on the side didn't go back to the door when it was over. Nobody invited me back and I haven't been visited by anybody from that place.

"No sir—I just don't think I'll go back. All they wanted was money anyway.

"Any similarity to churches living or dead is purely coincidental."

William W. Marshall is executive secretary-treasurer of the Kentucky Baptist Convention.

Intervene to save teens from society's troubles

Teen suicide stands as one of the most somber subjects in the American portrait. Few events are sadder than the wasteful death of a young person. The stories about teen suicide in this week's Western Recorder force us to face a harsh reality: innocence dies early these days, and sometimes it takes lives with it.

Unfortunately, the horror of teen suicide is but a small segment of a larger picture. A vast array of trials and tribulations await our children and youth. A study conducted by the Children's Defense Fund has colored in many of the details. Every day in America:

- 7 teen-agers and 10 young adults are murdered.
- 10 teen-agers and 13 young adults are killed by firearms.
- 39 youths ages 15 to 24 are killed in vehicle accidents.
- 604 teen-agers contract syphilis or gonorrhea.
- 1,140 teen-agers have abortions.
- Teens give birth to 1,336 babies.
- 4,901 teen-agers are the victims of violent crime.
- 7,742 teen-agers become sexually active.
- Thieves victimize 8,826 teen-agers and 6,235 young adults.

Such grisly information seems almost overwhelming. It prompts "hell-in-a-handbasket" reactions from folk who long for easier times. It also urges denials from others, who know many great kids and can't believe that much badness is out there. And it calls forth defensive reactions from small-town and rural people, who point out most of the numbers come from our big cities.

But adults' feelings about these numbers really are beside the point. Thousands of young people are dying, having abortions and wasting their lives every day, whether we like it—or believe it—or not.

All of this raises an important question: What can we do about it?

Let's begin with the feel-good part. We already have done much. About 52,600 youths in grades 7-12 are enrolled in Sunday school in

Kentucky Baptist churches. Many of them attend church regularly, where they hear the gospel message and feel Christian love.

But beyond that, we must move to the nitty-gritty: We need to do better at shaping the lives of young Kentuckians. The love of Christ communicated through the open arms of compassionate Christians can save teen-agers as well as children and senior citizens. Moral living, patterned by upright role models, can point teens toward safe, productive lives.

We must begin in our homes. Christian parents are the best, most enduring shapers of the next generation. Christian homes provide the foundation of faith upon which young people can build their futures.

That's where churches can help. Our congregations can provide resources for strengthening families. An often-overlooked component of youth ministry has been ministry to parents, helping them develop skills to be better moms and dads.

We also need to strengthen our church youth programs. Our teens have been raised in a selective, choosy society. We must offer them quality Bible study and training experiences that relate to their lives and needs. We must offer them a safe environment to question authority and themselves. We must offer them a wholesome atmosphere for fun and fellowship. All this doesn't have to be expensive; but it must come from adults who obviously care about youngsters.

Finally, we need to permeate our communities. Christian parents should be involved in PTA, Scouting, Little League and all other youth organizations. Our churches can cooperate with other churches, synagogues and community groups which provide care, nurture and guidance for young people. We can lead the way in providing safety and morality for our children.

Baptists comprise about 45 percent of Kentucky's population. At the least, Baptists should reach 45 percent of the state's youth.

Marv Knox

If we're going to help troubled teens, Kentucky Baptists must strengthen families, provide solid youth programs and permeate our communities.

Myths about suicide prevent friends from helping victims

Dealing with a suicidal person can be an emotionally draining experience. Often we fear that we will not know what to do or say. Misinformation sometimes prevents potential helpers from becoming involved for fear of making a situation worse. It can be helpful to know the facts about suicide:

Myth. People who talk about suicide rarely attempt or commit suicide.

Fact. Nearly 80 percent of those who attempt or commit suicide give some warning. When people talk about committing suicide, they may be giving a warning that shouldn't be

ignored.

Myth. Talking about suicidal feelings will cause someone to commit suicide.

Fact. Asking people about their suicidal feelings usually makes them feel relieved that someone finally recognized their emotional pain, and they will feel safer talking about it.

Myth. All suicidal people want to die, and there is nothing that can be done about it.

Fact. Most suicidal people are undecided about living or dying. They may gamble with death hoping others will rescue them. Often they call for

help before and after a suicide attempt.

Myth. Once people are suicidal, they are suicidal forever.

Fact. Most suicidal people are that way only for a brief period. If they receive the proper assistance and support, they may never be suicidal again. Only about 10 percent of people saved later complete the act.

Myth. Suicidal people are mentally ill.

Fact. Studies of suicide notes indicate that, although suicidal people are extremely unhappy, they aren't necessarily mentally ill.

Myth. Because it includes the holiday season, December has a high

suicide rate.

Fact. Nationally, December has the lowest suicide rate of any month. During the holiday season, depressed people experience some sort of belonging and feel things may get better. As spring approaches and their depression doesn't lift, the comparison of the newness and rebirth of spring with their own situations can trigger suicide attempts.

Audrey Puryear

Kentucky Baptist Homes for Children
Middletown

(Portions adapted from a Texas Department of Human Resources publication)

Eighty percent of suicidal people send warnings. They want help.

GUEST EDITORIAL

Pink Baby got her thumb back & I got out of the doghouse

Dogs aren't supposed to smack and chomp.

So, when Betsy came trit-trotting into the kitchen like a baseball player strolling to home plate, even I knew something was up.

"Come here, Betsy," I commanded, with complete dog-owner authority.

She stopped and stared at me for three seconds and then trit-trotted into the living room, chomping away.

I was curious, so I followed and caught up with her by the couch. She paused and let me put her in my lap.

"What's in your mouth?" I asked.

"Chomp. Chomp. Ack," she responded.

The "ack" bothered me. It sounded chokeable. I pried her mouth open and saw something hard and pink back by her mo-

lars. Betsy wouldn't let me pull it out, but when I held her head down, it fell out the next time she went "ack."

It looked like a doll's thumb.

One of at least a zillion in our home. Not wanting to alarm the natives, I did the responsible thing. Threw it in the bathroom trash.

Moments later, in Molly's room, I found a gnarled doll's toe. Nearby lay a baby missing a couple of extremities. Not wanting to alarm the native, I did the responsible thing. Threw the toe in the bath-

room trash and hid the baby. Betsy's secret was safe with me.

At bedtime, Molly went looking for Pink Baby. "Pink Who?" I played dumb (not hard) and tried to get her to take another doll.

But no. Molly found the beloved baby—disfigured of hand and foot—and started to wail.

Molly's mother got into the act.

"What happened here? What's the matter with Pink Baby? Molly, I told you not to leave your babies on the floor! Where are the thumb and the toe?"



Churches & parents challenged to give teens hope

Teen suicide warning signs

- Hopelessness
- Guilt
- Isolation
- Drug use
- Behavior changes

Continued from page 1
 nication open."

Further, parents should "build their schedules and lifestyles to make communication more likely," he said. "If you stay at the office until 10 every night, you're probably not going to have a clue what's going on in your teen-ager's life."

Puryear and Ross said parents and church workers alike should be aware of common contributors to teen suicide and common warning signs:

■ **Hopelessness.** Ross said this is different from the depression all teens routinely experience. "Suicidal teen-agers honestly believe that not only is life awful but it absolutely will not get any better."

■ **Unhealthy family relationships.** "About 80 percent of suicidal teen-agers are living without one or both biological parents," Ross said. "Even in intact homes, unhealthy relationships within the home can contribute to a sense of hopelessness."

■ **Guilt and moral failure.** "The rate of suicide attempts among girls who have violated their own sexual values is high," Ross said. "Teen-agers who have experimented with a homosexual style of life have a very high rate of suicide attempts."

■ **Sense of rootlessness.** Teens often feel alone in society, especially if separated from extended family who in previous generations provided strong support during adolescence, Ross added. "Parents who give almost total attention to vocation often leave youths alone in a community without strong friendships or relatives to fill in the gap."

■ **Isolation** from friends.

■ **Involvement** with drugs and alcohol.

■ **Neglecting** personal appearance.

■ **Unexplained** changes in behavior, such as sleeplessness, under-eating, overeating, abandoning long-term friendships, giving away prized possessions.

Someone listening to a teen-ager's concerns can be a positive step, Puryear explained. "There's a myth that if you talk with somebody who's having suicidal feelings it will cause them to actually do it. That's not true."

Suicidal teen-agers who come to Kentucky Baptist Homes for Children seldom attempt suicide there, she said,

because caring adults always are around. "Having a friendly, listening ear makes a difference."

Ross added one warning: "Church leaders who believe a teen-ager may be suicidal should invite the teen-ager to talk with parents or trained professionals. If a teen-ager refuses, it may be best for the church leader to talk

with a professional or the teen-ager's parents even if this means breaking a confidentiality. In many states, church leaders are legally required to inform appropriate

adults concerning a suicidal teen-ager."

Ross also affirmed church youth workers by saying the ongoing ministry of the church is a preventative measure against teen suicide.

"James Dobson uses the analogy of a cliff. He says churches often become preoccupied with running ambulances back and forth picking up teen-agers at the bottom of the cliff. But there is a greater need for someone to go up to the top of the cliff and

build a fence.

"The fence at the top of that cliff," Ross said, "is the ongoing youth ministry of the church."



COMMUNICATION Keeping open lines of communication between parents and teen-agers is one way to reduce the risk of teen suicide, experts suggest. (RNS photo)

Lost at their own hands
TEEN SUICIDE

Give ... Grow



**Make
Your
Will
Month**

Growth is one of the miracles of life. A tiny seed—dropped into the ground and provided with moisture, nutrients and sunlight—will soon change its original form, sprout to life, and begin the cycle of life toward its intended purpose. Every gardener knows that this tiny seed will multiply itself at a spectacular rate as it produces fruit or vegetables for the family table.

Growth and giving as expressed in the plant kingdom are also two of the key principles of the spiritual dimension of life. Just as a seed sacrifices itself in order to produce a fruitful plant, God also gave sacrificially when He sent His Son Jesus Christ to die for our sins. We

as Christians continue this cycle of growing in God's grace and giving of ourselves to the cause of God's kingdom. Our spiritual growth is naturally stimulated by acts of selflessness and a giving heart.

A gift through a Christian will may become a permanent source of support for worthy kingdom causes. It is truly a gift that reaches beyond a Christian's lifetime. Find out how you can make a gift for eternity by sending the reply form below to your Kentucky Baptist Foundation. We'll be glad to send you helpful information, without obligation, to help you continue to grow as a Christian through your giving.

Richard Carnes
 Kentucky Baptist Foundation
 P.O. Box 43433
 Middletown, KY 40253-0433
 (502)245-4101

- I would like more information on Wills and Estate Planning.
- I would like more information on the Foundation and the services it offers.
- I would appreciate a visit from a Foundation representative (without cost or obligation).

NAME _____
 ADDRESS _____
 CITY _____ STATE _____ ZIP COD _____
 TELEPHONE NO. (DAY) _____ (NIGHT) _____
 CHURCH _____

YOUTH

One teen's story: 'Nothing is worth taking your life'

By Mark Wingfield
News Director

LOUISVILLE—"There's nothing worth taking your life over—no matter how bad it is," says Mary, a 16-year-old high school sophomore who first attempted suicide when she was 13.

Although Mary is not her real name, the story she tells of twice attempting to kill herself is real.

Mary now lives on the Spring Meadows campus of Kentucky Baptist Homes for Children in Louisville, where her counselors say she has made remarkable progress in just six months. She came to Spring Meadows last summer after her second suicide attempt.

Mary first attempted to kill herself by slitting her wrists when she was 13.

"My mom and I had been arguing, and that was the closest thing to me at the time," she says of the object she used to cut herself.

"At that time, I thought that was the only way out. I told myself no one loved me."

Faced with a difficult family life and communication problems with her mother, Mary determined suicide was her constant alternative. "I didn't think of anything else," she recalls.

In retrospect, she believes she was crying out to her mother for help. "I was really just asking my mom to give me attention. I wanted someone to notice me."

But Mary's mother didn't hear her cry for help. She only heard constant fighting between the two and saw a

daughter who was "mad at everybody."

Unknown to her mother, Mary had been the victim of repeated physical and sexual abuse by her father, older brother, two uncles, one aunt, two cousins, one baby sitter and one friend of the family.

Her father was an alcoholic and beat and raped her mother, she explains. "He also beat me."

In 1986, Mary's father went to prison for raping two girls. She went to see him in prison and told him about all the family members who had molested her. "He called me a liar," she says.

Mary never visited her father again. Her mother and father later divorced.

However, her brother continued to abuse her, she says, and she and her mother continued to fight.

"I blamed her for everything that happened to me, but she didn't know about it."

One night when her brother attempted to rape her, Mary "finally got up the courage to scream," she explains.

Her brother was sent away for a while, then returned home. Two weeks later, Mary threatened to commit suicide and was sent away to a mental hospital for three months. "I didn't like the idea of my brother liv-

ing with me again," she recalls.

After returning home, she attempted suicide again by taking 18 anti-depressant pills.

"I was just mad, angry and hurt," she says. "I felt like I had no one around me who would listen. I felt guilty. I felt nasty."

"I thought if I was dead everything would be better. I wouldn't have to worry about my problems."

So in the middle of a big fight with her mother, Mary picked up the bottle of pills and opened it. "I

said, 'Mom, I'm going to take these pills,' and I took them in front of her."

Her mother rushed her to the hospital, where she was treated. That was an experience she hopes never to repeat. "I had to drink charcoal. It was nasty. It was terrible. I'll never do it again."

At that point, Mary's mother sent her to Kentucky Baptist Homes for Children. There, she began counseling sessions with her mother and is learning how to deal with her anger.

She spends weekends at home with her mother and two younger siblings and hopes to move home permanently this summer.

No matter how bad things look, "life goes on," Mary says matter-of-factly. "Why die? God will help you through it."

"I used to think God wasn't there,

that he didn't care what happened to me. But now God is something in my life."

Mary says she also has been helped by caring adults in her church. "They talk to you and give you hugs, and that helps," she explains.

To other teen-agers who might consider suicide as a way out, Mary advises, "Look at the good things and not all the bad."

Life can turn around "if you really work hard at your problems and want to get better," she insists.

"I'm doing really well. I've learned that my mom loves me. I've learned if you're going to fight to always have your own way, you're just ruining your life. I've learned how to work out my problems."

To parents of teen-agers, Mary explains that if other suicidal teens are like her, they're giving warning signs parents must notice.

"I was depressed all the time. I was always arguing, wanting my way all the time," she says.

Drug use is "a really big sign," Mary explains. "Usually, when kids do drugs they're depressed and think it will help them back up."

Also, declining school grades could be a signal, she says, as well as "sitting in your room a lot and never coming out."

The alternative is for teen-agers and parents to learn to work out their differences, Mary suggests.

"Me and my mom are working on our issues. When there's a problem, we work it out. We don't just keep fighting."



'At that time, I thought (suicide) was the only way out. I told myself no one loved me.'

Gun in home makes suicide attempts fatal, research says

By Mark Wingfield
News Director

Guns are twice as likely to be found in the homes of teen-age suicide victims than in the homes of teens who attempt suicide but fail, the Journal of the American Medical Association reports.

"The availability of guns in the home, independent of firearms type or method of storage, appears to increase the risk for suicide among adolescents," concludes the study by Dr. David A. Brent and his colleagues at the Western Psychiatric Institute and

Clinic in Pittsburgh.

Their study of 141 teen-agers is reported in the Dec. 4, 1991, issue of the medical journal.

"The doubling in the adolescent suicide rate over the past three decades is largely accounted for by an increase in firearms suicides," the researchers state.

Subjects for the study came from Western Pennsylvania over a two-year period ending in 1988. The majority of suicide victims killed themselves with a gun (69 percent), but none of the suicide attempters who failed used a gun.

"The majority of suicide victims who had guns in their home used them, regardless of whether the guns were stored locked, separate from ammunition, together with ammunition or loaded," the study found.

"The physical presence of firearms in the home appears to be a much more significant contributor to suicidal risk than does the type of gun available or the manner in which the firearms were stored."

The study suggests that teens are not likely to substitute another method of suicide when guns are not available. This difference between teen

suicide attempts and adult suicide attempts is attributed to the finding that teens are more impulsive in their attempts while adults tend to plan suicides more thoroughly.

Legal waiting periods for gun purchases would have little effect on gun use in teen suicides, the researchers state. None of the firearms suicides in the study were committed with guns purchased less than two weeks before the death.

"Instead, adolescent suicides may be prevented by increasing the proportion of firearms-free homes," the study concludes.



Research shows teen-agers with access to guns are more likely to be successful in suicide attempts.

60 percent of teens know someone who considered suicide

By Mark Wingfield
News Director

At least 60 percent of American teen-agers say they know someone who has tried to commit suicide, according to the Gallup Poll.

Further, teens think the church should do more to prevent suicide.

These findings are drawn from Gallup Organization telephone and mail surveys of a representative national sample of American ages 13-19. They were reported in the May 1991 issue of Emerging Trends, the newsletter of the Princeton Religion Research Center.

The survey found 27 percent of teens think most of their peers have

thought about suicide, while another 35 percent think at least some have considered it.

As for themselves, 52 percent admit they have discussed the topic with friends, while 35 percent said they have thought about actually committing suicide. Only 6 percent claimed to have attempted suicide.

Teens surveyed said schools are doing more to prevent suicide than churches, but suggested churches could do more. More than 40 percent of respondents said schools are helping teens avoid suicide, but only 28 percent said churches and synagogues are helping.

Teens give churches most credit for offering activities and spiritual al-

ternatives to self-destructive behavior, with 51 percent citing these contributions. Also, 20 percent of teens said churches help them talk about avoiding suicide or offer counseling.

Providing drop-in centers, counseling and alternative activities top the list of teens' suggestions for churches to help prevent suicide, the study found. More than 80 percent of those surveyed cited these three items as positive steps. Other suggestions include family counseling (79 percent), hot lines (77 percent), counselor training (56 percent) and teen shelters (50 percent).

Youths who are "very religious" are considered least likely to attempt suicide (4 percent), the survey found.

Teen-agers rate their peers who are neither strongly for nor against religion (41 percent) as most at risk.

For causes of teen suicide, respondents rated drug abuse (88 percent), trouble with parents (86 percent), problems in growing up (83 percent) and peer pressure (83 percent) most frequently. Other factors cited include satanic cults (71 percent), alcohol abuse (68 percent), school problems (65 percent) and teen pregnancy (64 percent).

Teen-agers gave relatively less weight to AIDS (44 percent), gangs (44 percent), hearing other teens talk about suicide (40 percent), economic problems (36 percent) and heavy metal music (35 percent).

What teens think leads to suicide

- Drug abuse
- Parent trouble
- Problems growing up
- Peer pressure
- Satanic cults
- Alcohol abuse
- School problems
- Teen pregnancy

Parkway Church had three names in first 100 years

By Mark Wingfield
News Director

LEXINGTON—When Parkway Baptist Church in Lexington celebrated its centennial last week, members recalled a history that includes two fires, two moves, four buildings and three names.

Parkway began as a mission Sunday school of First Baptist Church in Lexington in 1888, but the church wasn't constituted until Jan. 15, 1892, said John Wallace, pastor emeritus.

Six charter members formed the church and named it Fifth Street Baptist Church, after the location of their first building.

From the church's first location in a small frame building, they moved into a red brick building that took seven years to complete, Wallace said.

In 1916, the church changed its name to Felix Memorial Baptist Church to honor W.H. Felix, the pastor of First Baptist Church when the mission began.

Wallace, who holds the longest tenure of any pastor with 40 years of service, arrived in 1949—just after the church survived two back-to-back fires.

"The fire chief visited my office when I arrived and told me I better not try to burn down the building or he would arrest me," Wallace recalled. "I

told him I was going to try to set the church afire but not in that way."

By 1964, many members of the church had moved out of the old neighborhood to the newly developing suburbs. So the church bought property in the suburbs and started a mission with the intent of relocating the existing church.

From 1958 to 1964, Wallace preached twice each Sunday morning—once at the old location and once at the new location. When construction of a new building was completed in 1964, the church and mission merged under a new name: Parkway Baptist Church.

Wallace said Parkway holds the

record for several Kentucky Baptist firsts. The church was among the first to build a sanctuary with contemporary architecture, move to the suburbs and to allow their pastor to move out of the parsonage into his own home.

When the Wallaces purchased their own home in 1967, such a thing was unheard of among Baptists, he said. "We had a barn-burner of a fight because they had never heard of a pastor not living in a parsonage."

The church celebrated its centennial Jan. 12 in a special service where William Marshall, executive secretary-treasurer of the Kentucky Baptist Convention, spoke. Ed Talley is the church's current pastor.

Schaefer opens deaf ears to the gospel

OWENSBORO—

Making the gospel understandable to the deaf is the mission of Jerry Schaefer of Owensboro.

Schaefer's own hearing was nearly destroyed by an illness at nine months of age, leading him to learn sign language and lip reading. He now uses those communication tools to present the gospel to others.

Making the gospel understandable to the deaf is not always easy, Schaefer says, because of the limitations of sign language. Also, locating deaf people who need to hear the gospel can be difficult. Schaefer is one of about 12 students in the deaf program at Boyce Bible School in Louisville.

Dentist dreams of mobile unit

By Pauline Stegall
State Correspondent

BENTON—David Cassidy dreams of free dental care for students at Kentucky Baptist schools.

Cassidy, a dentist and member of New Zion Baptist Church in Benton, already volunteers his services at Clear Creek Baptist Bible College in Pineville. During a recent one-week stay at Clear Creek, Cassidy cleaned and filled the teeth of 40 students, performed root canals and periodontal surgery.

He provided his services at no charge. Each student patient was charged an average of \$5 for supplies. Clear Creek President Bill Whit-

taker praised Cassidy's mission: "Most students do not have dental insurance and are living on limited budgets."

Well-preserved teeth are important to a student's appearance, Cassidy added, and a good appearance is necessary to present a positive image to the public.

Now Cassidy has dreams of a larger ministry that could be made possible with a mobile dentistry unit. Such a unit could be staffed by up to 50 volunteer dentists and provide services at several Baptist schools.

Purchasing, equipping and supplying this unit would be an excellent mission project for churches, he explained.



Marrowbone Baptist Church in Lookout, Ky., began a new Acteens organization this fall. Acteens is the youth age-level organization of Woman's Missionary Union. It is for girls ages 12 through 17 or in grades 7 through 12. The leader of this Acteens group is Brenda Johnson. The pastor of Marrowbone Baptist Church is Roger Johnson.

For more information about Acteens, please contact: Woman's Missionary Union, Auxiliary to Kentucky Baptist Convention, P.O. Box 43433, Louisville, Ky. 40253-0433 (502) 245-4101.

Archway to hope



Today, as you top the last little hill, cross the railroad track, and catch your first glimpse of Glen Dale Children's Home, you will notice a lone, concrete archway on your left. To the average passerby it would mean little—but in the lives of countless children from the past, this archway meant everything.

During the Depression years, many parents were struggling to feed their families—struggling just to survive. When it became apparent that there was no hope left, mothers and fathers across Kentucky would shed tears of anguish and dress their precious little ones, often for the last time. Holding their children to their hearts, they would give them one last instruction:

When the engineer called out "Homeland Station" the children were to take younger siblings by the hand, step off the train and head straight through the archway before them. As they passed through the arch, there would be someone there

to meet them—someone who loved Jesus and little children very much and could offer them the hope of a better future.

Mabel Reed, who now lives in California, is just one of countless children who passed through the arches and found hope for a new beginning. She came in 1923 when she was just 10 years old with her younger brother, Woody. Later, three other brothers were received by Glen Dale. The children's mother had died from childbirth in June of that year.

Then, just a month after Horse Cave Baptist Church made it possible for the siblings to be placed at Glen Dale, their father also died. Mabel and her brothers remained close and moved into a home of their own as the oldest brother turned 21.

Today the children that come to Glen Dale are older. Many don't come from families struggling to survive, but from broken homes with troubled parents and abusive environments. The children hunger for love and acceptance. Years have passed, but the archway still stands as a symbol of hope.

Your gifts of love, time and monetary support help build an archway of hope for the children of tomorrow. Each time you give or remember our ministry in prayer or take time to volunteer on behalf of abused or neglected children, hope is reborn in a child's life.

If you would like to know more about the ministry of KBHC, call us at 1-800-456-1386 and ask us to place your name on our mailing list. Let us share the children's story with you.

Curtis C. Mooney is president, Kentucky Baptist Homes for Children, 10801 Shelbyville Road, Middletown, Ky., 40243.

HOMES FOR CHILDREN

Curtis Mooney

Paid Column



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		For further information, contact: Esther Burroughs Home Mission Board 1350 Spring St., NW Atlanta, GA 30367-5601 (404) 898-7310

COURTS

IRS to churches: No endorsements

By Larry Chesser
Baptist Joint Committee

WASHINGTON (ABP)—Churches and other tax-exempt charitable organizations should think twice before endorsing or opposing political candidates in 1992.

That is the clear message the Internal Revenue Service recently fired directly at Jimmy Swaggart Ministries and broadly at all churches and charitable organizations.

The Internal Revenue Code prohibits tax-exempt churches and charitable organizations from engaging in political activity and from devoting a "substantial" portion of their activities to lobbying. In concluding its investigation of the Swaggart ministry, based in Baton Rouge, La., IRS signaled its resolve to enforce the prohibitions.

In a public statement, the ministry organization acknowledged that Swaggart's endorsement of Pat Robertson's presidential candidacy in a 1986 church service, and a subsequent

endorsement in the Swaggart organization publication, violated the prohibition against campaigning for or against political candidates.

The message sent by the Swaggart case is that the IRS will be closely monitoring churches and other tax-exempt charities that engage in partisan politics, said Oliver Thomas, general counsel at the Baptist Joint Committee.

"This is the first case of the IRS imposing sanctions on a church for political activity," Thomas said. "I have no doubt the service will strictly enforce this provision during this election year."

Mark Owens, who heads IRS's exempt organizations technical division, confirmed the settlement of the Swaggart investigation was intended as a warning to other churches and charities.

While the prohibition against political activity by churches has been in place since 1954, the only enforcement option was to revoke a church's

tax-exempt status. But in 1987, Congress approved additional sanctions, including the imposition of excise taxes.

Churches "should not interpret this IRS action as an attempt to stifle their moral advocacy," Thomas said. "The rule of thumb is that a tax-exempt organization may speak out on issues but not on candidates for public office."

While partisan activity by churches and other tax-exempt groups is forbidden, individual ministers and other employees of charitable organizations are permitted to become involved in campaigns as long as no resources, personnel or facilities of the organization are involved and the individual makes it clear the involvement is not on behalf of the organization.

IRS considers endorsements made by a minister of a religious organization at an official function of the organization or made in the official publication of the organization to be an endorsement by the organization.

Two D.C. men appeal ruling on marriage

By Tom Strode
SBC Christian Life Commission

WASHINGTON (BP)—Two District of Columbia men are taking their fight to marry each other to a federal appeals court using separation of church and state as a weapon.

Craig Dean and Patrick Gill, who have lived together as a homosexual couple for nearly five years, announced Jan. 6 they will appeal a District of Columbia Superior Court ruling blocking their attempt to get a marriage license. The men charged the judge's ruling is a violation of the First Amendment's protection against government establishment of religion.

"The judge says that 'The 10 Commandments are as relevant today as they were at Mount Sinai. ... Thus, if homosexual marriage were anathema to Christian religious dogma ... it would still be so,'" Dean, 28, said at a press conference. "I ask you, whatever happened to the separation of church and state?"

Gill, 24, said Associate Judge Shellie Bowers based his opinion "in part upon a finding that 'the Church' has never officially recognized same-sex marriages. Well I have news for the court. Our pastor is here, and our church does recognize homosexual marriages. I ask the court, just whose church is 'the Church?'"

Dean and Gill are members of the Metropolitan Community Church, which approves of homosexual relationships.

The judge's references to the Bible and the church are not a violation of church-state separation but part of a "discussion of the cultural origins of the concept of marriage," said Michael Whitehead, counsel of the Southern Baptist Christian Life Commission.

Judge Bowers quoted from two Old Testament and two New Testament passages in a section of his 26-page opinion. "As these passages from the Bible demonstrate, societal recognition that it takes a man and a woman to form a marital relationship is older than Christianity itself," Bowers said.

He also referred to previous cases and dictionary definitions in support of his opinion marriage historically requires two people of the opposite sex.

Homosexual marriages are illegal in all 50 states.



A District of Columbia judge cited the 10 Commandments in his ruling that marriage must be between a man and a woman. Two homosexual men seeking a marriage license disagree. (Illustration based on a print by Rembrandt van Rijn, 1659)

Supreme Court will hear airport literature case

By Larry Chesser
Baptist Joint Committee

WASHINGTON (ABP)—The Supreme Court has agreed to decide whether solicitation of funds and distribution of literature may be banned from airport terminals.

The case could have significant implications for evangelistic efforts on government-owned property.

The court announced Jan. 10 that

it will review a federal appeals court ruling that in-person solicitation of funds by a religious group can be banned in airport terminals but that distribution of literature, a less-disruptive activity, must be allowed.

Attorneys for the International Society of Krishna Consciousness challenged a ban on solicitation and literature distribution implemented in terminals at the three major New York City-area airports.

After a lower court struck down the ban as unconstitutional, the 2nd U.S. Circuit Court of Appeals issued the divided ruling, upholding literature distribution but allowing airport officials to prohibit solicitation.

The Supreme Court is expected to settle the question of whether airport terminals are considered public forums—areas in which courts have been reluctant to permit limitations of free-speech rights.

Court will review public space fees

WASHINGTON (ABP)—The U.S. Supreme Court has announced it will review a federal appeals court finding that private organizations—such as churches—may be charged only nominal fees to use city streets and parks for First Amendment activities. Rejecting a lower court's finding, the 11th U.S. Circuit Court of Appeals struck down a Forsyth County, Ga., ordinance requiring advance payment of up to \$1,000 per day to conduct a parade or public meeting on roads or other public property. The appeals court held that existing court precedents permit only nominal fees and that the Forsyth County ordinance exceeded that requirement.

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The first phase of the Appalachian Center, scheduled for completion in early 1992, is located adjacent to Interstate 75. Records show that as many as 50,000 vehicles pass the location daily, so your collection will have high visibility. In addition, your generosity will benefit youngsters for years to come as Cumberland College strives to train deserving youngsters.

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KENTUCKY KERNELS

Families comprise the majority of Kentucky's households, but the percentage has dropped in the past 10 years. In 1980, 77.8 percent of households were families. But by 1990, the percentage had dropped to 73.6 percent. The corresponding national figure for 1990 was 70.2 percent.

Kentucky State Data Center

Mountains to the Mississippi

■ **ASHLAND**—Scott Kilgore resigned as assistant pastor of First Church to move to Bowling Green.

A booklet recounting the last 50 years of Greenup Baptist Association's 150-year history is available for \$1.10 through Ashland First Church at (606) 324-3109.

■ **COXS CREEK**—Mike Lanway has resigned as pastor of New Salem Church to become an associate of Dale Carnegie Training in Louisville.

■ **GEORGETOWN**—Georgetown Church ordained Becky Botkin, Anita Elam, Mary Kyser, Steve Newkirk and Faith Turner as deacons.

■ **GREENVILLE**—Greenville Second Church ordained Danny Carroll and Tony Fox as deacons.

Richard Weekley of Columbus, Ga., is serving Greenville First

Church as minister of youth and education.

■ **HARRODSBURG**—Scott Garren has resigned as minister of youth and education at Harrodsburg Church.

■ **HENDERSON**—Immanuel Temple ordained Jim Meadows and Tom Williams as deacons.

■ **HOPKINSVILLE**—Rick Else is serving Casky Church as pastor.

■ **LOUISVILLE**—Beechmont Church ordained Arlin Blair, Don McCubbin and Tony Tillman as deacons.

■ **MAGNOLIA**—Eddie Black, congregational singing leader of Magnolia Church, is resigning to move to Hamilton, Ohio.

■ **MANITOU**—Roy Finley has been called as pastor by Manitou Church. He previously served New Cypress Church in Greenville.



THANKS Vocational evangelists Floyd and Carolyn Lammersfeld (right) receive the keys to a \$10,000 van purchased by Antioch Baptist Church in LaCenter. Fund raising for the project was begun after the church's 1990 revival and completed in time for their 1991 revival, said Pastor Robert Bickford (left). Bickford said he hopes other churches might be encouraged to support vocational evangelists.

Baptist Men celebrate missions involvement Jan. 26

MEMPHIS, Tenn. (BP)—Baptist men and boys across Kentucky will celebrate a year of "giving the word away" next Sunday on Baptist Men's Day.

More than 250,000 men and boys nationwide are enrolled in Baptist Men, Baptist Young Men and High School Baptist Young Men units through Southern Baptist churches.

The theme for this year's emphasis is "Missions Involvement Through Embracing the Word."

"By embracing God's word, the

first thing we do with Baptist Men, especially in our prayer emphasis, is to embrace Jesus himself," explained Douglas Beggs, vice president of program services for the Southern Baptist Brotherhood Commission.

The next step is concentrated prayer, evangelism and church renewal that leads to ministry, he said.

"We have men in soup kitchens and in disaster relief who are giving the cup of water in Jesus' name, who are going into the prison systems, who are constructing and repairing build-

ings where the word can be preached, all over the world," Beggs said. "And they do it as volunteers."

The Brotherhood Commission has estimated the time and labor of missions volunteers equalled \$42 million in 1990, the last year for which figures are available. There were 59,810 missions volunteers recruited through Brotherhood who participated in 4,002 national and international projects.

The Brotherhood Commission also participated in the Bibles for Rus-

sia campaign, which began in 1988. The effort ultimately led to the distribution of more than 4 million copies of Scripture.

"I encourage our churches in the strongest way possible to use this special day to honor laymen who have magnified the ministry of the church by their missions involvement," said Brotherhood Commission President James Williams. "One of the greatest needs in our society today is for strong male role models, and recognition makes them visible."

Being there when needed

A \$100 donation recently came with this letter from a father in Winston Salem, N.C.:

"It has been several years since my son Michael attended your fine school. Although he was only there a few months, the experience was enough to turn his life around. He is now in the 11th grade and holds a B average. He is also an all-conference athlete in football and wrestling. I am very thankful there are schools such as Oneida to help parents in their time of special need."

It means a lot to get a letter like this. There are many students like Michael who are with us only a few weeks or a few months. But often those weeks or months are the turning point of the child's life. It is not necessarily failure on our part or the child's part when they leave. There are as many reasons as there are children why each came to us, and the same is true when they leave.

Our ministry is to be here when—and for as long as—each one needs us from grade six until graduation from high school. Some are with us seven years and others only seven weeks or seven months.

A Kentucky couple recently wrote: "Our girls have such fond memories of Oneida. Even though our younger one did not stay to graduate, the older one did. The enclosed check and the ones to follow are our way of saying thanks for their education. You always seem to get more from a dollar than anyone else I know."

A mother wrote during Christmas: "God bless you for what is being done there at Oneida for so many children. I have a son there in the sixth grade. He has finished his first quarter and has improved much. The love of your staff for the Lord is evident in your care for the least of these."

ONEIDA JOURNAL



Barkley Moore

From Louisville a grandmother writes: "Wishing all at Oneida a blessed Christmas because you have blessed the lives of many boys and girls, especially our grandson. I feel in my heart he never would have graduated from high school had it not been for Oneida."

A couple in Illinois enrolled their son with us when he was a freshman and their daughter in the eighth grade. Owners of a 400-acre farm, they paid the full fee for each one. Also, each year they donated generously, even in a year of drought when their income was greatly reduced. Sending a \$1,000 gift this Christmas to aid other children, they wrote: "OBI staff, thank you so very much for all your hours of love, care, motivation, teaching, disciplining and encouraging of Warren and Maxine. Both are doing fine and actively serving the Lord at college."

A young man came to us 10 years ago because of the concern of two loving grandparents. They heard me speak one day in a little country church and poured out their hearts for an hour as we sat in a pew afterwards.

Their son and his wife were divorced. The boy had little or no supervision for days at a time in a big city. The grandparents were much concerned that he might be destroyed by alcohol and drugs. We took him on full scholarship. The rest of the story—a note on a recent Christmas card received: "I am so proud of Gene. He is such a businessman and he has a good job. He doesn't drink, smoke or curse. I want to thank the OBI staff for what they did for our grandson."

Scores of similar letters made our Christmas. They help give us the courage to work on.

Barkley Moore is president of Oneida Baptist Institute, Oneida, Ky. 40972

Paid Column

Stronger music program

Strengthening our music program is one of our five-year goals. Some of you saw and heard results of that goal at the Kentucky Baptist Convention in Lexington where music professor James Castlen directed the Clear Creek Singers. Castlen commented on the type of music education a student can expect to receive at Clear Creek: "The music ministry supports the ministry of the word. We are looking for students with a strong sense of calling and solid musical aptitude who will participate in learning and doing music ministry."

A native of Owensboro, Castlen graduated from Berea and New Orleans Seminary and earned a music doctorate at Southern Seminary. His wife, Shelby, a Virginia native, serves as my very capable secretary. The parents of two children, the Castlens were missionaries for 16 years in the Philippines and Australia. They feel Clear Creek continues that missions calling and will have an impact on reaching the world.

As enrollment grows, we hope to add another full-time faculty member to teach music theory, keyboard, orchestra and handbells. Part-time faculty includes Shirley Joyce Chiles Humphreys, who ac-

companies the Clear Creek Singers and teaches piano privately. A graduate of Murray State and Indiana University, this accomplished pianist is comfortable with Mozart as well as Fanny Crosby. She states the favorite use of her gifts is "helping adults learn to play hymns for church." Diana Dukes also assists as accompanist for private voice lessons, chapel and the Clear Creek Singers.

Plans have been approved to relocate the music classrooms to the facility vacated by the preschool center when it moves this summer. This change will meet the demand of an anticipated increase in music student enrollment.

Music ministry preparation at Clear Creek includes studying a core of Bible and ministry courses. The 130-hour curriculum includes courses on music theory, sight singing, hymnology, composition, choral techniques and developing a graded choir program. The average Southern Baptist church wants someone who can do more than music. As God calls individuals from your church, send them to Clear Creek.

Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, Ky. 40977

CLEAR CREEK CHRONICLE



Bill D. Whittaker

Paid Column

MISSIONS

Chinese celebrate Christmas despite restrictions

By Michael Chute
SBC Foreign Mission Board

GUANGZHOU, China (BP)—Despite uncertainty about government warnings to tone down Christmas festivities, crowds of faithful Christians jammed churches in China last month to celebrate Christmas.

Just before Christmas, authorities in the southern city of Guangzhou instructed church leaders to discourage nonbelievers from attending special services out of curiosity. A document designed to scale down festivities warned residents not to celebrate Christmas outside churches and tourist hotels.

Still, huge Chinese characters on the front of Dong Shan Church in Guangzhou read: "Let everything under heaven rejoice, the Savior is born."

"The sign proclaiming the birth of Jesus was visible from the street for everyone who passed by to see," said Charlie Wilson, a Southern Baptist worker visiting Christian friends in China during the holidays. "The message of Christmas was there to be heard for anyone who cared to go into the church."

About 2,000 people attended a Christmas Eve celebration at Dong Shan Church featuring a music pro-

gram of carols, selections from Handel's "Messiah" and a gospel message.

"The only problem was there were so many bicycles you couldn't get through the parking lot," Wilson added. "There was a complete sense of freedom to come and go and a lot of people came in off the street."

On Christmas Day, all eight Protestant churches in Guangzhou held special worship services. Wilson attended Zion Church and estimated a crowd of more than 1,000 people was present. Similar reports of packed church auditoriums for Christmas programs came from other parts of China.

A hotel in Nanjing asked an American Christian teacher to help decorate for Christmas. Hotel management also asked advice on how to celebrate the holiday, inviting the American to hold a religious service on Christmas Eve including lighting candles and singing carols. Hotel guests, staff and visitors attended the service.

Hong Kong's South China Morning Post reported the estimated crowd of 20,000 people attending Christmas mass in Beijing Catholic churches was laced with uniformed policemen and plainclothes officers. Police reportedly patrolled the capital's Nantang Cathedral to prevent disturbanc-

es at its three services.

Eyewitnesses also noted some police were present for "crowd control" at Guangzhou's only Catholic church.

"There are reports of restrictions on Christmas festivities in China, but those restrictions were placed on the nonreligious venues—the secular side of Christmas. They didn't affect the churches," Wilson said. "The government apparently tried to cut down on the secular, economic, commercial aspect of Christmas. The authorities seemed to feel people were wasting economic resources on Christmas parties and cards."

But even with the government's instructions, China visitors saw plenty of prominent pictures of Santa Claus, Christmas lights, parties in progress and Christmas cards. A huge neon Santa Claus complete with reindeer and toy-laden sleigh was seen just a block from Beijing's Tiananmen Square.

A Guangdong spokesman verified in an official dispatch that no provincial authorities had banned Christians from carrying out Christmas activities.

"Freedom of religious belief is a basic right stipulated by the constitution for the citizens," said the spokesman in the Wen Wei Po newspaper. "Citizens have freedom to believe and



the freedom to not believe in religion, as well as the freedom to disseminate atheism. The citizens who have religious belief and the citizens who do not are all protected by Chinese law."

CHRISTMAS Bicycles cram every available space outside the Dong Shan Church in Guangzhou, China, during a Christmas Eve worship service. (BP photo by Charlie Wilson)

Baptists will send agricultural & medical help to Mongolia

By Michael Chute
SBC Foreign Mission Board

HONG KONG (BP)—The government of Mongolia has asked Cooperative Services International to provide medical and agricultural experts to aid the economically devastated country.

Agreements signed recently call for the Southern Baptist humanitarian aid organization to send five doctors, one health consultant and two agriculturists over the next several months. The medical personnel will help Mongolia's health ministry privatize its socialist medical system. Agricultural experts will train farmers to produce fruits and vegetables in the once-isolated country wedged between China

and Soviet Central Asia.

"Mongolia's in transition after the collapse of the Soviet Union," said Jim Diedrich, a Hong Kong-based CSI worker. "Once the Soviets' closest communist ally, now Mongolia is an economic disaster area."

Southern Baptists' first career workers in Mongolia, Don and Helen McNeely, arrived Jan. 7. The former missionaries to Zambia were invited by International Support Services, a Mongolia-based Christian agency, to work with Ulan Bator's two Christian churches.

The McNeelys follow Stan and Laura Kirk, who arrived in Mongolia last February to teach English at the Medical Institute in Ulan Bator. The first Southern Baptist workers as-

signed to Mongolia, the Kirks are beginning the second year of a two-year assignment.

Diedrich called the agricultural protocol CSI signed with Mongolia "open-ended."

The government's agriculture ministry is breaking up the formerly communist country's collective farm system. But officials have yet to work out details of how land will be distributed among the farmers.

"Worldwide, (Southern Baptists) have success in agricultural programs," Diedrich said. "The agriculture project is ideal for us because we have expertise and it doesn't require huge capital investments. It's also a very 'people-intensive' work and we want a lot of personal contact between

our workers and the Mongolian people."

The agricultural project calls for setting up two model farms, one in Darchan and the other in Erdenent.

Concerning CSI's agreement to provide medical expertise, Diedrich said: "The healing process is holistic, including mental, spiritual and physical dimensions. The health consultant we'll send will deal primarily with mental and spiritual aspects of healing. The doctors' assignment will be a combination of clinical work, helping Mongolian physicians treat patients and also helping those physicians establish private practices."

Besides committing personnel to humanitarian aid projects, CSI also has helped deliver food and medical supplies to Mongolia in recent months.

CSI also is working with Campus Crusade for Christ to present a Mongolian-language version of the "Jesus" film, which has been seen by millions of people around the world. The Mongolian government recently granted Campus Crusade permission for a mid-January premiere of the film. CSI is recruiting six three-member teams to show the film throughout the country in July.

The agency also plans to cooperate further with ISS to send Southern Baptist church workers to Mongolia.

"We need one career worker and two more (shorter-term workers) to teach English," Diedrich said. "There's a great demand for English teachers and we can provide an assignment for anybody who wants to teach. Even though someone might not be a qualified teacher, if they have a college degree we can train them to teach English."

Volunteer Baptist workers are needed in Mongolia to help in agriculture, medicine, media and teaching English.

China guarantees religious freedom in Hong Kong

HONG KONG (BP)—Contact between Christians in Hong Kong and China is increasing, and the Chinese government has reiterated it won't interfere in Hong Kong's religious affairs after taking political control in 1997.

Ren Wuzhi, director of China's religious affairs bureau, assured a Hong Kong Christian Council delegation visiting Beijing that his bureau and mainland religious organizations would not meddle in Hong Kong affairs after 1997. Freedoms that Hong Kong's religious community currently enjoys will continue, Ren also promised.

But Ren reminded the 19-member delegation that expatriate religious groups working with mainland churches must observe three govern-

ing principles: non-affiliation, non-intervention and mutual respect.

The comments follow months of contact between China's Christian community and groups from Hong Kong, Taiwan, Macao and the United States. Contributions to churches in China have escalated since the uncertainty bought by the government's 1989 Tiananmen Square crackdown. Now overseas Chinese Protestants are helping fund Christian development in China, especially among churches in Guangdong, the province near Hong Kong.

More than 1,000 people attended the latest church opening in Guangzhou, Guangdong's capital, Nov. 24. About 70 Hong Kong Christians helped reopen the Guang Xiao Church, the eighth church opened in

Guangzhou since the end of the Cultural Revolution. The church total in Guangdong now stands at 235.

Chinese authorities confiscated the Guang Xiao church in the early 1960s, turning it into a factory. Five years ago, the government returned the building to the local Christian council, which used it for offices.

Restoring the building as a church was made possible with help from outside the country, said Guangdong Christian Council Vice President Fan Xiu Yuan. Fan said Christian councils in China—not individual churches—are equipped to accept donations.

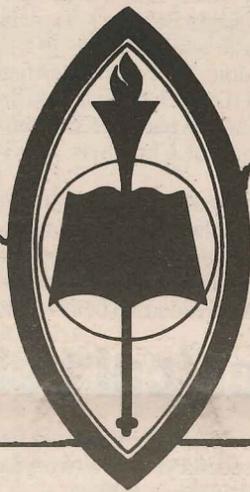
The local Christian council is renovating another church building in Shamian, a former international settlement in Guangzhou.

ACCOUNTABLE FOR ONE is the WMU enlistment strategy for 1991-92. The concept and plan are simple. The concept builds on the value of one-to-one personal contact with enlistment as the goal. The plan is for each WMU member or officer to accept responsibility for enlisting and nurturing at least one other person into missions involvement.

TWO BY TWO, BUT ONE CAN DO is Kentucky WMU's sub-strategy. TWO BY TWO indicates that two women may choose to leave an existing organization and start a new one, enlisting people who are not WMU members now; BUT ONE CAN DO emphasizes that one woman can choose to do this individually. This concept applies to all age-levels. Example: Your church has one Mission Friends organization for all pre-schoolers. Actually, the children who attend are 4-5 years old. You sense the need for another organization and begin Mission Friends for 3 year-olds. Another example: Two Baptist Women leave their day organization and begin a night organization for working women.

Remember that the purpose of beginning new organizations is not to transfer members from one time\place to another, but to reach those not previously involved in missions organizations.

TWO BY TWO ...



BUT ONE CAN DO

Recognition will be given during the Annual Meeting session on Saturday afternoon, April 25 in Paducah, to women who have begun a new organization or group in their church or mission. Complete the report form and return by April 5 to:

CAN DO Awards
Woman's Missionary Union
P.O. Box 43433
Louisville, KY 4025-0433

TWO BY TWO, BUT ONE CAN DO

New Organization or Group REPORT FORM

Name of church or mission _____

*Organization or group started _____

BW _____ BYW _____ Acteens _____ Girls in Action _____ Mission Friends _____

Person(s) starting organization or group _____

Address _____ Zip _____

Phone (daytime) _____

Association _____

*This must be a group/organization in your local church or mission.