

FOR THE RECORD

Drummond departing
Lewis Drummond, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., has announced plans to leave that post. See page 2.

A public Baptist
As president of Western Kentucky University in Bowling Green, Baptist deacon Tom Meredith attempts to balance public duty with Christian faith. See page 3.

Alcohol fights brewing
Several pieces of legislation related to increased alcohol sales have been introduced in the General Assembly. Meanwhile, Baptists in three areas of the state are fighting local-option elections on alcohol sales. See page 7.

RACE RELATIONS
Columbus, Christianity & Culture

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LISTEN UP! Peruvian Baptist nurse Consuelo Lezcano tours the rural countryside around Cajamarca, Peru, telling anyone who will listen that the killer disease cholera can be stopped by better hygiene. Here she instructs two boys while their father listens. To many mountain dwellers in Peru, it is strange to think micro-organisms invisible to the naked eye can bring sickness and death. Lezcano has formed a partnership with local Baptist churches and Southern Baptist missionaries to provide social and evangelistic outreach in Peru. She explains sanitation using dramatic lectures and demonstrations. (BP photo by Charles Ledford)

State domestic violence rises

By Mark Wingfield
News Director

FRANKFORT—Domestic violence in Kentucky increased sharply last year, according to data compiled by the state attorney general's office.

Kentucky Baptist churches should become aware of this problem and take steps to prevent it as well as find ways to minister to victims, said John Lepper, director of family ministries with the Kentucky Baptist Convention.

The number of reported spouse abuse cases in Kentucky increased nearly 17 percent last year, said Marcia Johnson, director of the victim's advocacy division of the attorney general's office. Reported cases jumped from 9,674 in 1990 to 11,311 in 1991.

Further, spouse abuse centers across the state reported an 11.6 percent increase in crisis calls last year, Johnson said. A total of 25,952 crisis calls were recorded in 1991, up from 25,927 the year before.

The number of women and children turned away from shelters due to inadequate space also increased, Johnson reported. At least 839 people were placed on waiting lists at shelters last year, up from 505 the year before.

Preliminary research shows 64 Kentuckians were killed by their spouses or partners last year, she added.

Rape also was on the increase in Kentucky, the attorney general's office said, although final statistics are not available. In the first nine months of last year, 427 more rapes were documented in the state than the year before.

"We are just now beginning to reap what has been sown in the disintegration," Lepper said. □ See Domestic violence ..., page 2

Kentucky abortion bill considered

By Mark Wingfield
News Director

FRANKFORT—Two bills that would regulate abortion in Kentucky have been introduced in this year's General Assembly, and a third could be filed this week.

Senate Bill 115 would require written consent from a parent or judge before a girl under 18 could have an abortion. This is a modified version of legislation passed in 1986 that was ruled unconstitutional by the 6th Circuit Court of Appeals in Cincinnati.

House Bill 203 would institute regulations for abortions performed in physicians' offices—a category of abortions currently not regulated.

Both bills are in committee. A third abortion bill could be in-

troduced as early as this week, said Margie Montgomery, executive director of Kentucky Right to Life. That would be an informed consent bill designed to ensure that women seeking abortions are given complete information about the procedure, about the developmental age of the fetus and about alternatives to abortion.

The parental consent bill (S. 115) is an attempt by anti-abortion forces to redraft legislation rejected by the appeals court in 1989. That court objected to requirements that girls obtain consent from both parents, if available, and that the consent be notarized.

This year's bill addresses those concerns and is similar to a Missouri parental consent law which has been in effect for seven years. □ See Abortion bills ..., page 9

Baptist volunteers urgently requested for China

HONG KONG (BP)—Officials with Cooperative Services International have issued an urgent plea for more Baptist volunteers in China.

The Southern Baptist humanitarian aid organization asks Southern Baptists not to lose sight of CSI's China efforts in their rush to help Eastern Europeans.

"Southern Baptists have adequate resources to support both these tremendously needy regions of the world," said Jack Shelby, who directs CSI's China teaching program. "But response to our personnel requests for China has been very weak. Some of that can be attributed to the Tiananmen Square incident three years ago. But our shortfall in teachers also coincides with the opening of Eastern Europe" to Western aid.

Response to CSI's China work threatens to hit a three-year low. Chinese universities have asked CSI to provide 123 teachers for the 1992-93 school year. But so far, just three people have signed up.

Those requests for teachers are "the most we've ever had from China in a single year," Shelby added. "Our program is becoming well known and respect for our teachers' work is growing among university administrators across China.

"But we've refrained from beating the bushes to get slots for teachers because we don't have personnel to fill requests we have. We could easily get 400 requests for teachers but we haven't encouraged our China contacts to ask for more. We obviously can't keep the program going if we

Russian man meets Jesus in Kentucky

By Jim Robinson
State Correspondent

LA CENTER—Pavel Tolmachev came to America to learn about agriculture but returned home last week with a Christian faith unknown to him before.

Tolmachev became a Christian through the ministry of Oscar Baptist Church in La Center. He returned to Sverdlovsk, Russia, with plans to start a new Christian church in an area where none exist.

Tolmachev operates a 130-acre farm outside Sverdlovsk and supervises 100 other farmers in the region.

The Russian arrived in America last January to study U.S. farming operations. While visiting in western Kentucky, the 40-year-old agronomist was asked if he knew Jesus Christ.

"I have not met him yet," Tolmachev replied. "Where does he live?"

Staying with the Bill Cooper family of La Center, Tolmachev came into contact with Max Gordon, a fellow farmer and deacon at Oscar Baptist Church. Gordon introduced his new friend to his pastor, Marty Brown, who began telling the visitor about his faith in God.

Brown said Tolmachev found the idea of God bewildering at first. His concept of a god had been the Soviet government.

Members of Oscar Baptist Church obtained a Russian translation of the Bible and invited Tolmachev to attend services there. In the past seven months, the Russian farmer has read the Bible through eight times, Brown said.

After prayer meeting Jan. 8, Tolmachev told the pastor he wanted to become a Christian. The bivocational pastor questioned him at length to be certain about the decision.

Since Oscar Baptist Church has no baptistry, Tolmachev was baptized Jan. 19 at nearby Mt. Pleasant Baptist Church—filled to capacity for the occasion.

□ See Russian man ..., page 2

Moving? See page 4 (0204)

BAPTIST BITS

■ **Cecil Sherman** has accepted the invitation to become the first coordinator of the Cooperative Baptist Fellowship. Sherman, 64, will leave his pastorate at Broadway Baptist Church in Fort Worth, Texas, and move to Atlanta, headquarters of the Fellowship. He will be installed during the group's annual assembly April 30-May 2 in Fort Worth.

■ **David Dockery's** father-in-law, William Huckleba, was robbed and killed Jan. 24 outside his home in Birmingham, Ala. The murder occurred on the day Dockery was interviewed by the faculty of Southern Baptist Theological Seminary in Louisville to become dean of the school of theology. Currently, Dockery is general editor of "The New American Commentary" with the Southern Baptist Sunday School Board in Nashville.

■ **Families** are sought to participate in the 1992 Friendship International House program administered by the Southern Baptist Sunday School Board. Through this program, international students studying at American universities spend up to two weeks with Baptist families during the Christmas holidays. For information, contact the Sunday School Board's student ministry department at 127 Ninth Ave. N., Nashville, Tenn. 37234.

■ **European Baptists** have expressed shock at Southern Baptist comments and actions surrounding the defunding of Baptist Theological Seminary in Switzerland. Meeting in Dorfweil, Germany, European Baptist Federation leaders have called for a "consultation" with Southern Baptist Foreign Mission Board leaders.

Drummond will retire from Southeastern presidency

WAKE FOREST, N.C. (ABP)—After more than three tumultuous years as president of Southeastern Baptist Theological Seminary, Lewis Drummond announced Jan. 30 he will retire at the end of June.

Drummond, 65, made his announcement in a special meeting of the trustee executive committee.

The 12-member executive committee approved a retirement agreement but declined to release details of the agreement until it is approved by the full board in March. They said they will begin the search for Drummond's successor immediately.

Drummond's announcement ended months of speculation about his

tenure, heightened by the Dec. 5 decision by the Southern Association of Colleges and Schools to place Southeastern on probation. The school already faces a financial crisis and dwindling faculty and enrollment.

In light of those challenges, Drummond said in a statement: "It has become increasingly a clear conviction that I must leave the rebuilding to another. I have made my contribution, under God, in a turbulent, transition time."

Drummond's tenure was marked by struggles with trustees, faculty and accrediting agencies. He became president in 1988 after former President Randall Lolley resigned in protest of

trustee decisions to hire only biblical inerrantists as faculty.

Drummond inherited trustees anxious to steer the school to a more conservative course, a faculty resistant to that new direction, and accrediting agencies that scrutinized the conflict.

Eventually the Southern Association placed Southeastern on probation, citing excessive involvement of trustees in administration. The seminary's other accrediting agency, the Association of Theological Schools, will visit Southeastern this month.

As a result of the turmoil, the school's enrollment has dropped from 1,000-plus in 1987 to about half of that. Resignations and retirements

also will reduce the faculty to about half its 1987 size by fall, with seven of the 34 faculty remaining.

While the loss of faculty will clear the way for the trustee-mandated changes, the shift didn't come soon enough for Drummond. Still, trustees defended their transitional president.

"We called him to do an impossible task," summarized Robert Crowley of Rockville, Md. "Lewis Drummond would have succeeded if the faculty had cooperated."

Trustees said Drummond's agreement would let him receive his salary and benefits for at least a year after retirement, maybe longer. He reportedly makes \$100,000-plus per year.

SBC entities share CP decline

NASHVILLE—All Southern Baptist Convention agencies and institutions will share equally in a 0.36 percent decrease in the proposed 1992-93 Cooperative Program budget.

The Cooperative Program is Southern Baptists' unified missions funding plan administered by the SBC Executive Committee in Nashville.

The Executive Committee's program and budget subcommittee has proposed a \$140.2 million budget for 1992-93. The proposal, which must be approved by the full Executive Committee in its Feb. 17-19 meeting and by the SBC annual meeting in June, follows a policy of budgeting based on receipts of the last fiscal year of

record.

"We went as far with the budget as we could," said Joe Warwick of Knoxville, Tenn., subcommittee chairman. "We are tied by SBC policy to not go over the previous year's receipts. We feel like we have been fair."

"If (Southern Baptists) increase their giving, then the agencies will get more," he added.

Requests of agency and institutional executives totaled \$10.4 million more than the mandated budget cap.

Budget planners opted not to take into account how much money each agency receives through alternative-funding methods such as the Cooperative Baptist Fellowship. (BP) (ABP)

Domestic violence increases

Continued from page 1

ing family and lack of moral values," Lepper said. "I don't see this getting any better unless the church intervenes."

Through the family ministry department, the KBC is attempting to help churches become aware of the needs of families and find ways to strengthen families, he added.

"Churches can be proactive in enriching the lives of families and prevent these negative influences," he said. "I think we need to intervene in

crisis, but there's an even greater need to get ahead of it."

One suggestion is for churches to begin support groups for victims and family members affected by domestic violence, Lepper said.

He also recommended churches consider teaching the new materials on self-esteem in the "Parenting By Grace" curriculum produced by the Southern Baptist Sunday School Board. Poor self-esteem often is a key contributor to domestic problems, he explained.

Romanian leader admits no vote was taken before letter sent

By Robert Dilday
Virginia Religious Herald

RICHMOND, Va. (ABP)—Vasile Talos, president of the Romanian Baptist Union, acknowledged Jan. 27 that the union's general council did not vote to endorse the Southern Baptist Foreign Mission Board's defunding of a Swiss seminary.

However, Talos insists the council discussed the FMB's elimination of \$365,000 to the Baptist Theological Seminary at Ruschlikon and "accepted through consensus this decision."

Talos' explanation, contained in a Jan. 27 letter to FMB leaders, was sent after several Romanian Baptist pastors disputed claims by Talos and Nic Gheorghita, the union's general secretary, that the general council approved the FMB action, taken in October and reaffirmed in December.

Talos and Gheorghita made the assertions in a Dec. 10 letter to FMB leaders, saying the general council "agreed to this (FMB) decision" at a Nov. 26 meeting and decrying liberal teaching at Ruschlikon. FMB trustees said the letter demonstrated Romanian Baptist support for their action.

Several Romanian Baptist pastors—including members of the general council—reportedly confronted Talos Jan. 23 and elicited an admission from him that the December letter did not reflect the council's discussion. Talos agreed to write a second letter clarifying the council's action.

"The leadership of the Baptist Union of Romania did not ask the council for voting in this matter because the Baptist Union of Romania did not want to interfere with the dispute of the seminary from Ruschlikon that has started several years ago,"

CP summit finds support for budget

NASHVILLE—A summit meeting of Southern Baptist leadership concerning the denomination's unified giving plan found "enthusiastic support for and commitment to" the Cooperative Program, says the chairman of the meeting.

Two dozen past and current denominational leaders were invited to the Jan. 20-21 meeting in Nashville by David Hankins, chairman of the SBC Executive Committee.

The outcome of the meeting, Hankins said, was "enthusiastic" support for the traditional cooperative concept of missions whereby state conventions and the SBC work as partners to promote missionary work on both levels.

The consensus of the group is that while churches and individuals should be free to direct their funds as they wish, the best way to do Baptist work is through a unified giving plan from the churches to the

state conventions, then to the national convention to be distributed to the various agencies."

"The general feeling was that the problem is not with the Cooperative Program but in other issues," said Home Mission Board President Larry Lewis. "If we could solve the basic issue of unity and togetherness among Southern Baptists, the Cooperative Program could continue to function in the future as an excellent funding plan."

Wayne Dehoney of Louisville attended the meeting as a former SBC president.

"The most significant outcome of the meeting was the establishment of an understanding and trust between participants who represented many diverse views in the (SBC) controversy," he said. "I am very positive about it and believe out of it will come a new spirit." (BP) (ABP)

Russian man meets Jesus in Kentucky

Continued from page 1

Earlier in January, Tolmachev had received a letter from Russian President Boris Yeltsin asking for his swift return home. His agricultural leadership skills are needed during the country's economic transition.

Kentuckians sent Tolmachev back

to his city of 1.5 million people with a copy of the "Jesus" film, several Russian Bibles and a vision of planting a church.

Tolmachev said he is excited about telling his countrymen what he learned in America. "A new life opened while I lived here," he said.

The Oradea school, which Tson founded in 1990, has been cited by FMB trustees as a likely beneficiary of the money cut from Ruschlikon. Tson serves as chairman of the theological education committee for the Romanian union, which will have a hand in deciding how any new FMB money will be spent in Romania.

Talos said union leaders were unaware of Tson's Nov. 1 letter at the time of the meeting. "The leadership did not entrust Pastor Tson to address a letter of congratulations to the FMB trustees," Talos wrote. "This initiative of Pastor Tson was completely unknown to the leadership. This particular letter also aroused suspicions in Romania among some pastors and council members who considered it an intention to orient the financial support to the Second Baptist Church of Oradea."

Enrollment cited as key to growth

By Mary Royals Driskill
State Correspondent

PAINTSVILLE—Enrolling unchurched people is the key to Sunday school growth, a national consultant told Kentuckians at First Baptist Church in Paintsville Jan. 23.

Neil Jackson, senior growth consultant with the Southern Baptist Sunday School Board, led a regional one-day seminar for smaller churches at Paintsville and five other locations the week of Jan. 20.

A total of 748 people attended the six conferences, sponsored by the Kentucky Baptist Convention's Sunday school department. Other conferences were held in Tompkinsville, Pineville, Pikeville, Falmouth and Danville.

When two non-Christians are enrolled in Sunday school, one of them will become a Christian within one year, Jackson said statistics have shown. So he explained that to reach a baptismal goal of 20, churches should enroll 40 new people in Sunday school.

"We must start thinking, 'What is my baptismal goal for the next nine months?'" he stressed.

A major problem is that Baptists have lost their vision for evangelism through Sunday school, Jackson said. "We must get back to the reason for enrolling people in Sunday school, and that is to get them to the point of accepting Jesus as Savior and Lord."

Jackson gave other suggestions for Sunday school growth:

- Visualize goals. Baptismal goals should be posted where everyone in the church can see them and be reminded of the need, he said.

- Post prospects. Posting a current list of prospects will keep outreach in church members' minds and increase the number of contacts, Jackson said. He also suggested asking everyone attending worship to list Sunday school prospects.

- Enrollment cards. By placing Sunday school enrollment cards in the sanctuary, prospects can join Sunday school on their first visit, he suggested.

- Post class goals. Posting goals in each class keeps members thinking about contacts and baptisms, Jackson said.

- Hug children. Children will feel acceptance and love if workers hug them when they come to Sunday school, Jackson said.

- Call on Saturdays. Jackson suggested teachers should call every person on their roll on Saturday evenings. "If they are not going to be there, say, 'We'll see you next week'" and ask if there are any special needs. Keep it positive."

Meredith balances faith & public duty

By Marv Knox
Editor

BOWLING GREEN—Tom Meredith walks a spiritual-professional tightrope.

As president of Western Kentucky University and deacon at First Baptist Church of Bowling Green, Meredith is a practicing Christian in a very public arena.

"The Scripture verse that drives me is Matthew 5:16: 'Let your light so shine before men that your works will glorify your Father in heaven,'" he explained.

"It's incumbent upon me to live a daily life and to operate this university in a way that will reflect positively on my Christian faith. I hope all my daily decision-making reflects that commitment."

Meredith appreciates the doctrine of separation of church and state, and his role as a Christian and state university president demands that he balance personal perspectives and professional responsibilities.

"I'm careful not to violate the church-state separation principle in a public university," he noted. "But I never shy away from my Christian beliefs and values in anything we do—either at the president's home, or on campus, or away from the university."

"There are those who think a public university president should avoid any public connection to the church, but I don't believe that. I don't impose my values on our students, faculty or staff, but I certainly don't try to hide them."

A Christian's place in a public job lies "somewhere between never being afraid to demonstrate your Christian faith and not appearing to use it to your advantage," Meredith stressed. "I don't want it to even appear to be

showy—that I'm doing it for personal gain or political reasons. But I shouldn't shy away from it or be afraid to be genuine with it."

And the president is not part of a tiny minority on campus, he added. "We have numerous religious organizations on campus, with good participation by students. We have a strong Christian faculty/staff organization, too."

"It's always heartening, the number of students, parents and alumni who will come see me or send a note saying how pleased they are a Christian is in this job."

That public knowledge of his faith carries a big obligation, Meredith acknowledged.

"If I'm going to claim to be a Christian and be in a highly visible job, it places enormous responsibility on me to uphold what I believe," he explained.

"There are many people who know I claim to be a Christian, and if I don't live like that, I don't know what I've done to someone. But by the same token, the converse can be true—I may



PUBLIC CHRISTIAN As president of Western Kentucky University, Baptist layman Tom Meredith says he must live in a way that will reflect positively on his faith while remaining true to his public duty.

be able to bring someone closer to their religious faith, and that's positive."

Meredith also is interested in what his job does to enhance the world. That's a trust he holds sacred.

"What we're about in this profession is positive for mankind, for society and for individuals," he said.

"But here's the scary part: People entrust you with their futures. They come here with talent and a dream for the future, and they trust us to help them get there."

"It's our responsibility to advise and counsel and help them put together a program that will assist them in achieving their goals in life."

Consequently, every graduation is an emotional experience, he admitted: "There's a sea of individual achievements, waiting to hear their name called. Sitting on each side are the faculty that helped them achieve. And sitting above them are loved ones basking in their accomplishment."

Meredith himself is familiar with academic accomplishment. A native of Owensboro, he earned a bachelor's degree from Kentucky Wesleyan College in Owensboro, a master's from Western and a doctorate from the University of Mississippi. He's been a school teacher, public school administrator, college teacher and higher education executive. Immediately before coming to Western, he was the vice chancellor for executive affairs at Ol' Miss.

The sense of accomplishment Meredith shares with new Western graduates is heightened in Kentucky, where only one of 11 adults has a college degree, he said.

"When I ask first-generation college graduates to stand, as much as 50 percent of the graduating class stands. The applause is overwhelming. People are so proud."

Growth at Big Bone prompts parting with history

By Amanda Hiley Jenkins
State Correspondent

UNION—Big Bone Baptist Church in Boone County will dedicate new facilities March 1, saying goodbye to their 148-year-old building which will be razed.

The old structure, with a balcony once used for slaves, had been expanded four times, but it could not accommodate the doubling in attendance the church has experienced the last four years.

The phenomenal growth and limited land area necessitate tearing down the original building to provide parking space, said Reed Shettler, building committee member.

An old rock wall with steps on one side, used by women to climb into buggies and mount horses, will be preserved on the property, he said. Church members also will be able to keep some of the bricks from the 1843 building which were kilned on the property.

"It's been a tough decision. We have a lot of memories in this old building," said Michael Jones, pastor since 1988. "But we realize the building is not the church, it is the people."

This was a decision of the people."

The congregation met in the old building for the last time Jan. 26, and then left together for worship services in the new building. An aerial photograph was made to commemorate the event.

Located 10 miles from Florence, Big Bone Baptist Church was named for the adjacent buffalo trail that leads to nearby Big Bone salt lick.

Several years ago, a windshield survey of the community was done with help from the Kentucky Baptist Convention, but statistics showed major growth was unlikely because of the remote location, Jones said.

But that didn't prove to be the case, he continued: "We are way out here, but they keep coming anyway."

Average Sunday school attendance grew from 85 in 1987 to 160 last year. In the last four years, 135 people have been baptized at Big Bone. Also, 32 people have made professions of faith in Jesus Christ through a truck stop ministry.

Jones attributes the growth simply to preaching the Bible: "I'm just a farmer called to preach. I just preach all the Bible and the Lord gives the increase."

Lay involvement also has been a factor, he said. "Our growth has come by word of mouth. Somebody gets saved and then they bring their brother or sister."

New member John Cotton said he and his wife drive 15 miles, passing other churches, to attend Big Bone.

Cotton wasn't raised in church and didn't know much about it, but after the death of his son in 1990, he and his wife were invited by a friend to visit Big Bone.

"I had mixed feelings," he recalled. "I was apprehensive and heartbroken, but they preached the Bible there. The people just glowed."

"They welcomed us. You could just sense that. Our church family has helped us in a tragic time. I couldn't understand what a church family meant before that."

Cotton committed his life to Jesus Christ and was baptized. His wife, already a Christian, joined the church with him.

Other new members were introduced to the church through the truck stop ministry, Jones said. Big Bone volunteers conduct a worship service every Sunday morning at Truck Stop America on Interstate 75.

BLUEGRASS BURGEO

■ **Volunteers** are urgently needed for an April 9-22 construction/evangelism project in Brazil. The project is part of Kentucky Baptists' ongoing partnership with Brazilian Baptists. Contact Calvin Wilkins at the Kentucky Baptist Building, (502) 244-6462.

■ **Roy E. Boatwright** will be honored at a retirement celebration at Crestwood Baptist Church in Frankfort at 2:30 p.m. March 1. Boatwright, director of missions for Franklin County Baptist Association, has served Kentucky Baptists for more than 40 years. He was director of the Kentucky Baptist Convention's Sunday school department from 1952-76.

■ **Georgetown College** is offering 80 \$500 scholarships and six half-tuition scholarships through its Pastors' Christian Leadership Scholarship program. The scholarships will be awarded on the basis of leadership and Christian commitment as evidenced in an essay and recommendations from pastors or other church leaders. For information, call (800) 788-9985.

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

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Moody: A student looks back with fondness

An era has passed. Dale Moody is gone. This morning I am left with many memories.

I remember a time when he impacted my life in a special way. I was scheduled to enroll at Southern Seminary, but had begun to have misgivings. Already there was talk of "liberalism in the seminary." Dad suggested we visit the campus. He promised to find persons who would be open to hearing my questions. Dale Moody was the first person he called.

We spent a day talking with Dr. Moody. I came away sensing his commitment to the Lord and to the word of God, and knowing that I could be happy at Southern. Already, Moody had touched my life, and I hadn't attended the first class!

Later, I found myself in one of his systematic theology classes. To me, the only thing systematic about the class was the title and our meeting time! His theology was constantly in flux as he continued to learn and grow. It was hard to take notes, but

there was never a dull moment!

I remember Moody as a man who knew the Scriptures. They were the basis of everything he believed and taught. He had vast portions committed to memory. This, coupled with his unbelievable knowledge of the Greek language, made him a formidable opponent, as well as a tremendous scholar. I can still hear him saying, "I've got my right to believe this, and you've got your right to be wrong!"

I remember a man whose fervor for his faith and his Lord had not been dulled by the world of academia. One day, he got so excited in class that he literally popped a button off his coat!

Most of all, I remember Moody as the man who had the most impact on the preacher, teacher and minister who has been my greatest influence and example: my dad.

Dad's love for the Bible, his interest in studying and proclaiming it in responsible ways, his willingness to tackle the tough questions head on... I think he got a lot of that from Dale

Moody.

When Dad came to Louisville, he almost always tried to schedule some time with Dr. Moody. I could tell how much Dad enjoyed these visits. It was almost like the disciples after the transfiguration!

Then, of course, there were the books. Read and reread; studied again and again; marked in many places. They become even more special now.

I remember the last time I saw Dr. Moody. I spoke to him, saying, "I'm Forrest Garrard's son." He quickly replied, "I know who you are." He was like that. "Bigger than life," as Wayne Ward said in the paper this morning, but always aware of others, always with time to talk.

Finally, I'll always remember the twinkle in his eye. This morning, I can only imagine how bright that twinkle is, as he looks full in the face of the Lord he loved so much and served so well.

David C. Garrard
Louisville

Life stewardship

I've read John Dunaway over a few years on several pressing issues and find him knowledgeable. This applies whether on church/state issues or on moral/ethical ones. The most recent example is "Does Mother have a right to die?" (WR, Jan. 21).

Death and dying with dignity is one of those moral/ethical dilemmas that calls for hard thinking. I have to believe that Pastor Dunaway has done

his homework in seeing such subjects in perspective. A proper evaluation of human life does not desire to hold onto life at all costs. I think Dunaway has put it well.

Another example from Scripture of matters in context is that Jesus did not prolong his life on the cross, but "dismissed his spirit."

Really, in a greater context, it seems that most moral/ethical issues can only properly be solved under the concept of a stewardship of life. This

is related more broadly to the lordship of Christ, in that believers do not reserve any corner of life to suit themselves. But at once this concept does not reverence life aside from the province of resurrection life. This is a deep subject, but in brief, the flora and fauna of nature fade in light of a transcending realm. From the perspective of glory, everything takes its proper place.

Donald O. Cassidy
Premium

Spiritual food

"I wish you would put all the vegetables I am going to have to eat in my entire lifetime on this plate right now and let me get it over with."

Welcome to the world of an 11-year-old. Josh meant it, too. Nothing would have pleased him more than getting that dietary obligation (or curse) out of the way forever.

Another father-son discussion began. I helped him understand what he already knew. A lifetime of nutrition cannot be consumed in one day.

"Give us this day our daily bread" (Matthew 6:11).

Just as our body needs daily nutrition, so does our spirit. Our spirit is that portion of our soul which can receive God's grace and commune with him. By the way, our soul is everything we are: body, mind, spirit, personality, emotions, etc.

We naturally take care of our bodies on a daily basis. We eat, exercise and rest. Our spirit has daily needs as well.

We need to feed our spirit on the word of God. A portion of his word needs to be digested every day.

We need to pray every day. We need to spend time talking to God and listening to him. Meditation is so vital to spiritual strength.

Worship is as important to feeding our spirit as a balanced meal is to our body. Worship is the encounter between a living, holy God and his sinful people in which his children acknowledge that he is their creator and thank him for his goodness, confess their sins and ask for forgiveness, and commune with God and ask for his guidance and strength. Worship needs to occur daily on an individual basis and weekly on a corporate basis.

We need to share our time, talents and resources with others. Giving on

Speak for yourself

In his essay (WR, Jan. 14), Southern Baptist Christian Life Commission Director Richard Land presents the best argument against allowing any denominational agency to speak for the membership. Full of dogma and questionable theology, the article demonstrates narrowness.

In inveighing against Roe v. Wade, Land consistently uses the pronoun "we" in affixing blame for abortions but does not identify "we." The only people responsible for an abortion are the mother and father, whether married or unmarried, who share responsibility.

Land infers that a girl-woman interdicts the will of God in aborting a fetus. Will-interdiction is an obvious oxymoron. Is God's all-powerful will so weak that a promiscuous, drug-addicted, 14-year-old conceiving in a back alley can thwart it?

Or is God's will so fixed in entirety that the above 14-year-old was foreordained to so conceive a crack-baby in the first place. Land's predictable inconsistency in this matter probably is, if anything, consistent with the fundamentalist insistence upon individual non-think. Dogma is in. Believer-priesthood is out.

Land does not speak for this Southern Baptist, regardless of how I feel about abortion or any other matter.

James L. Clark
Danville

MINISTERIALLY SPEAKING

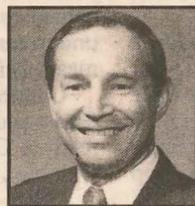
Peddlers, or proclaimers of Christ

The following is a portion of a timely editorial in Baptist World by Baptist World Alliance General Secretary Denton Lotz:

"With 300 para-church organizations working in Eastern Europe, there is going to be confusion and conflict, to say the least. Baptist leaders have told of receiving 23 fax messages in the same day, many preachers indicating God had called them to preach in their churches on Sunday. In some countries, Baptist leaders have told of their pastors and laity being lured by various Western para-church organizations with higher salaries, cars and

benefits not available in their own country. Local congregations are sometimes split, with 'missionaries' taking groups ostensibly to teach English and then starting new congregations with them.

ON MISSION TOGETHER



William W. Marshall

"There is always a fine line between religious freedom, evangelism and proselytism. As Baptists, we would defend religious freedom for all. Yet we are concerned about biblical principles. The Apostle Paul said, 'For we are not, like so many, peddlers of God's word; but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ' (II Corin-

thians 2:17). We cannot defend the false lure of materialism and money to win converts.

"We reject the misuse of evangelism as a means to raise funds for private organizations! We are opposed to peddlers of the Word!

"But we do defend religious freedom! We reject the idea that only one church has the right to mission! We welcome those mission agencies which cooperate for the good of the whole church and the whole gospel in the whole nation! We commend the sincere efforts of thousands of young people who zealously want to share their faith, but at the same time would appeal for humility and sensitivity to other cultural expressions of faith. We rejoice with all Christians when Christ is truly preached and people truly respond! Let's be proclaimers of Christ

a daily basis strengthens our spiritual muscles as nothing else I know.

We need to tell others about Jesus. When we share our faith, we increase our spirit's capacity to receive blessings from God.

Notice the common thread: It is the word "daily." Our spirit cries out to be fed every day, just as our stomachs.

Are you spiritually malnourished? Years ago, did you decide to eat all your vegetables on one given day and never touch them again? How healthy would that be physically? How unhealthy is it spiritually?

Bob Browning, pastor
First Baptist Church
Somerset

and not peddlers!"

The Southern Baptist Foreign Mission Board has for years been laying preparation for missionary work in Eastern Europe. Missionaries such as recently resigned Keith Parker, Isam Ballenger and "T" Thomas have worked sensitively to relate positively to the existing Baptist bodies which have existed there for years.

Many knowledgeable Southern Baptists are praying earnestly that these long-developed relationships of trust will not be permanently damaged by the "Ruschlikon event."

Given the reaction to that event by the European Baptist Federation (of Baptist unions in Europe), those prayers may need to be for a miracle.

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

Let's celebrate with repentance & reconciliation

How do you atone for the sins of generations long departed?

White Americans will be confronted with that question over and over this year. In 1992, we mark the 500th anniversary of Christopher Columbus' first voyage to this hemisphere. And in the process, we will be asked to reflect on the outcomes of that trip.

At first, many of us think happy thoughts about all this. We remember one of the earliest poems of childhood, "In 1492, Columbus sailed the ocean blue. ..." We talk about how Columbus "discovered" America. We recall with pride how our forebears transformed a continent and built a nation. We express gratitude for the abundant resources of this land, which has given us the raw materials to establish ourselves as the world's superpower.

Our sense of celebration is understandable. First of all, we probably wouldn't be here if it weren't for Columbus and his band of intrepid explorers. Many of us would still be in a much-more-crowded Europe. And if history had not created the American "melting pot," most of us wouldn't be alive at all. Beyond all that, those were our kinfolks who raised those crops and mined that ore and built those cities. We tend to be proud of family, especially over-achievers who put us in their wills.

Native Americans, however, are doing a 500th-anniversary dance, hoping to call down rain on the celebratory parade. They point out Columbus could not have "discovered" America; their ancestors already had been here for centuries. They describe how Europeans colonized their grandparents and ransacked the continent. They recall that the federal government engaged in genocide against their departed cousins and still breaks treaties.

Their pain is real. Their number includes some of the country's poorest citizens. Unemployment, alcoholism and abuse plague their reservations. Even Native Americans who have adapted to Anglo ways feel deprived of their culture and heritage. This anniversary is a time of deep sadness.

Many of us whose ancestors immigrated here since Columbus have a

hard time walking a mile in the Indians' moccasins. "I wasn't born when those things happened," we protest. "My great-great grandparents weren't even born! How can you hold me responsible?"

Those feelings are honest. We who hold a linear view of history can't fathom our place in the sin of generations gone by. We can't see how we can be held responsible. We want to move ahead.

The Bible takes a different view. The concept of family and tribe is strong. Notice how often the Hebrew people are identified as the children of their "fathers"—Abraham, Isaac and Jacob—generations after the patriarchs died. Remember how the people are affiliated by the 12 tribes, from the offspring of Jacob. Witness how the blessings and curses of individual actions are extended down for generations. And if you think the advent of Jesus obliterated those relationships, go back and read his genealogy.

This sense of connectedness and corporate responsibility is hard to comprehend in America of 1992. We have prized liberty and individual freedom to the degree that we have lost a sense of communal accountability. Yet as beneficiaries of our ancestors' actions, we remain connected.

This Sunday, Feb. 9, is Race Relations Sunday on the Southern Baptist Convention calendar. We would do well, here in the early weeks of 1992, to seek forgiveness for sins we cannot comprehend—the destruction of people, places and cultures whose only crime was to be in the way of "progress."

Perhaps you cannot envision such a prayer. It's hard enough to seek forgiveness for sins we know we committed, much less those done generations ago. But that's part of the mystery of faith, healing and reconciliation.

Obviously, we cannot go back in time to save the lives of people once massacred. Sadly, we cannot do much about cultures that almost have perished. But if we turn our hearts toward others, we can become better Christian neighbors of Native Americans and people of all races.

Marv Knox

The "celebration" of Columbus' voyage should provoke us to examine our relationship to Native Americans.

Christians must lead in breaking the cycle of racism

Racism is highly visible, again. The '60s were marked by racial outbursts. The '70s were relatively quiet. The '80s found racism burrowing into our society. The '90s promise another decade of overt racism.

Much of this present racism—as always—is economically related. Money is tight; so any racial consolidation which has happened is breaking down. Burgeoning unemployment brings on the phenomenon of scapegoating—one racial group blames another for its problems. Movements like Neo-Nazism find fertile ground for growth in such soil. We are living in a dangerous time.

Yet denial of resurgent racism

abounds in many Christian circles. But what we say about one another reveals the true level of ethics out of which we Christians operate. Think about these frequently heard comments:

- "I can't help how I was raised."
- "We've tried for years and nothing seems to work."
- "I was only joking."
- "You've seen one _____, you've seen them all."
- "I've gone out of my way to help you people."
- "Why can't they pull themselves out of the mess they've gotten themselves into?"
- "We just want the best person for

the job."

■ "The neighborhood and schools always go down when those people move in."

■ "Our taxes wouldn't be so high if many of those people weren't on welfare."

■ "Those _____ know their place in our area."

■ "Some of my best friends are _____."

These statements are marked by prejudice, patronization, paternalism and materialism. We often hear them; we often say them.

So, where do we go from here?

First, we must recognize that racism turns up over and over. No one is really exempt from some kind of racial prejudice. No generation is with-

out racist tendencies.

Second, we must not just say we believe the Bible. We must act on what we say we believe. When Paul asked Philemon to receive Onesimus "as a dear brother," the apostle nudged open the door toward fairness, benevolence and peace toward all people for all time.

Christians must treat others without prejudice. The Christian following Paul's request to Philemon could never again look at another Christian and see only difference. As well, no Christian could ever look at another human being again in the same way. The cycle of racism can begin to be broken.

William M. Tillman Jr., associate Baptist Center for Ethics Fort Worth, Texas

No one is really exempt. No generation is without racist tendencies.

GUEST EDITORIAL

Leonard's coffee & Joe's friendship melted an old prejudice

No one expected Leonard and Joe to be friends.

To begin with, they were born a decade apart. Leonard came first, and had enough head start to question whether anyone that far behind had done enough living.

Then came religion. Leonard didn't grow up in church, but he eventually adopted the Baptist brand of his wife and children. Joe was a Catholic through and through. He couldn't see himself in a Baptist church, not as long as the pope lives in Rome.

And, if that weren't enough, they weren't even the same color. Joe, whose real name was Jose, was deep brown. Leonard was white, as white as can be for a man who spent much of his life in the sun.

Leonard grew up on a farm in the Southwest. He never knew many African-Amer-

icans, because they just didn't live around there. And he didn't know too many Native Americans, although he lived in Oklahoma much of his adult life.

But Hispanics—mostly farm laborers who had come north from Mexico—abounded. And for some reason, Leonard found them inferior and detestable.

He never let his son, Norman, hang out with Hispanic kids. And woe be unto his little daughter, Leona Margaret, if she ever dated a Mexican boy!

I knew something about Leonard's prej-

udice. He was my grandfather. I called him Popo and thought he could do no wrong.

Mother fretted when his prejudices boiled over. Like when he called me "boy" or decried the encroachment of Hispanics into the railroad company that put food on his table for decades. As a child, I thought his attitude was the universal response of "old folks" to people who were different, and I thought he'd die that way.

Popo told me about Joe before I ever met him. "I've been down to Joe's drinking coffee," he'd say. Or, "Joe went over to Woodward with me yesterday, to

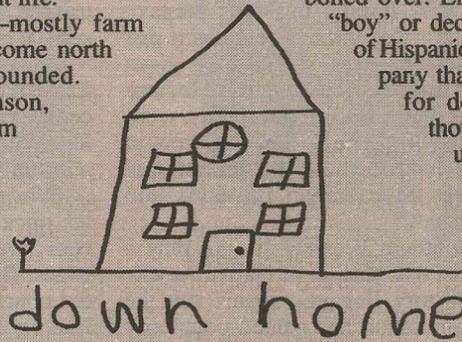
the auction."

So when we went to visit Popo for his 80th birthday, he wanted me to walk down to meet his friend Joe. I was shocked to see my grandfather's best friend was a man he once would have dismissed as "Messkin."

Popo wouldn't talk about prejudice. "We're friends," he said. "We like talking and drinking coffee and doing the same things." Then he showed me Joe's carport he helped build—out in the heat, two old men.

I saw Joe five months later, at Popo's funeral. He sat with the other pall bearers, at Popo's request. I think he had a tear in his eye when I asked how he spent his days. And I know I had tears in my eyes, when I realized how hot coffee and warm friendship melted a lifetime of prejudice.

Marv Knox



RACE RELATIONS

Columbus, Christianity & Culture

Sunday, Feb. 9, is Race Relations Day

Critics rock the boat on how to honor Columbus

By Erich Bridges
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Americans will mark the 500th anniversary of Christopher Columbus' journey to the Americas this year, but changing perceptions of the ancient mariner have cast a shadow on celebrations.

The problem is one of race relations—an issue Southern Baptists nationwide will consider this Sunday on Race Relations Day.

Native Americans insist Columbus didn't discover the Americas, but instead was a conquering invader.

After all, native peoples were here long before Columbus sailed the ocean blue. And why celebrate a man, they ask, who brought death, disease, slavery and European cultural domination?

Columbus didn't personally bring all that to America, of course, any more than he "discovered" a continent already populated by many peoples.

But he opened the door to America for European culture and conquest. Columbus lived in a place and time when church and state were one. The Roman Catholics of Spain had fought for centuries to throw off Muslim domination from north Africa. The spirit of the crusades to recapture the Holy Land swept Europe.

Evidence from Columbus' own writings suggests he was a pious Catholic who believed spreading the gospel to faraway lands would fulfill biblical prophecies.

Some who followed Columbus loved and served the native peoples. Others, including Columbus himself, participated in their enslavement and exploitation.

Native Americans are protesting "because their voices have not been heard very clearly over these 500 years," said Arthur Cribbs of the United Church Board of World Ministries in a recent interview with USA

Today. "We're hoping to create an environment that says there is more to the Columbus story than 'in 1492 he sailed the ocean blue.'"

The debate rages at a time when American educators are arguing the merits of "multiculturalism"—a philosophy that calls for equal attention and respect for all cultures.

Meanwhile, a Native American professor called on Baptists last summer to stop "spiritual genocide" against native peoples and end the missionary movement among Indians.

"Today, 499 years after the first missionaries forced us into slavery, we continue to be oppressed," declared Bill Baldrige, a member of the Cherokee Nation who teaches Native American Christian ministries at Central Baptist Theological Seminary in Kansas City. He spoke to the Baptist Peace Fellowship of North America.

"Baptist Christians, you are our oppressors," Baldrige said. "Bring the missionaries home."

Baldrige is misunderstanding "the whole nature of missions today," responds Clark Scanlon, a former missionary to Guatemala and head of research and planning at the Southern Baptist Foreign Mission Board.

Christian missions today affirms and respects the good things in native cultures while communicating the gospel, Scanlon counters. Missionaries bring schools, hospitals and clinics. They help develop community leaders and preserve language in written form before they are lost. They often stand up for the needs of indigenous peoples under attack, he says.

Is it fair to punish contemporary missionaries for the sins—sometimes centuries old—of their predecessors?

No, replies Jim Reapsome, an evangelical writer and editor of the Evangelical Mission Information Ser-

vice. Modern academics, he charges, have resurrected the old idea of the "noble savage"—a perfectly happy native living in an idyllic utopia before missionaries butted in.

The myth of the indigenous person who lived in paradise until outsiders invaded is just that—a myth, adds Scanlon. "It's true the Aztecs and Incas had advanced civilizations. They also had human sacrifice and fratricidal war." Some peoples were gentle; others participated in cannibalism.

Missions leaving a people alone is a naive approach, Scanlon says. "The world never leaves an isolated people alone. The only question is who will

be an introducer of outside culture—one who comes on to exploit, to destroy, to rob, or one who comes to help, to understand, to care, and most of all to teach?"

The charges against Christian missions as a tool of "cultural imperialism" aren't new.

The renewed criticism, however, comes at a critical moment for evangelical missions. Missionaries and mission agencies are focusing renewed energy on communicating the gospel to unreached, often isolated people groups in an all-out effort to evangelize the world by the year 2000.



MISSIONS Missionaries like Southern Baptist worker Wendall Parker, seen here with children of the Mam people in Guatemala, should not be blamed for the abuses of Native American peoples in ages past, modern missiologists contend. But critics say religious groups still oppress native peoples, a charge heard more frequently in this year that marks the 500th anniversary of Columbus' voyage to America. (BP photo by Warren Johnson)

Baptist work with Native Americans defended by Navaho

By Erich Bridges
SBC Foreign Mission Board

DALLAS (BP)—Should Christian denominations end mission work among the Native Americans of North America?

No, but the demand coming from critics who charge missionaries have helped exploit Native Americans is understandable, says a Navaho Baptist leader.

"You have to look at it from the historical perspective," explains Russell Begaye, a Navaho and the Southern Baptist Home Mission Board's assistant director for American Indian church growth. "You have to look at how the gospel was brought to indigenous people in the Americas, especially in South and Central America through Spaniards and the Roman Catholic Church.

"The Church came in and greatly abused the native people"—not just in Latin America but in what is now the southwestern United States and California, he continues. "People were baptized (by force). Many of them were made slaves. Lands were

stolen. Hundreds of thousands of Indians were killed through the order of the church."

Nor are Protestants' hands clean, Begaye notes. Some Protestant denominations and missionaries acted as virtual agents for the U.S. government among Native Americans in the 19th and early 20th centuries.

"In the beginning, the government appointed a commission consisting of denominational leaders to advise on the work among Indians," Begaye says. "It was through this board that millions of acres of land were given away and decisions to remove Indians from their traditional lands were made. 'In return, the government gave land to these denominational groups to establish missions and churches.'"

Southern Baptists did not play a role in that chapter of Native American history, Begaye explains. And the denomination has gained popularity among many North American Indians because of its biblical theology and enthusiasm for missions.

In fact, he claims, Southern Baptists have the largest work among Na-

tive Americans in North America with more than 500 churches and at least 80,000 members.

As to the demand that Baptists "bring home the missionaries," Begaye says it is "not relevant" to contemporary Southern Baptist home mission work.

"In North America, we're not sending missionaries to Indians any more," he explains. "Policies have changed. The Home Missions. Now they service churches.

"If they need a pastor among the Crow Indians, we'll go to that Crow congregation and help them get a pastor. Whether they get an Indian or non-Indian is up to the congregation."

White Southern Baptist missionaries once were paternalistic toward Native Americans, Begaye acknowledges. But now about 80 percent of the churches have Native American leaders, he adds.

"Other denominations will run almost the opposite of that. Indians are taking the leadership role and the responsibility. The (SBC) has really treated us well, especially in the last

20 years or so. They have really listened to the Indian people."

The Southern Baptist Sunday School Board, for example, publishes a Sunday school quarterly produced by and for Native Americans. "The editor is Indian, the writers are Indian, the illustrations are Indian," Begaye says. "That's the first agency that has gone that far in approaching Indian work where they have completely trusted the Indian people. And our people have responded tremendously. "Because of that, when somebody out there says, 'This is the white man's God. Why are you following them?' We say, 'It's not their God; it's our God. We produced this material. We're doing the preaching.' It's a whole different attitude."

But paternalism still exists among Southern Baptists, Begaye adds, because many native churches are too small and too poor to make themselves heard.

"Not one Indian has served on any of the boards and commissions of the SBC, ever," he states. At the associational and state levels, Indians are still "looked at as second-class citizens."

GOVERNMENT

Liquor legislation pending in General Assembly

By Mark Wingfield
News Director

Kentucky Baptists concerned about increased alcohol sales should contact their state legislators about bills pending in the Kentucky General Assembly, the head of the state temperance league said.

Claude Witt, director of the Temperance League of Kentucky, especially urged Baptists to contact officials about House Bill 175, which currently is in the Business Organizations and Professions Committee. As currently stated, the bill would allow county judge executives to set local-option elections on liquor up to 90 days after the petition is filed.

Currently, wet-dry votes must take place between 30 and 60 days after a petition is filed.

"That means you're going to have longer before the vote, but the major problem is that it will be feasible to have the local-option election on the same day as a primary vote or a gen-

eral election," Witt said.

Rep. Mark Brown, D-Brandenburg, is the bill's sponsor. Brown said he introduced the bill at the urging of local officials who want to reduce spending on special alcohol votes. In Meade County, there have been two such votes in the past year, he said, and each cost about \$5,000.

Witt said he doesn't think special elections cost that much, however, since several county election officials have told him the costs of these votes is relatively small.

"This is a bill we really have got to defeat," Witt said, because it would place liquor votes in the arena of partisan politics. "Candidates are going to be forced to take a stand on a wet-dry issue if the vote is taken the same day as their vote."

Brown told the Western Recorder Jan. 30 he intends to offer a substitute for his original bill in committee. Based on input from the Temperance League and the Beer Retailers Association, Brown said he would propose

changing the bill to require whoever calls for a wet-dry vote to pay the expenses of the election.

Witt said he prefers that option over the original language of the bill, but would prefer the bill were defeated in its entirety. The main concern of the Temperance League, he explained, is to keep partisan politics out of alcohol votes.

It's not too late for Baptists to let their feelings be heard about this issue, Witt said, although another liquor-related bill may be too far along to hope for further change.

House Bill 237 was slated for a vote Feb. 3 as the Western Recorder went to press. If passed in the House, it then would be sent to the Senate.

This bill would open the door for 11 Kentucky cities to expand Sunday liquor sales: Erlanger, Florence, Hazard, Henderson, Hopkinsville, Maysville, Nicholasville, Paris, Pikeville, Shively and Winchester.

These cities with populations between 8,000 and 20,000 would come

under the same stipulation as larger Kentucky cities regarding Sunday sales of liquor by the drink. If those cities already have liquor by the drink, Sunday liquor sales could be approved by local legislative bodies without a public vote.

Although Witt said he is not pleased with the bill, he knows it could have been worse. One important provision was reinstated to the bill in committee, he noted, that stipulates qualifying hotels, motels and restaurants must have dining facilities to seat at least 100 people and must generate at least 25 percent of their gross annual income from the sale of food.

One other piece of legislation related to liquor is good news for Kentuckians opposed to liquor sales, Witt added. House Bill 159 would stipulate that local officials are not required to grant a liquor license to an applicant just because one is available.

This bill was slated for a vote in the House as the Western Recorder went to press Feb. 3.

SPEAK OUT

Contact Kentucky legislators by calling (800) 372-7181 or writing to them by name in care of Capitol Annex, Frankfort, Ky. 40601.

Baptists fighting alcohol votes in three areas of state

By Connie Bull
Staff Writer

Three Kentucky districts currently face local-option elections on alcohol sales.

Anti-alcohol forces in Russell County, Laurel County and Madisonville point to a recent victory for Simpson County dry forces in hopes of going four for four on March 10.

However, Russell Trotter, pastor of Sulphur Spring Baptist Church in Franklin, said the Simpson County vote was especially close. The county voted to stay dry by a 420-vote margin, but four of seven precincts in

Franklin favored liquor sales.

In Madisonville, William Bowling, pastor of First Methodist Church, is leading the anti-alcohol campaign. Bowling said anti-alcohol forces are promoting the message that to be drug-free includes not using alcohol.

"Alcohol is a drug," he said. "We can't tell children, 'Don't use this drug, but this one is OK.' Alcohol is drug just like heroin or cocaine."

Those favoring alcohol sales base their campaign on economic benefits.

"We're all interested in the economy," Bowling countered, "but the moral issue is more important."

In Russell County, Wayne Riley

has been influential in the Baptist effort to resist alcohol sales. Jerry Howerton of Liberty Baptist Church also is a leader in the effort.

Riley said the pressure to bring in liquor sales is tremendous: "There are nine surrounding dry counties, and there is high demand from tourists who visit our marina."

Alcohol opponents have written articles for local papers, advertised on radio programs, registered voters and sent a newsletter to every home in the county. Riley said two rallies are planned in conjunction with the local ministerial association Feb. 13 and March 5.

With 76 dry counties in Kentucky, the alcohol issue will come to every county eventually, Riley predicted.

In Laurel County, David Jones, pastor of Liberty Baptist Church in London, is chair of a committee organizing opposition to a potential vote on alcohol sales. By the end of January, about 600 more signatures were needed to call for a wet-dry vote on March 10.

Jones and other Baptists are asking people not to sign the petition which calls for a vote. Churches also have begun registering voters, since only those registered 30 days before March 10 may vote if an election is called.

A mass mailing to local church members will point out the dangers and fallacies in the alcohol proponents' arguments, Jones said: "We're not just out to beat this thing, we're out to beat it badly."

The arguments for alcohol sales include increased county revenue, an increase in industry and tourism and the elimination of bootlegging.

But in response Jones said, "Any tax revenue that comes in will be solely profits of the sales which go back to the companies, and the sales tax will go to Frankfort. Basically, the only thing that will stay in Laurel County is the consumed liquor."

Concerning increases in industry and tourism, Jones countered that Laurel County is the sixth fastest-growing county already. In addition, Laurel County already ranks 15th in the state in tourism dollars.

"We are not voting for industry, better schools, lower taxes or the control of bootleggers," he said. "The issue is 'Are you for or against liquor in Laurel County?'"

Jones said the most detrimental side effect of a wet county is a mixed message on morality and ethical messages to youth.

"We're telling them that alcohol is wrong through the DARE program in schools. If the referendum comes out in favor of it, then we're telling them that suddenly it is no longer wrong."

'We're all interested in the economy, but the moral issue is more important.'

Methodist pastor William Bowling on why alcohol sales should be kept out of Madisonville

CONFERENCE ON CULTS

March 9, 7-9:30 p.m.
Burlington Baptist Church
Burlington

March 10, 7-9:30 p.m.
Rosemont Baptist Church
Lexington

Jehovah's Witnesses



Paul Blizard, Pastor
First Baptist Church, Fairdale
Former Jehovah's Witness

Mormons



Harry Porter, Louisville
HMB Certified Consultant

New Age



Jack Oliver, Pastor
Vine St. Baptist Church, Louisville
HMB Certified Consultant

A special note to Acteen Leaders:

This is a possible *StudiAct Requirement* for your young ladies.

Sponsored by Office for Evangelism, KBC • Bill Jagers, Director

Georgetown professor takes Kentucky to Germany

GEORGETOWN—Germans will sing "My Old Kentucky Home" this summer at the direction of Georgetown College music professor Tony Whitfield. Whitfield has been invited to conduct a clinic on American music and spirituals at the School of Music in Tirschenreuth, Germany, in June. He will work with a select choir of adults known as the Kammerchor and a group of youths. Among the examples of American music Whitfield plans to introduce is his own arrangement of "My Old Kentucky Home." Tirschenreuth is a community located about 15 minutes from the Czechoslovakian border. This is Whitfield's second trip to the area, but he expects to find a different situation due to the reunification of Germany. While there, Whitfield will make contacts in preparation for Georgetown Chorale's European tour in 1993.



Recorder employs Childers

Melanie Childers has been employed as staff writer with the Western Recorder.

Childers will work part-time from the Recorder's Louisville office to produce feature coverage of Kentucky Baptist people, churches and events. She also will compile the weekly Mountains to the Mississippi column.

In addition to her work at the Recorder, she serves as minister of music and youth with Burk's Branch Baptist Church in Shelbyville.

Childers currently is enrolled at Southern Baptist Theological Seminary in Louisville in the master of divinity program with emphasis in Christian education. She is a 1990 graduate of Mars Hill College in Mars Hill, N.C., with a bachelor of arts degree in communications and journalism.

Prior to moving to Kentucky,

Childers worked as managing editor of the Choral Journal, a monthly publication of the American Choral Directors Association based in Lawton, Okla. Her hometown is Concord, N.C.

Childers served as a summer missionary with the Southern Baptist Home Mission Board in Winter Park, Colo., in 1988 and on the summer staff of Ridgecrest (N.C.) Baptist Conference Center in 1987.

The staff writer position is a new one at the Recorder, made possible by elimination of the seminary internship program and redirection of the state correspondent program, explained Editor Marv Knox. These changes, which were approved by the paper's board of directors in December, will allow a more efficient use of funds and a projected reduction in expenditures, he said.

Baptists lead state in youth training

LOUISVILLE—Kentucky Baptist Homes for Children led the state in number of graduates from independent living skills programs last year, according to the state Department for Social Services.

Thirty-six youths from the metropolitan Louisville area were served through the Baptist program, said Jeannette Stratton, independent living director.

The program serves youths in foster care and long-term residential care by teaching skills for transition into the adult world. During 18 weeks of

study, participants learn about topics such as money management, careers and apartment living.

"There's a lot of emphasis on goal setting and self-esteem," Stratton explained. "Through the independent living program, Kentucky Baptists have a part in helping youths to become independent through goal setting, decision making, communication and relationship skills, job skills and role models."

The program also equips foster parents in Jefferson County to help youths move into adulthood.

Showering them with love

Last weekend, a Sunday school class at Hurstbourne Baptist Church gathered for a baby shower. The members had collected items like boxes of diapers, bottles and clothing, all helpful for caring for newborns.

But this wasn't just another baby shower. This was a shower for a mother and baby the class members didn't even know. That's right. Each of the participants gave up a few dollars and a few hours of their time to celebrate a new life that would receive help through our First Step Pregnancy Counseling and Adoption Service.

Each year across Kentucky many young mothers give birth to children who do not have the same start in life that all babies do.

Some of the birth mothers will choose to parent their child in spite of the difficulty of their situation. They will need support, guidance and encouragement. Whatever their choice, each young woman needs to know that someone cares about her and that someone will be there to talk with her about the struggles of becoming a parent.

Others who have babies this

newborn in an adoptive home, where the child will grow up in a nurturing environment and have opportunities that other parents and children will take for granted.

Kathy Baucom, who coordinates our First Step program, spends many hours each week travelling across the state to meet with those faced with an unplanned pregnancy. Kathy is a friend to those young women who must make a choice. But there are many needs she cannot meet alone.

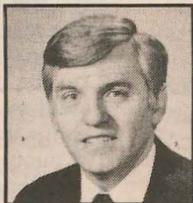
Together with support from Kentucky Baptist churches, we can give gifts to those who take their first step toward a better tomorrow that will be remembered far beyond their baby's first birthday.

Thanks to the folks at Hurstbourne Baptist Church and to all of you who make it possible for us to make real the love of God as we welcome each tiny baby, providing a blanket of security in this uncertain world.

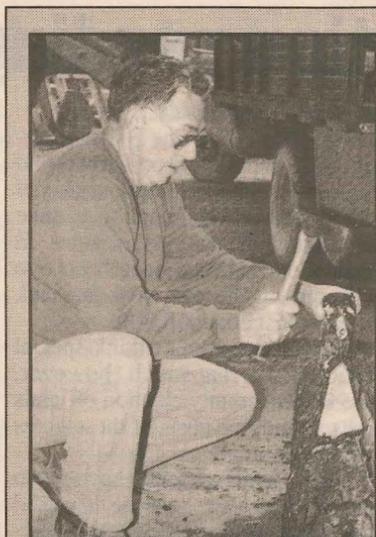
Curtis Mooney is president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243.

Paid Column

HOMES FOR CHILDREN



Curtis C. Mooney



SPLIT DECISION David Lyons, director of missions for Lynn Camp and North Concord Baptist associations, splits a log as part of his volunteer work building a fence at Clear Creek Baptist Bible College.

Clear Creek students learn log-splitting art

PINEVILLE—David Lyons returned to Clear Creek Baptist Bible College to teach an art not found in the college bulletin—log splitting.

Lyons, director of missions for Lynn Camp and North Concord Baptist associations, graduated from Clear Creek in 1956. He returned to help Clear Creek students construct a wooden rail fence that will border a stone walkway from the Correll Building to the new Prayer Chapel.

"There is an art to log splitting," explained Lyons, who grew up in Carter County. "When I learned how to do it, it was a necessity."

The volunteer and student labor to construct the fence illustrates the thriftiness found at Clear Creek, one of the students observed. "Not only do we get practical for ministry at Clear Creek, we also get practical experience in wood splitting."

Cumberland honors students & faculty

WILLIAMSBURG—Mike Cassidy of Owenton and Catherine Gustafson of Dayton, Ohio, received the Sullivan Scholastic Award at Cumberland College during Founders' Day ceremonies Jan. 27.

The Sullivan Award was established to honor one male and one female member of Cumberland's senior class who have made significant contributions to college life and demonstrated outstanding spiritual values. The award is named for Algernon

Sydney Sullivan and Mary Mildred Sullivan.

Jim Oaks, assistant vice president of CSX Transportation and chairman of Cumberland's board of trustees, delivered the Founders' Day address.

President James Taylor presented service awards to faculty and staff members Ida Janie Hall, Norman Cox, Irene Peace, Eric Wake, Linda Carter, Donna Colegrove, Robert Lombardo, Donna Perkins, John Stancil, Terry Stigall and Wesley Perkins.

Special Events

The Annual Gifts/Special Events committee of Baptist Healthcare Foundation is supporting several programs and events for 1992 that promise to be innovative and informative.

The Foundation is in the process of implementing an Executive Life Insurance Program. Board members and management teams of each hospital and the corporate office are being asked to consider participating in the life insurance program designated to the Endowment Fund.

The Sunday School Charity Fund offering is scheduled for May 10. Kentucky Baptist Churches dedicate that offering for the assistance of indigent patients. Funds are needed all year.

A fishing tournament is scheduled for April 4 at Laurel Lake, Corbin. The cost is \$80 per boat. Proceeds will benefit Baptist Regional Medical Center's Rehabilitation Center.

The Bluegrass Golf Classic is April 27 at Andover Golf and Country Club in Lexington. The cost is \$75 per player. Proceeds will benefit Central Baptist Hospital's Pediatric Department.

The Summer Chase 5K is June 27 on the Baptist Healthcare System's campus. The cost is \$10 for

runners (early registration) or \$12 (day of race) and \$9 for walkers (early registration) or \$10 (day of race). All participants are asked to bring canned goods for Kentucky Harvest.

A Caribbean cruise is scheduled Sept. 26-Oct. 3. The cost is \$1,195 (inside cabin) and \$1,330 (outside cabin) per person. Round trip flights will depart from Louisville, Lexington and Evansville to Miami.

Any surplus from the cruise will be directed to the Endowment Fund.

Members of the committee are always open to comments, suggestions and questions about annual gifts and special events. Committee members are Doyle Baker, Jamie Hargrove, Bill Owen and Bob Swope. If you or your company would like more information about how you can sponsor and/or participate in one or all of these events, please contact the Foundation.

Any questions or comments concerning this article, Baptist Healthcare System or Baptist Healthcare Foundation should be directed to Charles W. Cox Jr., President, Baptist Healthcare Foundation, Corporate Healthplex, 4007 Kresge Way, Louisville, Ky. 40207 (502) 896-5003.

Paid Column

GOVERNMENT

Senate avoids parochialism & prayer

WASHINGTON (ABP)—Before passing a major education bill Jan. 28, the U.S. Senate rejected two attempts to channel tax dollars to private and parochial schools and one attempt to ask the Supreme Court to endorse school-sponsored prayer and Bible reading.

The Senate adopted the Neighborhood Schools Improvement Act (S. 2) by a 92-6 vote.

Five days earlier, they rejected an amendment by Sen. Jesse Helms, R.-N.C., that would have expressed a "sense of the Senate" that the Supreme Court use a pending graduation-prayer case to reverse two previous rulings that found public school-sponsored prayer and devotional Bible reading unconstitutional.

Also on Jan. 23, the Senate defeated two attempts to include elements of school "choice" in the

legislation. Senators rejected one amendment and approved another only after it had been modified to delete provisions that would have allowed the use of public funds for private schools.

The Senate defeated 57-36 an amendment that would have established a school-choice demonstration project. The amendment would have authorized \$30 million to carry out six demonstration projects providing low-income parents with federal money for public or private education.

Another amendment attempted to include President Bush's plan to authorize grants to establish 535 innovative schools across the country. The amendment was approved 96-0 after its sponsor, Sen. Thad Cochran, R-Miss., agreed to alter the proposal. One change was that no grants could be used to establish private or sectarian schools.

Abortion bills pending in Assembly

Continued from page 1

Montgomery said. It would prohibit abortions for girls under 18 unless one of these conditions is met:

■ Written permission has been given by a parent.

■ The girl is emancipated from parental supervision and has given written consent to the abortion.

■ The girl petitions any circuit or district court and the court finds within 72 hours that the girl is mature enough to make such a decision or that the abortion is in her best interest.

■ A friend of the minor acting on her behalf appears before a court for the same purpose.

■ A medical emergency exists that requires immediate action.

Since the 1986 bill passed easily in the Kentucky legislature, Montgomery said she anticipates this year's bill also could pass.

The bill is sponsored by Sens. Joseph Meyer, D-Covington, David Boswell, D-Owensboro, Robert Leeper, D-Paducah, and Bill Quinlan, D-Lou-

siville.

The media spokeswoman for the American Civil Liberties Union of Kentucky was out of town and could not be reached to give the ACLU's position on this legislation.

The other abortion bill (H. 203) also stands a good chance of passage, Montgomery said.

Among other things, it would require the following of a physician's office where abortions are performed:

■ Written agreement with a licensed acute care hospital which would treat patients with unforeseen complications.

■ Written agreement with a licensed ambulance service to transport patients in emergencies.

Montgomery said Kentucky Right to Life supports this bill, even though it perpetuates abortion.

"It assures women that abortion facilities conform to accepted health and safety standards observed by other surgical facilities," Montgomery explained.

Such regulations put more of a burden on abortion clinics and would help eliminate unscrupulous practitioners, Montgomery explained.

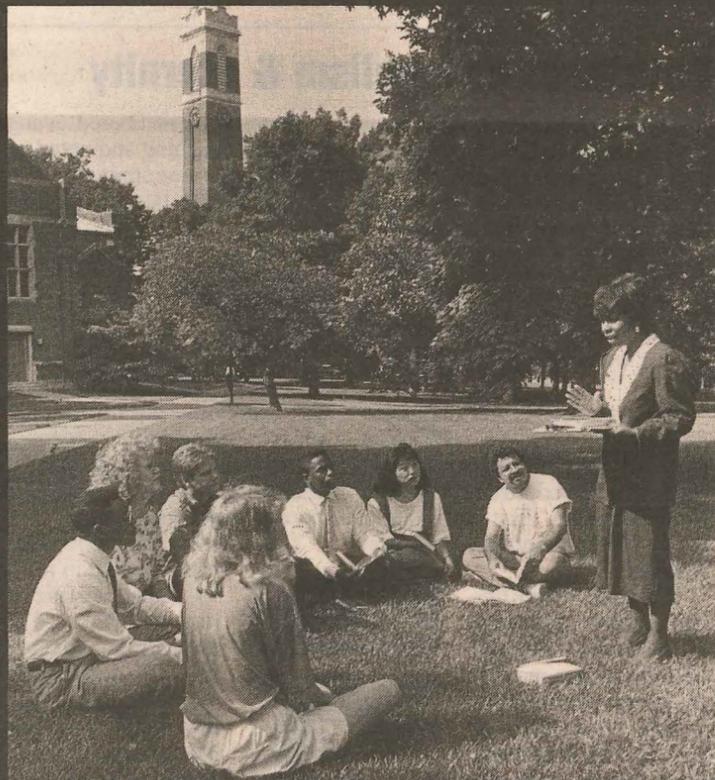
This bill was introduced by Reps. William Donnermeyer, D-Bellevue, and Jim Callahan, D-Southgate.

SPEAK OUT

Contact Kentucky legislators by calling (800) 372-7181 or writing to them by name in care of Capitol Annex, Frankfort, Ky. 40601.

'Come now, let us reason together'

(Isaiah 1:18, RSV)



Observe Race Relations Sunday

February 9, 1992

Sponsored by the Christian Life Commission of the Southern Baptist Convention



Bill Jagers

For information contact:
Lincoln N. Bingham
Baptist State
Mission Board
1715 West Chestnut St.
Louisville, Ky. 40203
(502) 583-6939



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- BWR equips Christians who know how to present the gospel to build relationships with people not immediately receptive to the gospel.
- BWR helps Christians develop a witnessing lifestyle.
- BWR contacts are to be made in a local church context. Pastors and/or evangelism staff persons should be trained in BWR training activities.
- BWR Seminars are designed for participants from churches with ongoing witness training (CWT, LES, One Day Soul Winning Workshop, etc.).

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(Person responsible for leading BWR in local church)

Others Attending: _____

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FOR SALE: LaserMaster 19" hi-res desktop publishing monitor, video controller and laser printer controller, \$1,995. Includes 135 scaleable fonts, drivers, special-effects software, documentation, installation and training. (502) 244-1685. 1-7-2T

SEEKING: Small rural church in northern Kentucky seeking full-time pastor. Parsonage and some benefits provided. Contact search committee: Powersville Baptist Church, C/O Robert Downard, Route 3, Box 76, Brooksville, Ky. 41004 (606) 735-3147. 1-28-3T

FOR SALE: Twenty-one 10-ft., two 8-ft. solid oak pews, excellent condition, seats upholstered in light green fabric. Call (502) 343-4433. 2-4-1T

PHOTOGRAPHER: Available for church homecomings, family reunions, anniversaries and weddings. Contact Eddie Boden, 2623 Frankfort Pk., Georgetown, Ky. 40324, (502) 863-2156 or (800) 221-7183. 2-4-2T

TWO-WEEK TOUR: June 22, 1992, England, Ireland, Wales, Scotland. Write or call Dr. T.L. McSwain, 9107 Linn Station Rd., Louisville, Ky. 40222, (502) 423-1342 or 964-6403. 2-4-4T

KENTUCKY KERNELS

As Dry Ridge Baptist Church celebrates its 175th anniversary this year, the church historical committee is reminding members what was important to Kentuckians in 1817: Salt sold for \$16 a bushel, tea for \$1 per pound, veal for 3 cents per pound, eggs for 10 cents a dozen and beef for 3 cents per pound.

Mountains to the Mississippi

■ **BARBOURVILLE**—East Barbourville Church called **Chuck Gray** as minister of youth.
 ■ **BARDSTOWN**—**Kit Yeast** has announced his retirement effective April 26 after 30 years as pastor of Bardstown Church. The church is accepting resumes in care of Betty Graham, 213 W. Beall, Bardstown, Ky. 40004.
 ■ **BOND**—**Roger Williams** has been called as pastor by Bond Church. He previously served Corinth Church in London.
 ■ **BOWLING GREEN**—**Darryl Wilson** is serving Eastwood Church as minister of education and administration. He formerly served Third Church in Owensboro.
 ■ **BRONSTON**—Bronston Church called **John Zupancic** of Ohio as pastor.
 ■ **BURNSIDE**—Burnside First Church licensed **Jim Cornett** for volunteer ministry to the deaf.
 ■ **CORBIN**—**Elijah Hammons** resigned as pastor at Candle Ridge Church.
 ■ **DWARF**—**Kendall Combs** has been called as pastor by Dwarf Church.
 ■ **EUBANK**—**Bradley Goforth** has been called as interim pastor by Be-

thel Church. Former pastor **Eddie Miller** has resigned.
 ■ **GEORGETOWN**—**Debra Covert** has been named director of financial aid at Georgetown College. She previously served as associate director of student financial planning at Lenoir-Rhyne College in Hickory, N.C.
 Also named to the administrative staff at Georgetown is **Peggy Kiggins**, director of development research. She previously worked as development research director at Carson-Newman College in Jefferson City, Tenn.
 ■ **GRAY**—**Orville D. Hickey** retired at Grays Church.
 ■ **GREEN ROAD**—**Larry Sowders** has been called as pastor by Green Road Church.
 ■ **HAWESVILLE**—Funeral services were held for **Ezra Meador** Dec. 22 with **Ralph Voyles** officiating. Meador was ordained to the ministry in 1936. In 1937, he began his ministry in the Blackford Association. In 1943 and 1945, he served four churches simultaneously. He is preceded in death by his brother, D.A. Meador, who in 1987 was director of missions for Blackford and Breckinridge associations. Ezra Meador is survived by his wife, Thelma, two sons, Wayne and

Joel, and one daughter, Juanita Young.
 ■ **HIMYAR**—Himyar Church called **Michael Collins** as pastor.
 ■ **LEXINGTON**—**Donald White** retired as pastor of Hillcrest Church after 37 years of service. **Michael Osborne** of Danville is serving as interim pastor.
 Rosemont Church called **Steven Banks** as director of youth and recreation. The church also ordained **Richard Proctor**, **John Wilkinson** and **Tom Wright** as deacons.
 ■ **LONDON**—**Dennis Rush**, former pastor of Bond Church in Bond, has been called as interim pastor by Providence Church.
 Robinson Creek Church called **Geral Wells** as pastor.
 ■ **LOUISVILLE**—**Charles "Jacky" Newell** has been called as pastor by Valley Station Church. He previously served Siloam Church in Ninety-Six, N.C. He succeeds **Charles Shacklette** who retired last year.
 West End Church motored to its new location at 1400 S. Fourth St. on Sunday, Dec. 22. Pastor **Dartanya Hill** invited a sister church to worship and fellowship in the "To God Be the Glory" celebration. During the 11 a.m. service, the dedication was given by **C.H. Childs**, moderator of the General Association of Baptists in Kentucky. **Lincoln Bingham**, former

pastor of West End and current pastor of St. Paul Missionary Church, attended the 4 p.m. service.
 ■ **MANCHESTER**—**Jerry Smith** is serving Crane Creek Church as interim pastor.
 ■ **MURRAY**—**John Sheppard** is serving Salem Church as pastor. He formerly served as pastor of Dyer Hill Church in Smithland.
 ■ **OWENSBORO**—**Lewis Lane** Church held a commissioning service for **John and Marilyn Sanders**, volunteer missionaries to Nigeria.
 ■ **OWENTON**—South Fork Church called **Herman Voyles** as pastor.
 ■ **PADUCAH**—**Tony Estes** resigned as minister of youth and activities at Immanuel Church to enter Southern Seminary in Louisville.
 ■ **RICHMOND**—Rosedale Church called **Chris Thompson** as minister of youth.
 ■ **SCIENCE HILL**—**Chris Tannreuther**, a third-year student at Clear Creek, has been called as minister of youth by Northside Church.
 ■ **SOMERSET**—Eden Church called **Gary Morris** as pastor. He comes from Pond Church, Kings Mountain.
 ■ **WEST SOMERSET**—**Esau Huff** has been called as pastor of Community Mission.
 ■ **WHITESBURG**—Colson Mission Pastor **John Erkfitz** has resigned to attend Southeastern Seminary.

God always makes up the difference

Recently I sat in a hospital waiting room 55 miles from Oneida. I thought I was among perfect strangers. An attractive young lady waved and smiled. She looked familiar, but I had to ask who she was. Two of her brothers had been my students and had graduated 16 years ago. One lives in Florida and the other in Georgia. She lives in mid-Tennessee and was back because her mother was having surgery.

Then a young man paused by my chair, and asked, "Are you Dr. Moore?" He then told me he had heard me speak a few months ago in one of the churches. Before I could find out much more, the chairman of our trustees came walking by. We had not seen each other for several months. We had a very pleasant conversation.

Then a clean-cut young man approached my chair and greeted me warmly. He indicated he had been one of my students, looked familiar, but I had to ask his name. When he told me, I remembered instantly how he came to OBI from Florida though he had Kentucky roots. Adam was there because an uncle was being released from the hospital. We had an excited conversation "catching up."

This is my experience wherever I go. It is pleasant yet unsettling at times—especially as I find myself groping for names. In the last six years alone we have had 552 graduates. In the past 19 years, more girls and boys have graduated from Oneida than in the prior 72 years combined. I have worked with thousands of others. I attended Oneida myself for years, returned to work the first time 30 years ago, and am in my 20th year this time.

I often am struck by how time seems to telescope. Often seeing someone I may not have seen for 20 years, it seems like only two or three. Other times it may have been only four years, but it seems like 10.

Adding to my confusion are the tens of thousands of other people with whom I have had contact over the years.

Nearly every day someone visits unexpectedly, writes or telephones out of the past. The other night, a former student I had not heard from in 18 years telephoned about 10:30 p.m. and we talked past midnight. He is married, has three children, works fulltime, and has nearly completed a doctorate with a very high academic standing. This happens frequently, and it is a lot of fun. Occasionally someone calls with a sorrow or disappointment to share. That is sad and often one is helpless to do anything. But their calling or writing is at least evident that they know we care.

One of our girls wrote me the other day from another state. My first memories of her are of disrespect. Today she is the mother of five, a good homemaker, an active Christian. She writes: "This past school year I have been teaching a

Christian kindergarten. I am able to follow through with a lot of things I learned at Oneida. I honestly don't know where I would have been were it not for you and the school. Your patience and guidance turned my life around. I'll never forget that! I just wish I could travel around and tell everyone about OBI."

Every day, letters arrive from many whom the Lord has raised up to make possible the ministry of Oneida.

A faithful couple recently wrote: "It is a real pleasure to have a small part in helping finance the load. 'The Lord is our shepherd ... We shall not want.' The material blessings and the spiritual blessing will flow and keep Oneida healthy."

Another family writes: "We support your ministry with a donation, but mostly with our prayers. I know the donation is small as your needs are great. We want to do what we can."

Any and every time, that is all that is needed—sincere prayer and one doing what one can. We serve a God who knows and can always make up the difference between what is and what should be.

Any and every time, that is all that is needed—sincere prayer and one doing what one can. We serve a God who knows and can always make up the difference between what is and what should be.

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

Paid Column

ONEIDA JOURNAL



Barkley Moore

Potatoes, evangelism & eternity

"I never dreamed I could help lead someone to Christ with potatoes," Owensboro freshman Tim Royal excitedly declared. Royal was one of 15 students involved in a "potato evangelism" project sponsored by the campus Brotherhood. During the first two hours of giving away potatoes and witnessing, three made professions of faith.

The potatoes, 291 bushels, were donated by Robert Rudd of Rudd's Orchard in London. Rudd was converted and baptized last year at First Baptist, East Bernstadt, where 1983 alumnus Lynn Dotson is pastor.

Campus families had recently received a big load of potatoes and decided to give most of these to community people. Interfaith of Bell County distributed 25 bushels to needy families. Newtown church, where Senior Doug Criswell is pastor, handed out eight bushels.

Under the direction of Brotherhood President Chris Tannreuther, seven trucks brought the potatoes from London. Symon's Restaurant parking lot, about two miles from the school, was used for the distribution point.

As the spuds were loaded into cars, many witnessing encounters naturally arose. One person asked, "What's the catch?" Another witness followed, "Where did you get all these potatoes?" Everyone received a Here's Hope New Testament and other tracts.

Students remembered evangelism class teaching and noted several "divine encounters." A car with a handicap license was driven by a man who had gone through two heart surgeries and other health limitations. He received potatoes from Jeff Stagg, who is experiencing major medical problems, and Ed Stephens, who is legally blind. The man fell out with his church because no one came to see him. Ed and Jeff's encouraging love and faith during difficulty found the response, "I need this more than potatoes."

One student acknowledged, "I usually wouldn't come for something like this, but I'll be laid off through the winter and my wife lost her job. We have four children and need the food." Mississippi student Mark Longino followed one man home to deliver three bushels to an unemployed family of six without transportation.

Some folk who had trouble accepting a gift made a donation. It will help fund a Brotherhood summer mission team.

Mr. Rudd was thrilled with the project. Three weeks later, he sent 11,000 pounds of potatoes.

At Clear Creek we are willing to "do all things in order to win some." Potatoes are not only good food—they can be good for eternity.

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

CLEAR CREEK CHRONICLE



Bill D. Whittaker

Paid Column

EVANGELISM

82-year-old talks about Jesus everywhere he goes

By Toby Druin
Texas Baptist Standard

DALLAS (BP)—“Soul winning is like swimming,” says H.P. “Red” Shaw. “If you are going to do it, you have to get in the water.”

And the “water” for the 82-year-old retired Dallas pastor is just about anywhere he happens to be—having breakfast with his wife, Mary, at a restaurant, jogging or reading his morning paper. He uses all of those opportunities to tell others of the salvation available to them through faith in Jesus Christ.

In August 1990 Shaw ordered 1,000 copies of the tract, “How to Have a Full and Meaningful Life” and with the help of his wife finished giving them out a couple of months ago. He has ordered 200 more.

Shaw retired as pastor at Walnut Terrace Baptist Church of Dallas in 1986, which he helped start.

He was managing a Safeway store when he was won to Christ at Hillcrest Baptist Church in Dallas. The pastor taught him to be a soul winner, Shaw said, and the church ordained him to the ministry.

When he retired, Shaw said, he didn't want to “just sit back in a rocking chair.”

On most mornings, he and his wife eat breakfast at an area restaurant. On a recent morning they were at the International House of Pancakes. As they waited to be seated, Shaw said, he spoke to the others in line: “Good morning, I'd like to share something with you about the Lord, Jesus Christ,” and gave them all a tract.

When the waitress came to their table he asked her if she had trusted Christ as her Savior. When she answered that she had accepted Christ, Shaw gave her tracts for her friends.

Before they left the restaurant, he had spoken to a wrestler from Iowa

who said he was a Christian and to a policeman. Shaw won the policeman to Christ and bought his breakfast. He also got professions of faith from the busboy and the woman who seats the customers, gave her a tract for the cook and passed out others to a group of students waiting for seats as he left.

Later, Shaw jogs several miles and doesn't miss an opportunity to witness along the way. He stopped by a drive-in bank on his route recently and left tracts for all the tellers. “I'm not here to rob or steal,” he said he told them. “I'm here to tell you about Jesus.”

The reception he usually gets is warm, he said, but he noted “not everyone wants to be saved.”

While going witnessing he has been unwelcome in some homes. One man, mud-covered from a backyard project, answered Shaw's knock and quickly told him to leave until he was ready to get in the mud with him. Shaw went home, changed clothes

and went back to the man's home to help and witness to him, but the man still ran him off.

Shaw just shrugs off those kinds of encounters and goes to the next door—or the next opportunity. He said he had seen people at intersections selling flowers and newspapers and used the same tactic to give out a bucketful of tracts.

He also uses the bad news in the morning paper as an opportunity to share the gospel. He pores over the paper, noting who has been arrested or otherwise fallen on hard times, and writes to them and includes a gospel tract.

Shaw has written to many murderers, including Charles Manson. When he wrote to Manson, the FBI came to see him to question his motivation. “I'm trying to get him saved,” he said.

“People are ready and waiting” for salvation, Shaw said. “All we have to do is tell them about Jesus.”

He stopped by a drive-in bank and left tracts for all the tellers: “I'm not here to rob or steal. I'm here to tell you about Jesus.”

Baptists sponsor welcome center for truckers & travelers

By Anne McWilliams
Mississippi Baptist Record

MOSS POINT, Miss. (BP)—“Are you going to have a chain of these all over the country?” one trucker asked.

“I've traveled all over the United States,” another trucker said, “and I've never seen another like it.”

Those are two of the comments recorded in the first two months of serve at the Truckers and Travelers Welcome Center operated by Mississippi's Jackson County Baptist Association. Already one visitor has

returned to say he has committed his life to Jesus Christ.

Located at exit 69 on Interstate 10 in southern Mississippi, the center is open daily from 6 a.m. to 10 p.m. On Sunday mornings, short worship periods and Bible study are offered from 6 to 9. Daily devotionals are presented early morning, midday and evening, with music at 3 p.m. and 6 p.m.

Complimentary refreshments and coffee are available, plus road maps, games, television and grooming supplies. Truckers also are furnished with a place to use a washer

and dryer, take a shower, use a pay telephone or copier, get counseling or find a quiet place to rest.

The building, constructed mainly by volunteers, was begun in the fall of 1989. Furniture and equipment were donated by churches and individuals. The facility includes two bedrooms where volunteers can stay and a kitchen where they can prepare food.

To let truckers know about the ministry, doorknob hangers printed with pertinent details are hung on rearview mirrors at a nearby truck stop every morning. The associa-

tional director of missions talks to truckers on his CB. Also, truckers leaving for distant destinations are given calendars advertising the ministry and asked to drop them off at stops along the way.

“We owe a lot to truckers,” noted J. Ray Grissett, director of the cooperative missions department of the Mississippi Baptist Convention board. “They bring us food and clothes and other products from across the country. It is our responsibility as Christians to help lighten their load. This place will be a light post where many can plug in.”

HELPING HAND A member of Clarendon Baptist Church near Washington, D.C., helps a senior adult with transportation to church services. The church is located in a transitional area with hard-to-reach young professionals, senior adults, homeless people and a variety of ethnic groups. Members reach out to their community by offering a door-to-door shuttle service for the elderly and handicapped. (Photo by Paul Obregon)

A Baptist deacon in Sports Illustrated? It's true

By Gary Griffith
Louisiana Baptist Message

CLINTON, La. (BP)—The 1991 NFL football season held an honor for one 46-year-old Baptist deacon that most sports enthusiasts only dream about: Billy Andrews was featured in Sports Illustrated.

But why would the nation's premier sports magazine be interested in a deacon at First Baptist Church of Clinton, La., who owns and operates a dairy farm? Because Billy Andrews hasn't always been a deacon or farmed for a living.

As a 25-year-old linebacker for the Cleveland Browns, he became the star of the first Monday night football game broadcast on ABC Sept. 20, 1970.

“It was a complete experiment,” Andrews recalled. “Football was played on Sundays. Nobody knew if America would watch football on Monday night television. Nobody knew if the fans would come out to see games on Monday. The players didn't like having to wait around until Monday night to play.”

But America did watch, with an estimated audience of 1 million viewers. Browns fans came to see the game, with 87,000 people packed into Cleveland's Municipal Stadium.

The Browns faced the defending Super Bowl champion New York Jets led by Joe Namath in a game that went down to the wire. With less than a minute to play, Namath had the ball on his own 8-yard line and the Browns were ahead 24-21.

Anderson intercepted a pass and ran all the way to the end zone, leading the Browns to upset the Jets 31-21.

But there's another story Andrews wants told that Sports Illustrated didn't ask about. Looking back, Andrews says he made football and sports his god.

“Of course, there's nothing wrong with football or sports, but I gave them the wrong priority in my life,” he explained. “Actually, that means that I made myself my own god. I did anything that would gratify myself, but I was never satisfied.”

From youth, Andrews pushed himself to higher and higher achievements in football, including all-state honors two years in high school and all-conference honors three years at Southeastern Louisiana University in Hammond. “But it never satisfied,” he said.

“Still, I continued to pursue my god and eventually made it into pro football. That was as far as my god could take me, but I still wasn't satis-

fied.”

In May 1971, Andrews committed his life to Jesus Christ and found a new life, he said.

“It was funny that I was saved at a conference in Dallas to show Christian pro athletes how to share their faith with other athletes,” Andrews said. Because he attended the Browns' chapel services religiously, he was asked to attend the conference.

“But anybody could tell by the way I lived that I wasn't a Christian,” Andrews said. “I had a good dose of religion because I had been going to church since I was born. But that didn't change the fact that I had always done whatever it took to please myself.”

“I agreed to go to the conference so I could go out on the town of Dallas and party hearty. But God, in his mercy, had a different plan. He saved me.”

Andrews and his wife, Kay, have three children, Bridget, 22, Katie, 21, and Will, 14.

Will plays linebacker and tight end for an area high school. “I've worked with Will and taught him some football,” Andrews said. “But it's much more important to me that I teach him about Jesus Christ, because my Lord gave me much more than football ever did.”





Green Hills

Baptist Church

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February 03, 1992
VOLUME 2 NO. 5



From the Pastor's desk

TWO WEEKS IN A ROW!
We have set attendance records for the past two weeks of January at Green Hills Baptist Church: 63 last week and 67 Sunday. Church growth experts tell us that January is traditionally a very slow time for growth. February - May, however, are the most productive times for growth. Therefore, if we are faithful in witnessing, inviting, calling, praying, participating, and serving in the next several months, we should see (with God's blessings) a continued increase in persons committing to Christ and at Green Hills. We have families who have signed that they will join us so



God is working through us in so many different ways. Impressions are being made on minds by our words and actions. We are making impressions on which we are not even aware. I want to thank you personally for caring "WELCOMES" and your "WE'RE SO GLAD YOU CAME" to those who attend. These gestures of Christian fellowship are more important than any church appointment or church honor one can receive. It is Christ's love reaching out to those who are searching for a place to hear God. In 2Peter 1:1-11, we find among other things, that "brotherly love" exhibited by our sincere "welcoming" of newcomers demonstrates its divine source and will allow us to "receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ."
I'll see you Sunday when we will again worship & praise God together

Larry Nobles
Larry Nobles, Pastor

New Members

Chris and Stephanie Searcy
Route 3# Box 242 S
Taylorsville, KY 40071
477-5818
Daughter Kaylyn Born 12/19/91

FELLOWSHIP

"HEART TO HEART"
That will be our theme for our 1st annual Valentine's Banquet at Green Hills Baptist Church. Make your plans to join us at 6:00 Friday evening, February 14 as we enjoy a great meal, make new and closer friends, have an opportunity to reach out to others with Christian love. There will be activities for the whole family. This Sunday we will ask you to "sign up" and bring some food.



SUNDAY SCHOOL

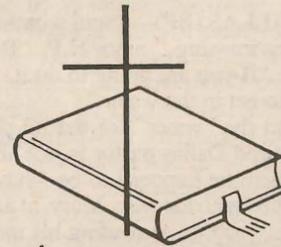
Total 37

WORSHIP

Sunday A.M. 67
(A NEW RECORD)
Sunday P.M. 32

OFFERING

\$ 1,063.36



"VISION" BUILDING FUND

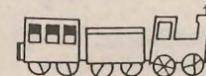
As of 2/2/92 \$4,250.00

CLEANING SCHEDULE

February Nobles
Sterfield
evens



TRUCK SCHEDULE



You will lift these request up
ek.



Prayer Requests...

ents home sale), Norma
her, Sue Enoch, Patty
Hochstrasser, MANY
John Durbin and his
lard, Mary Hopper,
Anna Woods (home
's Niece), Danny
wers (L.Pepoon's
our visitors, our
committee, a
wherever needed,
Hills future
people who have
ring in their

Prayer

An Open Letter to Kentucky Baptists:

Without a doubt, having our Green Hills Baptist Church newsletter on the back of the Western Recorder is the most influential "inreach" AND "outreach" tool we use to help our new mission church grow.

We could not produce a separate weekly newspaper ourselves, from both a cost and man-hour standpoint. But the Western Recorder offers us direct communication to our members and prospects for only 15 cents per home each week. What's more, the newsletter only takes two to three hours to prepare, and the Western Recorder staff does the rest.

Green Hills Baptist Church is only six months old, and we meet in a renovated garage. But our attendance growth from zero to 60-plus has been much greater than expected. Why? Because the Western Recorder gives us high visibility with our prospects and members. Also, our members are always up to date, and the Western Recorder gives them a feeling of belonging to a stable, professional ministry.

Plus, we get a bonus: We achieve increased credibility by our affiliation with the heritage of all Kentucky Baptists.

We thank God for providing this marvelous tool for ministry.

Larry Nobles, pastor
Green Hills Baptist Church
Fisherville



Baptist Basics Class will again meet Sunday evening at 5:45. Come and discover God's Plan for the church and how Baptist church work is structured!