

NOVEMBER 10, 1992 VOL. 166, NO. 44

## FOR THE RECORD

## Reactions to Baptists' election mixed

## FMB interim

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Baptist women are the key element of a new strategy to start churches in Detroit. See page 15.

## Acteens leader

The executive board of Kentucky Woman's Missionary Union has voted to fill the vacant staff position for an Acteens consultant. See page 23.

WASHINGTON—For the first time ever, Americans elected two Southern Baptists to the White House last week. But they apparently did it without broad support from Southern Baptists themselves.

The winning all-Baptist ticket of Bill Clinton and Al Gore may be more indebted to Roman Catholics than Baptists for its success, according to exit polls and researchers. Most evangelicals—and presumably most Southern Baptists—stayed with the Republican ticket, polls indicated.

"The fact they were Southerners made more of a difference than the fact that they were Southern Baptists," suggested James Guth, who teaches political science at Furman University, a Baptist-affiliated school in Greenville, S.C.

Clinton is the fourth Baptist to serve as president. Both Clinton and Gore are members and regular attenders of Southern Baptist churches.

But both hold views contrary to their denomination's conservative leadership on several key issues, particularly abortion and gay rights.

"Southern Baptists still are more supportive of Bush than other religious groups," said Guth. While exit polls are not as definitive as the scholarly research that will follow, Guth said, "I will predict that Southern Baptists and other conservative Protestants were George Bush's best demo-

graphic."

Early tabulations indicated evangelicals, including Southern Baptists, drifted away from but did not totally abandon Bush. Exit polls showed Bush captured only 58 percent of the evangelical vote this year, compared to 75-80 percent in 1988.

By contrast Roman Catholics, most of whom voted for Bush-Quayle in 1988, swung in major numbers to Clinton-Gore in 1992. According to a New York Times study, more than half voted for the Democrats.

"Baptists voted on the basis of economic considerations, just like the rest of the country did," said Nancy Ammerman, a Baptist who teaches sociology at Emory University in Atlanta.

That political reality brought a harsh rebuke from Southern Baptist ethicist Richard Land, who said Baptists and other evangelicals who voted for Clinton "sacrificed their values" for the benefit of their pocketbooks.

Land, executive director of the Christian Life Commission, said the effect of that choice will be a significant increase "in the number of unborn babies that will die" when Clinton relaxes the abortion restrictions imposed by Reagan and Bush.

The election was a sign of apathy toward Bush among evangelicals, Land said. "George Bush never had



## Baptist President

## More on page 8 &amp; 9:

- Views on Clinton's faith
- Issues voters faced in Kentucky & elsewhere
- Colson: Evangelicals have lost cultural war
- Kentucky Baptists re-elected to U.S. House

## Mollette came long way to KBC presidency

By Marv Knox  
Editor

PIKEVILLE—Glenn Mollette has come a long way, and that doesn't even count the 15,000 miles he put on his car this year as Kentucky Baptist Convention president.

"I was saved in a Mountain Missions project, in a mission vacation Bible school," said Mollette, pastor of First Baptist Church of Pikeville, in southeastern Kentucky.

This week, he is moderating the KBC annual meeting, the major event in Kentucky Baptist life this year.

"The opportunity to preside over the Kentucky Baptist Convention is a highlight," Mollette said. "I began hearing about Baptist work in Kentucky as a teen-ager. As a young person, I counted it an honor to follow my heroes—people like A.B. Colvin and Bob Jones (both longtime KBC workers and Mountain Missions leaders) into the ministry.

"For 11 or 12 years, I felt a desire to be president of the convention. It was an honor to be elected by acclamation last year, and it's an honor to preside this year."

During the past year, Mollette's appreciation of that honor has grown, because his appreciation for Kentucky Baptists has grown, he said.

"One of the things I've really en-

joyed is the invitation to speak in associations and churches," he said. "I've had the opportunity to meet folks I otherwise wouldn't have met.

"We certainly have a wide spectrum of people here in this state—from the west, to the east, to the north and in central Kentucky. People are accepting of each other. A person can be different, and people still will accept his ministry, by and large.

"It's just that Kentuckians want to get along. There's an openness—maybe because Southern (Baptist Theological) Seminary has been here a long time, and it's been open to new ideas. But it's all right with a lot of Kentuckians if a guy is fundamental or moderate, as long as that person isn't forcing me to become like him or her."

Even with their differences, "most Kentucky Baptists have the same vision," he added. "They just want to do God's work."

That common vision and "get along" spirit will lead Kentucky Baptists to a positive convention this year, Mollette predicted.

"I don't think we'll face a lot of tough moments," he said.

"I don't anticipate a lot of stress among the brethren. I hope it will be a harmonious time, in which we can enjoy the fellowship, worship and business."

the heart of evangelicals because they never felt they were in his heart."

The fact Ronald Reagan and Bush did not achieve the major aims of the Christian right—on school prayer, abortion and other issues—produced disillusionment in the camp this year, Land said, and that hurt Bush. "There were a lot of people who were involved in previous campaigns who were just voters in this campaign."

But other Baptists saw a different message in the election results.

James Dunn, executive director of the Baptist Joint Committee in Washington, said Clinton voters "did not abandon their values" but abandoned the "superficial" definition of values supplied by the Religious Right.

Even some who picked Clinton for economic reasons weren't seeking personal gain, Dunn said, but an economic policy that demonstrates mercy for the less fortunate. "Our application of justice and mercy to economic reality is a moral exercise, and not one to be minimized or slighted," said Dunn, whose agency monitors religious-liberty issues.

Robert Parham, director of the Baptist Center for Ethics in Nashville, agreed: "The nation rejected the divisive, narrow agenda of the Religious Right, with its shrill cry for cultural cleansing."

In its place, he said, America embraced Clinton's "ethical vision of a 'New Covenant,' where all Americans are individually responsible and the government is obligated to provide not a handout but a hand up."

Parham predicted Clinton and Gore will pursue an ethical agenda that is "broader and deeper" than leg-

□ See Baptists views ..., page 9



NEVER TOO OLD 95-year-old Helen Yager says if she acted her age she wouldn't be able to do all the things she does, like cooking the main dish and hot rolls for her church's monthly fellowship dinner.

## Oldham woman still cooking in 96th year

By Melanie Childers  
Staff Writer

CRESTWOOD—As a church cook, 95-year-old Helen Yager knows more than the right ingredients for tasty dishes at church dinners; she also has the recipe for vigorous energy and vitality.

For more than 10 years, Yager has prepared the main dish and hot rolls for the monthly fellowship dinner at her church, Harrods Creek Baptist in Crestwood. But church members have seen her in more roles than that.

"I went to church when I was 6 weeks old, and I've been going to the same one ever since," she said.

Yager taught Sunday school for 60 years, accepted leadership responsibilities in Woman's Missionary Union and was housekeeper at the church for 18 years, until 1991.

The daughter of Drane and Mary Clore, Yager grew up on a farm in Brownsboro with her three sisters and two brothers. She and her siblings attended Poplar Grove School, a one-room schoolhouse for students in grammar school through high school grades.

At 13, Yager made a profession of faith in Jesus Christ while attending a revival service with her family.

"We were having a 'protracted meeting,' as they called them then, at morning and night, for two weeks," she said. "My brother and I both joined at one of the night meetings."

In June 1920, she married Charles Yager, an Oklahoman. They began farming in Oldham County. Although they had no children of their own, Yager said they had plenty of nieces and nephews to keep them busy.

Today, more distant nieces □ See Oldham County ..., page 24



GREETINGS Kentucky Baptist Convention President Glenn Mollette greets worshipers after a Sunday morning service at First Baptist Church of Pikeville.

"I think Kentucky Baptists can come to Louisville and expect an open meeting. We've always strived to have that kind of spirit, ... where we can labor together and feel good about it."

Mollette expressed appreciation to First Baptist Church of Pikeville for giving him the freedom to take on the duties of KBC president the past year.

□ See Mollette came ..., page 3

## BAPTIST BITS

■ **No increase** is slated for the Church Comprehensive Medical Plan of the Southern Baptist Annuity Board for the period January through June 1993. The Group Comprehensive Medical Plan will pass along increases to less than half the participating groups, the Annuity Board announced.

■ **David Hull**, pastor of First Baptist Church of Laurens, S.C., is the new board chairman for the Baptist Center for Ethics. "I think Baptists need a strong voice that is a positive voice in the whole field of ethics," Hull in expressing support for the two-year-old independent agency.

■ **New degrees** have been added to the doctor of ministry program at New Orleans Baptist Theological Seminary. The new areas of concentration are evangelistic church growth, missiology and Christian education.

■ **Robert Mounce**, formerly academic dean at Western Kentucky University in Bowling Green, has been selected as the new writer for The New American Commentary volume on Romans. He replaces Robert Sloan, a Baylor University professor who resigned to protest the editorial direction of the project.

■ **The Cooperative Program** unified budget of the Southern Baptist Convention registered a 1.28 percent increase for October, compared to the previous October. Receipts for the first month of the fiscal year were \$10.8 million. However, the monthly basic operating budget requirement for the month is \$11.68 million.

## Kammerdiener moves to calm fears in FMB's interim

RICHMOND, Va.—Don Kammerdiener moved quickly during his first work day as interim president of the Southern Baptist Foreign Mission Board to reassure missionaries and board employees.

Kammerdiener met twice with staff Nov. 2 and released a letter to 3,900 missionaries around the world.

He promised the FMB will continue to change as global developments demand, but will stick to its main evangelistic mission and listen carefully to the voices of missionaries and staff members without penalizing them for speaking out.

The FMB also will work with all evangelical Christians, including those in the Cooperative Baptist Fellowship, Kammerdiener told employees. "We've moved to work with all 'Great Commission Christians.' It would be hollow to say we would not work with other Baptists."

Although he said he is not predicting any kind of "merger" with the Fellowship, he emphasized: "This board does not have time to do battle with other Christians. We'll work with anyone who shares our goal and does it in a Christ-honoring way."

In his letter to missionaries, Kammerdiener wrote, "Our calling is to live by our faith, and not by our fears. The time has come to move forward.

"Changes in major leadership positions at the Foreign Mission Board and news releases charging major deviations from our missionary heritage have caused many questions to be raised in the minds of our missionaries.

"I regret more than I can say the distress many of you are feeling," he said. "No simple words of assurance will fully answer the questions."

Kammerdiener, a 30-year missions veteran, assumed the interim presidency after the Oct. 30 retirement of Keith Parks.

In the past year the FMB has weathered constant debate about its direction under conservative trustee control, a wave of resignations by unhappy missionaries, the early retirements of two vice presidents in protest of trustee policies and the retirement of Parks.

Parks closed out his tenure with a letter to missionaries insisting things indeed have changed for the worse at the FMB, despite protestations by trustees to the contrary.

However, trustee Chairman John Jackson responded with his own letter to missionaries, saying he was "shocked" at Parks' assertions.

"I have to believe that his letter was not intended to harm missions," wrote Jackson. "However, most, if not

all, of the trustees view it as harmful to relationships between staff, missionaries and trustees."

Jackson said his primary reason for writing the missionaries was "to tell you that you are loved, respected, honored and admired by the staff, trustees and the Southern Baptist constituency."

Both Jackson's letter and Kammerdiener's were dated Nov. 3.

Kammerdiener specifically addressed four issues raised by Parks and gave his own assessment:

■ No "substantive change in the appointment process" has occurred, "nor is there any review of the process under way or contemplated."

■ "Serious studies" continue on the best use of short-term volunteers overseas as the flood of interest in such service continues. However, he said he affirms "the primary role of God-called and Spirit-gifted career missionaries."

■ "I affirm without reservation the need for a professionally credible and free news policy carried out by Baptists who are committed to the cause of world missions."

■ Missionaries and staff should and will be held accountable to their colleagues and by trustees. "By the same token the work of trustees is and must be subject to the evaluation and criti-

cism of Southern Baptists. No missionary will be penalized for participation in such evaluation."

Later, Jackson joined Kammerdiener for a question-and-answer session with staff. They were asked about continuing complaints of trustees' rudeness toward middle- and lower-level employees and whether employees will be "interrogated" by trustees or asked to swear allegiance to the "conservative resurgence."

"I have never been asked to identify with the 'conservative resurgence,'" Kammerdiener answered. "Thus far, on each occasion when I've been interviewed (for a board position), I have not been asked that kind of question."

Jackson said the trustees "have the highest confidence in the staff of the Foreign Mission Board and especially the new acting president. ... We haven't tried to impose any demands on him or say, 'Here's a list of things we want you to do.' It's the opposite of that: I want to be a servant to him and ask, 'How can we help you, make you successful in the position that you have?' And I would say the same thing goes for staff."

*Reported by Erich Bridges through Baptist Press and Robert Dilday and Greg Warner through Associated Baptist Press*

## Former Oklahoma executive endorses Fellowship chapter

OKLAHOMA CITY (ABP)—The man who led Oklahoma Baptists to an unprecedented commitment to Southern Baptist missions endorsed the competing missions program of the Cooperative Baptist Fellowship Oct. 30.

In Oklahoma, Joe Ingram's name is virtually synonymous with the Cooperative Program, Southern Baptists' unified budget that supports missions and ministries at the state and national level.

As executive director of Oklahoma Baptists from 1971 to 1986, he led the state convention to raise its missions gifts to record levels and to send half the money it received from churches to the national convention—one of only two state conventions to reach that goal.

Ingram said he promoted the Cooperative Program as the best way to do missions and "no one ever questioned my Southern Baptist loyalty."

## New prescription plan offered

DALLAS (BP)—A new managed prescription drug program will go into effect Jan. 1 for all participants in the Southern Baptist Annuity Board's comprehensive medical plans.

Health Care Services of Bensalem, Pa., will continue to provide mail order prescription drugs. But beginning in January, participants will pay 20 percent of the cost of the medication rather than a flat fee. The minimum cost of a prescription will be \$5 and the maximum cost will not exceed \$100 for up to a three-month supply. Prepayment will not be required.

But "problems" in that system now make alternatives like the Cooperative Baptist Fellowship necessary, he told the group's Oklahoma chapter.

Ingram said he was not being critical of Southern Baptist leaders, who have "a legal right to do what they are doing today."

"The real issue," he said, "is whether or not their actions are within the spirit of the principles of cooperation that pour from the New Testament." Although some critics insist those who support the Fellowship should leave the denomination, Ingram disagreed: "Your church is a thorough-going Southern Baptist church when you, under the Lordship of Christ, practice cooperative missions giving, by whatever name you choose to call it."

About 400 people from 51 churches attended the first general assembly of the Cooperative Baptist Fellowship of Oklahoma Oct. 30-31.

PCS Health Systems, based in Scottsdale, Ariz., will participate in the acute-care retail portion of the prescription drug program. Each participant will receive a PCS identification card in December that can be presented at more than 50,000 pharmacies in the United States.

The card entitles participants to a preferred price for a prescription. The participant will pay the negotiated cost of the prescription and a dispensing fee at the pharmacy and then file a claim with Prudential for reimbursement.



**NEW PLAYING FIELD** Mike Simpson, former defensive back for the San Francisco 49ers, joins his wife, Beckie, and daughter, Emily Grace, for an outing at the Missionary Learning Center in Rockville, Va. The Simpsons were there for training in their new work as Southern Baptist foreign missionaries. They will start churches in Honduras, where soccer is a popular sport. (BP photo by Sandy King)

## Kentucky missionaries flee Angola

BRAZZAVILLE, Congo—Kentuckians Mark and Susan Hatfield, along with another missionary couple, fled Angola last week due to renewed fighting in the southwestern African nation.

The Hatfields, Southern Baptist foreign missionaries from Ashland, have temporarily relocated to Brazzaville, Congo's capital city. Missionaries Don and Carol Minshew also evacuated with the Hatfields.

Missionaries Curtis and Betty Dixon remained in the country as of Nov. 3. Violence returned to Angola soon after Jonas Savimbi, rebel leader of the Union for the Total Independence of Angola, protested his defeat in September

national elections. Fighting between government and rebel troops has killed 300 people in the capital city of Luanda.

The violence occurred 16 months after a peace accord was signed in May 1991 to end 30 years of fighting in Angola.

Angola is the last staunchly Marxist state in Africa.

Southern Baptists sent their first missionaries to Angola in 1968.

Baptist work in the country currently includes evangelism, theological education, literature distribution, medical services, water management and seed distribution.

The missionaries hope to return to Angola as soon as the fighting ends.

## Mollette came a long way

Continued from page 1

"It takes a super church, and we've got a super quality of people at First Baptist of Pikeville," he said.

"Our church always has been a Cooperative Program-minded church. We gave over \$80,000 to the Cooperative Program this past year, which is a record. That's an especially strong showing, coming from a region that is economically depressed and has a declining population."

Mollette has an affinity for the region where he was raised, and he sympathizes with the people who have been hurt by its poverty. That's why he formed Helpers in Ministries, a Christian aid organization, three years ago.

During that time, Helpers in Ministries has distributed \$35,000 worth of shoes, socks and coats to residents of the area, he reported.

Mollette has been pastor in Pikeville for more than eight years, and the church has grown. It has added 600 members; the size of Sunday school has doubled, to about 400; the youth, singles and music ministries have gotten stronger; and an annual children's living Christmas tree involves 130 youngsters.

"The church is there to reach people for Christ, but also to be a place of hope and help to hurting people," he stressed.

"The church needs to be there to support people. Our church goal is to reach out and love people. People want to belong someplace, and we use our church as a vehicle to include people. And by doing that, they come to know God's love in Christ."

## Price bases ministry on community

By Marv Knox  
Editor

BRANDENBURG—Effective pastors must immerse themselves in the communities they serve, Floyd Price believes.

"This is the prophet's role," said Price, pastor of Buck Grove Baptist Church near Ekron and first vice president of the Kentucky Baptist Convention. "When you stand in the pulpit and live in the community, you need to walk where they walk and hear what they hear."

"That's a little bit of fantasy, because the minister never hears all they hear," he admitted. "When the men sit around, they tell a different story when the minister is present, ... there's always a little bit of cleanup."

Still, pastors—especially pastors of churches in small towns and in the open country—need to be involved in their communities, he stressed.

Price speaks from experience. He's been pastor at Buck Grove, an open-country church in Meade County—since 1983. Most of his ministry has been in churches in small towns.

"You've got to be active in the community," he explained. "Then you can understand the community and its problems, because you live in their world and the people know you."

Price calls his philosophy of ministry the "personal touch," and he makes a point of getting in touch with local people.

"Every place I've been, I've been in the schoolhouses," he said. "It's not uncommon for me to eat lunch at the elementary school."

That fits Meade County, where the schools are a major part of community life, he noted. Many Buck Grove members are school employees.

Price's adult ministry contrasts with his early life. He grew up in the city—in Covington, a suburb of Cincinnati. Back then, people accused

him of planning to go into the ministry, but he wanted to teach English. Later, while he was in the Air Force, he decided God wanted him to be a minister, and he asked his chaplain to help him get a transfer.

"The chaplain told me," he recalled, "If God wants you to be a preacher, minister and witness to the folks in the teletype department. If I make you a chaplain's assistant, you'll only sit around and polish candlesticks."

So, Price took the chaplain's advice. During a hitch in the Philippines, he was part of a group that took a pump organ and an interpreter out several nights a week to preach the gospel to the Filipino people.

After the Air Force, Price came back to Kentucky.

Looking back on his ministry in small-town churches and now an open-country congregation, he noted, "The Lord has just put me in places like that, where I've been able to minister on a personal basis."

During the past nine years at Buck Grove, the church has grown, so that Sunday school attendance averages about 215, and Sunday morning worship averages 250.

"A growing country church has a 'country openness' about it that causes it to grow," he said. "A lot of open-country churches that haven't grown haven't been open to newcomers."

"But an open-country church that grows has to be more stable than an urban or suburban church, because when people join, they're inclined to stay right there."

That gives open-country churches an air of freedom, with a sense of balance and stability, he added.

"Most country churches can grow," Price said. "They've got to open their doors, share leadership and remain open to new people."

The main difference between open-country churches and urban or

suburban churches is the intensity level, he pointed out: "The intensity level isn't as great in the open country. The family is different in an open-country church."

"For example, a church like this or a county like Meade County usually has only one high school. The kids all go to school together. People are involved in education, politics and shopping together. Everybody has a central identity that makes it more comfortable."

"On the other hand, the problems that people have are more exposed. A divorce is out in the open, and a minister can't hide, either."

Price has found the open-country kind of warmth across the Kentucky Baptist Convention.

"I found a real fellowship and home among Kentucky Baptist churches and leaders," he said. "I hope Kentucky Baptist pastors and leaders will keep that kind of family spirit. That's what church is."

"People I've worked with have been primarily concerned that Kentucky Baptist people remain family and not get caught up in convention controversy" that has plagued the Southern Baptist Convention, he said. "As long as we stay with the theme of remaining family and not allow power politics to override, then we'll stay healthy."

He would like to see more opportunities for bright young pastors and laypeople to provide leadership. But he likes what he sees as one of Kentucky Baptists' strengths—their ability to treat each other equally.

"We can sit down in meetings with pastors who have very little formal education and people with doctor's degrees, with pastors from very small churches and pastors from large congregations, and everybody listens and gives each other credit for having some sense and knowledge," he explained. "I like that."



**"As long as we stay with the theme of remaining family and not allow power politics to override, then we'll stay healthy."**

Floyd Price, KBC first vice president and pastor of Buck Grove Baptist Church near Ekron

## 'Nudge from the Lord' pushed Sisk to write about dying

By Marv Knox  
Editor

LEXINGTON—A "nudge" from God sent Ginny Sisk backward in time, forcing her to re-live some of the most painful years of her life.

The result is a new book, "This Too Shall Pass." It's about her own experiences in caring for her in-laws as they slowly died, as well as general information on care for elderly people who have terminal illnesses.

Sisk has been second vice president of the Kentucky Baptist Convention this year. But publication of her book last May eclipsed that honor.

"One of the big surprises is the number of people who have said, 'I know what you're talking about,' or, 'This happened to our family,'" she reported.

Sisk lived through all the pains, joys, sorrows and bone-numbing fatigue that goes with care for terminally ill people. Her father-in-law, Theodore Sisk, died of cancer. Then her mother-in-law, Lena Smith Sisk, died of Alzheimer's disease.

The idea for the book germinated

several years ago, when an editor with the Southern Baptist Sunday School Board's Broadman Press heard about her ministry to her in-laws.

"I really made it a matter of prayer, but I couldn't see myself in that role," she recalled. "I dreaded what I knew would happen if I sat down to write."

"But I got a nudge from the Lord. I realized if I wrote this book I would have to give up another thing—some church job. And what if I spent a year doing this and they said, 'Thanks, but no thanks?'"

"I woke up one night and felt strongly that I should do it. ... I eventually had to give up everything here at church for about six or seven months" to complete the book.

Relinquishing her involvement in church was difficult, she noted. Her husband, Ted, has been pastor of Immanuel Baptist Church in Lexington for 22 years. Much of her life's ministry has been placed alongside his.

As she looks back, however, her decision to write the book was a good one, she said: "It was an emotional catharsis for me. Still, it was heart-rending. I was sobbing one day when

Ted came in. 'What are you doing?' he asked. 'I'm re-living a grief I didn't face earlier,' I told him."

Her experience mirrored events in the lives of countless others who have cared for dying loved ones. The burden of caring, as well as the pain of separation, forces many survivors to deny their true feelings.

"This Too Shall Pass" is full of advice for caregivers, but several key ideas stand out, she said.

"With cancer, make every day count, and don't project what's 'out there,'" she urged. "With Alzheimer's, help them to have as normal a life as possible, even when daily they're losing control of their lives. ..."

"And when a patient no longer can be cared for in the home, don't feel a lot of guilt when the person has to be institutionalized," she added.

Sisk stressed that friends and family who will survive the dying person must not lose sight of the future. "With terminal illness, there is light at the end of the tunnel."

When the person dies and that future finally arrives, survivors ought to take advantage of help offered by sup-

port groups, she said. "That is a great thing that is out there, and people should avail themselves of support."

Looking to the more recent past, her election to the KBC office came as "a total surprise—to be the second woman vice president of the Kentucky Baptist Convention," Sisk recalled. "I was pleased and flattered that I would be elected."

She admitted to being "a little disappointed that I've not been used," noting she's only been asked to give a devotional and offer prayer at the KBC Executive Board meetings but hasn't been given any committee assignments. "But maybe that's par for the course" for vice presidents, she said.

"I've been glad to have this association and to get to know people on the Executive Board."

The KBC assignment has not been Sisk's first in Baptist life. She was president of the Conference of Southern Baptist Ministers' Wives in 1986. She also is a trustee of Georgetown College in Georgetown and has been a state officer in Kentucky Baptist Woman's Missionary Union.



**"With terminal illness, there is light at the end of the tunnel, and you have to think ahead."**

Ginny Sisk, KBC second vice president and author of the new book, "This Too Shall Pass."

## WESTERN RECORDER

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

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## Growth exposure

Many Christians fail to grow and develop as we ought. The reason is that we do not do the things that are basic to growing and developing. They include Bible study, prayer, worship, fellowship, ministry and service, and living by those truths we learn from the Bible.

It is important that we continually expose our lives to the things of God. Many Christians are undercutting because they are underexposed to the things of God which help one to grow.

Why is it that some youth can grow to be skilled in sports but are spiritually illiterate? They are exposed to their sports much more than to the spiritual teaching and training they need. Unfortunately, more parents have greater concern about sports than the children's spiritual training.

We must keep on exposing ourselves to the elements of spirituality that we may grow closer in relation to God. Growing with God will give strength for successful living.

*Gates Bowman, pastor  
First Baptist Church  
Eddyville*

## Pet priorities

One Saturday, our little dog, P.J., ran away. It was the last week of my vacation. My back had been giving me trouble for several weeks, and I had gone to the doctor the day before. He had told me to rest and not do anything strenuous.

Not realizing the extent of my problem, I had finished painting some trim around the front windows and was moving to the back yard. Taking the ladder through our garage, I inadvertently left the door open leading from the fenced-in back yard. When I got the ladder in place and went back to the garage, P.J. was nowhere in the

yard. I realized immediately what had happened. He had seen that open door and had scampered out.

Emily and I set out in different directions, calling P.J.'s name. Even though it hurt me to walk, I went to the end of our subdivision calling for him. He was nowhere to be found.

I went back to the house, got in the car, and drove out onto Highway 54 and down to King's Mill Drive. I could just imagine our little dog being

hit by a car. I prayed the Lord would help Emily or me find him. I got out on King's Mill and called "P.J." repeatedly. Still no P.J.

I went to the next street off of the highway and did the same thing. Still no sight of him.

I came back to the house and discovered that Emily had found him on Old Mill Lane and brought him home. I was much relieved.

Later, I reflected on what I had done. I had stopped what I had thought was necessary, walked in pain and gone through unfamiliar neighborhoods calling a strange name—all because I loved that little dog and wanted no harm to come to him.

What if we sensed the danger of lost people the way we sense the peril of a lost pet? Would we not restructure our priorities?

*Joe M. Thomas, pastor  
Dawson Baptist Church  
Philpot*

## Heart desire

It seems like I go through every week, every day saying to myself, "When I get through this day or this week, things are going to let up, and I am going to have more time. And I am going to get done the things I know need to be done."

Really, I do have trouble trying to decide what I need to do in life to satisfy the longing within me to be what

God wants me to be.

In the midst of such a thought, I came upon a statement in Psalm 37 that says, "Delight thyself also in the Lord, and he will give thee the desires of thine heart." I began to wonder what the desires are of my heart.

First, I want to be loved and to love. I sense this has been a part of my life since I was a little bitty child and cried for my father's and mother's attention and delighted to be held in the arms of my brothers and sisters. As an adult, I have learned that the only way I can love and be loved in a satisfying way is to recognize God's love for me and my love for God must come first in my life.

Second, I long to be useful. There is something inside me that tells me I have been placed and left here on earth to do something significant. I read where one psychologist said that in every life is great hunger to do something significant. As I try to put my life in perspective, I remember my most-satisfying moments are when I was useful to someone else. Even as a child, I remember cutting wood for an elderly lady who lived in our community, and sensing satisfaction from having done something significant. Today, I want to be of significant use in the kingdom of God through his church.

Yes, there is a third desire—a desire of security. I try to satisfy this desire by owning a home, driving a safe automobile, having a savings account, planning for my retirement, and so forth. But even in my own sermons, I hear myself saying that true security is found in statements by the Apostle Paul, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12), and "We know that all things work together for good to them that love God" (Romans 8:28).

*Willis Henson, pastor  
Lone Oak First Baptist Church  
Paducah*

## A tribute to Lincoln Bingham

A few weeks ago, Alice and I had the privilege of attending a dinner in honor of Dr. Lincoln Bingham. He was the recipient this year of Long Run Baptist Association's Clarence Jordan Award.

No other black Baptist in our state has accomplished more in building bridges of relationships between black and white Baptist communities. No other black Baptist has even approached the number of white congregations he has addressed. In fact, he may be the most in-demand Baptist pastor in our state.

During the program, his daughter, Ava Bingham Reynolds, presented the following tribute to her father. With her permission, I share it:

"I have heard it said by renowned Christian counselors that our image of God, the Father, can be widely influenced by the images, feelings and experiences that we have of our earthly fathers. If that is true, this is what I know: My Dad gives love freely; affirms me; protects me; listens to me;

looks for the best in me; corrects me; doesn't need to be critical in order to feel important; isn't judgmental; is confident; is wise; is responsible at home and on the job; derives great joy in giving sacrificially.

"However, Dad is human, and he is limited. Dad, there were times I wanted you with me and you were not available because of your 'service to God.' You may not have always been there when I wanted you, but you have always been there when I needed you. Because of that, Dad, you taught me the meaning of faith and dependability.

"Living in a 'glass house' has not been easy for Rev. Bingham. I know, because my mother, my brother and I have lived there with him! When one truly dedicates his life to Christ, the opposition invariably comes. But in the middle of the 'stone throwing,' like Stephen, I have seen Dad so full of God's grace and power that he, too, had the 'face of an angel.'

"He has taught me by precept and

example, 'battles are fought through prayer.'

"I am the adult child of Rev. and Mrs. Bingham, but I believe that every little girl wants to be the 'apple of her daddy's eye!' Whenever Christ is alive in a girl's father, her spirit learns to nestle safely in the strength of daddy's arms. Thank you, Dad, for letting me experience an 'alive spirit,' because you made me feel safe.

"Matthew 5:9 states, 'Blessed are the peacemakers, for they shall be called the children of God.'

"Many of you can testify of Lincoln Bingham's 'peace making' efforts, and I can also from a church, a community and a home perspective. However, I want to emphasize his 'child-like-ness,' which makes him so very special to me.

"Like a child, my Dad is: open, loving, quick to forgive, trusting, inquisitive, imaginative, free, willing to try new things, responsive.

"No wonder the Scriptures say, 'and a little child shall lead them,' and now I know why peacemakers are called 'children of God.' Thank you, Dad, for being one of God's children."

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



## FAMILY FORUM: CHILDREN

### How to color

By Jewell Nelson

The coloring-in experiences that are determined for young children, and the prevalence of them, need some critical thinking by adults.

Look beyond the immediate coloring-in to the long-range effects of the activity and to its transference to other areas of a child's thinking, deciding and behavior.

The coloring-book activity gives no choice to the child except choice of colors, and that choice may be limited. All the child has to do is obey. The greatest beneficiary of coloring books is the company which prints them. Putting the word "educational" on such items is strictly for sales appeal. The cut-and-dried approach to education is inconsistent with what is needed to encourage a child's freedom of thought and creativity.

Give your child the freedom to color or paint on large paper (backs of posters, calendars, flyers), or on a large box. Young children paint or color using hand and arm movements, rather than finger movements.

The 2-year-old makes marks or strokes up and down. As she grows, she begins to bend the marks. Older 2s will attempt large uneven circles as well as ups and downs and arounds. Look for the 3-year-old to make circles, adding arms and legs. As maturation and ability increase, the child makes people look more like people. It's God's way of developing great artists.

Young children do not necessarily paint or color to make something. They enjoy art materials and colors. It is usually the doing and not the end product that is important to the child.

Art therapy is now prevalent. Often a child will express emotions and feelings through drawings or paintings. Example: A 4-year-old drew Daddy and Mommy with himself snugly between the two. Baby brother was drawn almost off the paper. Does it take a therapist to figure out this child's feelings?

Give your child freedom to express with art materials. Who knows, there may be a Picasso under your roof, but with coloring books, you may never know.

*Jewell Nelson is associate director of the KBC's Sunday school department.*

■ Send your questions about children, teens, marriage, singles or aging to "Family Forum," Western Recorder, Box 43969, Louisville, Ky. 40253.

## Don't count on politics to secure religious values

The conclusion of the Reagan-Bush era illustrates the grave limitations of depending on politics to secure religious and moral values.

Many well-meaning conservative Christians went to bed in despair on election night. They had hoped, dreamed and even prayed that conservative politicians could help them reshape America in their image. But after 12 years of molding, they have little to show for their efforts.

Southern Baptists have stood at the forefront of the effort. For example, Morris Chapman, then president of the Southern Baptist Convention and now president of the SBC Executive Committee, traveled on Dan Quayle's private plane to attend church in Shreveport, La., part of the vice president's effort to recruit conservative evangelical Christian voters. Two SBC Christian Life Commission staffers, Richard Land and Jim Smith, worked on the staffs of prominent Republican politicians before they joined the CLC. Former SBC presidents, such as W.A. Criswell, Adrian Rogers and Bailey Smith, were featured at rallies which practically, if not technically, endorsed the Republican campaigns. Paige Patterson, president of Southeastern Baptist Theological Seminary, was affiliated with a committee to re-elect Bush/Quayle. Southern Baptist laymen Gary Bauer and Rob Showers held significant policy posts in the Reagan administration, and laymen Ed McAteer of Memphis and Billy McCormack of Shreveport led in efforts to secure Christian votes for Reagan and Bush. They represent millions of conservative evangelical Christians who thought their votes would translate into more conservative national policies, laws, politicians and practices.

Let's leave it to them to debate how hard their heroes tried. The day after the election, columnist Cal Thomas wrote that Bush let down the Reagan legacy. Other conservative pundits blamed the Democrats, who controlled Congress. Nevertheless, the results are the same: No school prayer amendment. Limited success with school vouchers. The National Endowment for the Arts still keeps office hours. And—even after five Supreme Court appointments—Roe vs. Wade still stands; abortion still is legal. (Ironically, the most significant church-state case handed down by the high court was Oregon vs. Smith, which severely restricted religious liberty. The majority opinion was written by Antonin Scalia, one of Re-

agan's picks.)

Perhaps the aspirations of the religious right have gone unfulfilled because they were unequally yoked with conservative politicians. Maybe what they had in common—the “conservative” label—wasn't enough. A hallmark of modern conservative politics is the principle that less government is better. But what their conservative religious counterparts wanted was more government, at least as it was dedicated to supporting their social/moral agenda.

Maybe the dreams of the religious right didn't pan out because of sheer demographics. Conservative evangelical Christians are out-numbered. For good or ill, the United States is a democracy. If the majority of the people want—or don't want—something, they're almost bound to have their way. And whether a person or group disapproves doesn't matter if majority rules.

That brings us to the Christian's role. Most of us take seriously the biblical injunction to try to transform the world, rather than to conform ourselves to it. We're naturally inclined to try to influence government leaders and shape public policy. That's good Christian citizenship. And that properly takes into account a wide range of moral issues, which include low-income housing, foreign aid, religious liberty and health care, as well as the widely trumpeted themes of abortion, pornography and gay rights.

But simple faith in the government to “fix” all these things borders on idolatry. It's a tacit admission that its adherents don't believe God's power and the churches of Christ can restore this nation's moral identity. It's a reliance on Uncle Sam rather than God Almighty.

A moral revival—or any revival, for that matter—depends upon persuasion, not coercion. Baptists long have maintained that the only authentic faith is free faith. Similarly, the way to eliminate a significant number of moral problems—from abortion to the abuse of children who were born into a world without love—is to convince people that there is a better way.

That's a task for evangelism, not politics.

Marv Knox

## Will the pendulum swing, now that Clinton's been elected?

What does Bill Clinton's election mean for the Southern Baptist Convention?

The SBC's conservative shift started about the time Ronald Reagan began courting the religious right in order to throw the last Southern Baptist president, Jimmy Carter, out of the White House. Through these Reagan-Bush years, conservative politicians have embraced conservative evangelical Christians, with the elite leadership of the new SBC cozy in that hug. One group wanted votes; the other wanted judges, laws and government policies.

Like many marriages, the bliss turned brackish. The religious right accused its beaux, especially Bush, of being unfaithful. They said he flirted with the enemy. Still, the true believers stood by their man. But significant numbers of conservative Christians walked out on Bush for the same reason thousands of marriages fall apart. Money. As the economy faltered, they were wooed away to someone who promised more support.

“Baptists voted on the basis of economic considerations, just like the rest of the country did,” reported Nancy Ammerman, a Baptist and a sociology professor at Emory University in Atlanta. Results of exit polls confirmed that assumption. They showed the conservative evangelical Christian vote for Bush fell from around 70 percent in 1988 to slightly more than 50 percent in 1992.

And while leaders of the conservative movement trumpeted the moral causes they believe are important, exit polls showed those themes found very little resonance with ordinary Americans. Family values scored low on voters' priority lists, only 14 percent rated “trust” in a candidate as important, just 12 percent said charges of marital infidelity made a difference, and abortion ranked as an important concern for only 10 percent of voters.

So, for the first time in a dozen years, the election results revealed the leaders who are shaping the Southern Baptist Convention are not marching to the same beat as the majority of Americans, at least as monitored by the presidential election. This fact is significant, according to the SBC observers who have theorized that the mood of the nation swings like a

pendulum. They have said the conservative shift in the SBC preceded the conservative swing of the nation by a few months, and that both nation and convention maintained a rightward motion throughout the '80s. These theorists predicted a centrist movement among the electorate, and most would say the SBC will come swinging back to the center sometime soon.

They're wrong. Here are three reasons: First, the economy played a major role in this election. Whether people voted with their pocketbooks selfishly or on behalf of the nation's poor and out of work, economics was the key. So, the vote wasn't a referendum on the high-visibility social or moral issues. Second, the conservative evangelical leaders who maintain the profile of their social/moral issues still are energized. Interviews with Pat Robertson, Beverly LaHaye, Randall Terry and pivotal SBC officials reveal passion for keeping their favorite themes in the nation's collective face. And third, the SBC has changed structurally. People who otherwise might be motivated to re-take the SBC—including a disproportionate number of Baptists who voted for Clinton for reasons other than the economy—have walked away from SBC politics, if not from the convention itself. They are putting their energies into the Cooperative Baptist Fellowship or the Alliance of Baptists; some have gone on to other denominations; some have withdrawn into their local churches and vowed to stay put.

The SBC might move in a little from the rightward apex of its pendulum swing. Maybe because folks are tired of fighting. Maybe because a number of the most conservative leaders are aging and/or moving on to new positions which require them to temper their tone. Maybe because missions could become the “economy” of the SBC—an issue that would move people to realign their priorities and to soften the rigidity of their positions.

No matter what, the SBC never will be the same as it was when it launched Bold Mission Thrust and a Southern Baptist Sunday school teacher sat in the Oval Office.

Marv Knox

### DOWN HOME

#### It's winter now

Winter started last week. Sure, you think winter arrives Dec. 21, the first day the sun doesn't cross the equator into the Northern Hemisphere. Something like that.

Maybe you think winter comes with the first hard frost. Or perhaps when the first snow blankets the ground, covering the leaves you didn't rake. You could be right. I'm easy when it comes to seasons. You define winter, spring, summer and fall for you, and that's all right by me.

But I know winter came to our house last week, because Joanna put the flannel sheets on our bed. That means its time to dig out the longjohns and pull the heavy coat out of mothballs. Flannel sheets are for winter, because they don't feel cold when you first crawl into bed, like other sheets do.

The first word that comes to mind when someone says “flannel sheets” is “Velcro.” That's because flannel sheets are clingier than regular cotton sheets (and I don't know about satin sheets; never had any). Woe unto sleepers who wear flannel PJs with flannel sheets. One turn from back to side, and you're mummified in yards of piled fabric. But when flannel sheets go on the bed, I know it's time to stack logs by the fireplace and go buy some fresh marshmallows for the hot chocolate. It's OK to wear a sweatshirt over your nightshirt before breakfast. And you've got a better-than-average chance of cuddling by the fire in the evening, especially if you bothered to change from the sweatshirt/nightshirt combo.

In the Book of Ecclesiastes, the preacher says there's a time for everything. Now that the leaves have fallen, it might as well be time for flannel sheets, and all that goes with them.

Marv Knox

## Being Baptist in Russia still a challenge

By Trennis Henderson  
Arkansas Baptist Newsmagazine

**KHABAROVSK, Russia (ABP)**—Since most Russians are either atheists or Russian Orthodox, being a Baptist there means being part of a small minority.

There are fewer than 205,000 Baptists throughout the entire former Soviet Union, according to Baptist World Alliance statistics. By contrast, the population of the Commonwealth of Independent States, the successor to the Soviet Union, is 290 million.

In Khabarovsk, a Russian city of 600,000 people, there is only one Baptist church. It has a membership of about 200. What does the future hold for such a congregation?

"It's impossible to live without firm faith and hope," explained Genady Abramov, chief pastor of Khabarovsk Baptist Church.

"The Bible says you will know believers by their actions," he noted. "It is better to explain the essence of Baptists not only by our works but by our actions. If people see our generosity and love toward our neighbors, it will work better than words."

Abramov and fellow pastor Gregory Tutunik are well aware of the challenges of being Russian Baptist Christians. Both men are third-generation Christians. Abramov's father was a pastor, as was Tutunik's grandfather.

"My grandmother was a strong believer," Abramov said. "Our family prayed every evening and read the Bible. I remember after a talk with my

grandmother that God came into my heart."

After completing duty in the Soviet army, Abramov began his ministry by singing in the church choir, working with young people and becoming a deacon. He attended a Bible seminary in Moscow and accepted his first pastorate in 1988 in Irkutsk.

Two years later, he moved to Khabarovsk to serve both as pastor and as superintendent of Baptist work in Far East Russia on behalf of the Baptist Union.

Tutunik began his public ministry in a similar way, working with young people and singing in the church choir. A lay preacher since 1969, he graduated from the seminary in Moscow in 1988 and became a deacon in 1990. He was called last year as a pastor of Khabarovsk Baptist Church.

Both men acknowledged they have faced "difficult times" as Russian Christians and ministers. Prior to Mikhail Gorbachev's rise to power, "sometimes we were persecuted by policemen," Abramov said. "It was forbidden to be in small groups for worship."

"There were restrictions even for believers to enter college. It wasn't possible," Tutunik added. "For believers, there were many difficulties to work in some companies."

"Once I was chairman of a trade union committee until they said, 'It is impossible for you as a Baptist to be chairman of this committee.'"

More recently, however, "there are many joys," he affirmed. "Now we

have a wide opportunity to share the gospel."

Tutunik works closely with Abramov to help start Baptist congregations throughout the Far Eastern region of Russia, an area with more than 10 million people and fewer than 40 Baptist churches.

Tutunik recalled a worship service in a small town last year in which 60 people made commitments to become Christians. The church had "only 12 to 15 believers at the time," he said. "Now there are 90 Christians there."

"We do much evangelical work," he emphasized. "It is a joy when we visit small villages and towns and many people repent and accept God."

Abramov said 10 new Baptist churches have been started in the region in the past year and 450 new believers have been baptized. "Almost every Sunday some people repent and accept God," he reported.

Even with the numerous challenges they face, the two Russian Baptist pastors are committed to making a difference for the cause of Christ in Khabarovsk and Far East Russia.

"The Sermon on the Mount says that Christians are the light and salt of the earth," Tutunik said. "We must follow this commandment to be the light. We must teach the society the moral principles written in the Bible."

"When Jesus was resurrected and ascended, he said to go and spread the gospel to the end of the world," he pointed out. "We consider our region—Far East Russia—to be the end of the world."

## Thousands rush forward during Graham crusade

**MOSCOW**—About one-fourth of the overflow audiences hearing evangelist Billy Graham in Moscow last month responded to a gospel invitation.

An average of 14,000 people responded each night to Graham's invitation to make a personal commitment to Jesus Christ, the Graham organization reported. Crowds averaging 45,000 packed Moscow's Olympic Stadium for the week-long crusade.

The final meeting Oct. 25 drew a shoulder-to-shoulder crowd of 50,000 people, and police estimated another 20,000 people were turned away from the packed stadium.

When Graham issued an invitation to respond to the gospel by walking to the platform, no music was used. Yet the evangelist still had to appeal to the crowd to walk and not run to the front.

"Here in Moscow, I find people are searching for something, and so they are grabbing at anything," Graham said. "There is an emptiness in their hearts and a confusion in their minds due to the recent changes, and they don't know where to turn. There is a struggle going on as to what they should put their faith in."

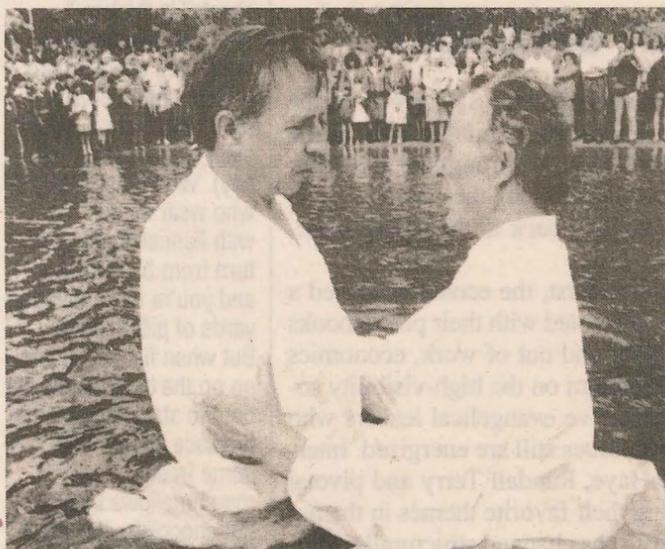
Graham preached simple biblical messages aimed at answering those fears. "Here in your country, you have the opportunity to start afresh with Christ in your heart," he explained one night. "That is the answer to any problem we face."

One night, a large contingent of Russian military personnel attended in uniform. The Russian Army Choir sang an English rendition of "The Battle Hymn of the Republic" with its affirmation that God's "truth goes marching on."

Graham said the crusade was an answer to one of his longtime prayers. During his first visit to Moscow in 1959, he said, he prayed aloud that God would someday allow him to hold stadium meetings in that city.

**"Jesus ... said to go and spread the gospel to the end of the world. We consider our region—Far East Russia—to be the end of the world."**

Gregory Tutunik, pastor of Khabarovsk Baptist Church



**PUBLIC BAPTISM** Gideon Epishin (right), identified only as a Baptist minister, baptizes a new Christian in a lake near Moscow—evidence of the new freedom religious groups feel to express their faith. (RNS photo)

## Southern to teach in Russia

**LOUISVILLE (BP)**—Southern Baptist Theological Seminary and Russian Baptists are launching a joint venture in Moscow.

"The Christian Training Center of the Southern Baptist Theological Seminary and the Union of Evangelical Christians-Baptists of Russia" will open in May. It will train pastors to serve Russia's burgeoning Baptist population, said Southern Seminary President Roy Honeycutt.

About 40 pastors are expected to enroll in the first year of courses to be taught at the Russian Baptist union headquarters.

At least six professors from the Louisville seminary will travel to Rus-

sia over the next two years to teach during six three-week terms. Faculty from Russia will teach courses in Russian, English and Russian Baptist history. Students who complete all six terms of study will receive a certificate from Southern Seminary.

Plans for the center were developed by Honeycutt and Vasily Logvinenko, president of the Union of Evangelical Christians-Baptists of Russia during an October visit to Southern by the Russian leader.

Nine students from Russia are studying this year at Boyce Bible School, a division of Southern providing ministerial training for students who do not have college degrees.

## Baptists see improvement but face economic challenges

By Pat Cole  
Southern Seminary

**LOUISVILLE (BP)**—Russian Baptists hope to evangelize a nation hungry for spiritual nourishment and better economic times, the president of a Russian Baptist union said during a visit to Kentucky.

Vasily Logvinenko, president of the Union of Evangelical Christians-Baptists, visited Southern Baptist Theological Seminary in Louisville last month.

"The hope of the believer is in God," he said. "We trust he will have mercy on Russia. We not only await revival among the people but we also

hope the economic situation will straighten out."

Scarce resources, he said, have prohibited Baptists from taking full advantage of their freedom to share the gospel. "Before, we had the money but not the land or the opportunity. Today, we have the land and the opportunity but no money."

Baptists are enjoying an improved public image in Russia, Logvinenko said. "Previously, the word Baptist was a bad word. It was kind of an insult to call someone a Baptist. They accused us of immorality. They accused us of sacrificing our children to the God whom we worshipped. But now the Baptists are regarded very,

very highly."

Baptist pastors and Sunday school teachers have been invited to public schools to teach the Bible, he said.

Logvinenko, 67, was converted to Christianity as a youth in 1942 while the German army surrounded his hometown of Odessa. In 1958, Odessa Baptist Church elected him to the office of deacon, a position comparable to a lay minister in America.

He became pastor of the congregation in 1969.

In 1979, Logvinenko moved to Moscow to serve for five years as president of the former All-Union Council of Evangelical Christians-Baptists, a group that encompassed

Baptists in all republics of the former Soviet Union.

His attention is now focused on Baptist work in the largest of the former Soviet republics.

There are about 70,000 Russian Baptists on the roll and many others who have not been counted, he said.

Trained leadership will better enable Baptists to share the gospel in an environment where "paganism" and cults also have made inroads, Logvinenko explained. "People, spiritually speaking, are poverty stricken. They are looking for something to fill that vacuum. They respond to the gospel and, unfortunately, to many false teachings as well."

# SOMALIA

## Somalia's 2 rules: Don't get shot & don't starve

By Craig Bird  
SBC Foreign Mission Board

MOGADISHU, Somalia (BP)—Somalia's civil war has definite rules, even if not everyone follows them.

Rule No. 1 for survival in Somalia: Don't get shot. Rule No. 2: Don't starve. Follow these and live.

To prosper, add two more rules: To get rich, provide armed "protection" for the foreign aid efforts keeping your country alive and then loot those food shipments and rob the aid workers.

Tough rules? No place is tougher than Somalia, a tragic country on the Horn of Africa where Southern Baptists—through hunger relief funds distributed by the Foreign Mission Board to various aid groups—are continuing to help because lives can be saved despite overwhelming odds.

But getting donated food to a child with a distended stomach and empty eyes is a difficult job made almost impossible by the firepower layered throughout the country.

The last aid ship to dock in Mogadishu filled 67 trucks with food. Only 33 of the trucks made the short trip out of the port without being looted and stolen.

In mid-October, another ship docked in the southern port of Kismayu. The local warlord's troops appropriated it for their food supply.

Grain is flown in. Landing rights, up to \$1,000 a plane and \$100 a passenger, are payable in cash upon arrival—in American dollars—to whatever Somali clan controls the runway.

Of course, getting the grain unloaded, transported and protected

costs more American cash. If another clan can outgun your guards, they can take the food. If your own guards decide to renege on their deal with you, they can take it.

Even while the food is being distributed, the fees continue. Trucks rent from \$40 to \$100 per day, depending on the vehicle and the firepower. A compact pickup with a World War II-era 30-caliber machine gun mounted on the cab is at the lower end of the scale. A Landrover with a 50-caliber is at the top.

Really serious money gets a huge truck sporting an anti-aircraft gun taken from a ship.

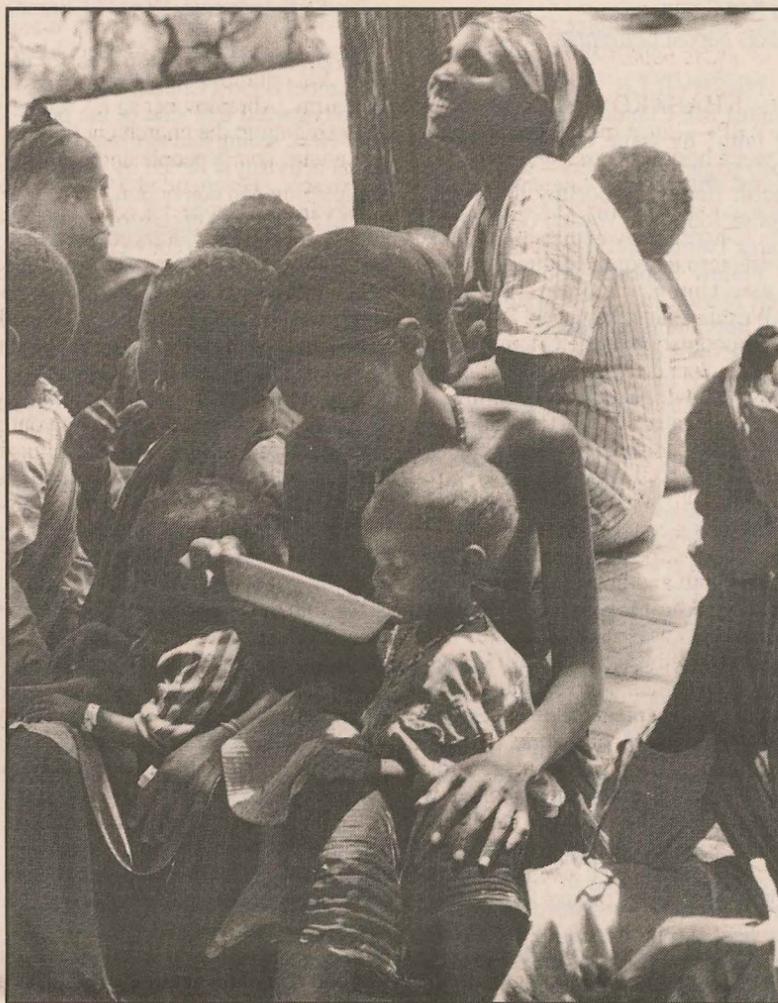
Last in line in this bizarre food chain are the starving children and emaciated mothers. The food that survives the trip from port is distributed in the time left over from negotiating with street thugs and driving around ambush areas.

Usually those who die get tucked out of sight. Graves are everywhere in the cities, marked by a wobbly stick, a bit of pipe or an empty artillery shell. But sometimes the dead are all too visible.

On a recent sunny day in Mogadishu, trucks headed south had to swerve around a body lying on a stretch of good highway (good because there aren't many potholes and because it's well clear of ambush areas).

The man sprawled on the highway, as lifeless as the crutch beside him. Had he broken survival rule No. 1 or No. 2?

None of his countrymen in the heavily armed vehicles seemed willing to take the time to find out.



**SIP OF LIFE** A Somali child, too weak even to lift her arms, drinks milk at a supplementary feeding program in southern Mogadishu. The feeding center, partially financed by Southern Baptist hunger funds, certifies refugees in imminent danger of starvation from surrounding camps. It then provides extra feedings and medical attention daily until—aid workers hope—the refugees move off the critical list. (BP photo by Craig Bird)

## Somalia's struggle also takes its toll on relief workers

By Craig Bird  
SBC Foreign Mission Board

MOGADISHU, Somalia (BP)—Not only the starving find survival difficult within the walls of the feeding centers and clinics of Somalia.

A deluge of death can strangle the compassion of aid workers. Too many skeletal hands pawing during food distribution, too many babies who

don't wake up, the stare of too many vacant eyes.

The American volunteer can feel the cold, hard lump of defeat in his stomach. He has wasted a morning trying to find more supplies for the rapidly emptying aid warehouse. Friends were robbed at gunpoint last night.

His adult children back home are loudly unhappy their parents have

volunteered to work in Somalia, thus their names won't be used in this story.

Now it's time to make the rounds again. Time to load the supplies in the truck. Time to determine if the driver is too high from chewing khat, a stimulant beloved by Somali men, to steer around the potholes and roadblocks successfully. Time to see more starving faces and listen to more desperate people demanding more things he doesn't have and can't get.

But instead of defeat, this day he finds victories. Small, temporary ones perhaps, but enough.

A former university professor, a member of the select committee that rendered the Somali language into written form for the first time in 1972, greets the American. He recently has been shot in the arm but has some good news to share.

Separated from his wife and six children more than six months earlier, he has just heard they might be at a refugee camp a hundred miles away.

Outside of town a young girl and a sibling sit under a tree, isolated from

three other groups. "She's new; she doesn't live in the camps around the feeding center," the aid worker explains. He watches her carefully, easing protein-enriched porridge down her brother's throat as he asks why she's here.

"She has parents. She isn't an orphan," he explains, a note of quiet joy underlying the discovery. "They're a couple of kilometers away but they heard there was food here. I'm glad they heard. That little boy wouldn't have lasted much longer."

At a clinic, the American looks in on an "exception." A week before, a woman had brought her husband to the clinic on a borrowed donkey cart. Too weak to talk, much less stand, the 45-year-old man looked to be minutes from death.

A month before, the couple and four children had begun walking—with no food or water—from their rural home 100 miles away. One by one the children, the oldest age 10, had starved.

After seven days the man still cannot stand, but he's alive. The wife smiles as she tells the American volunteer how much better her husband is.

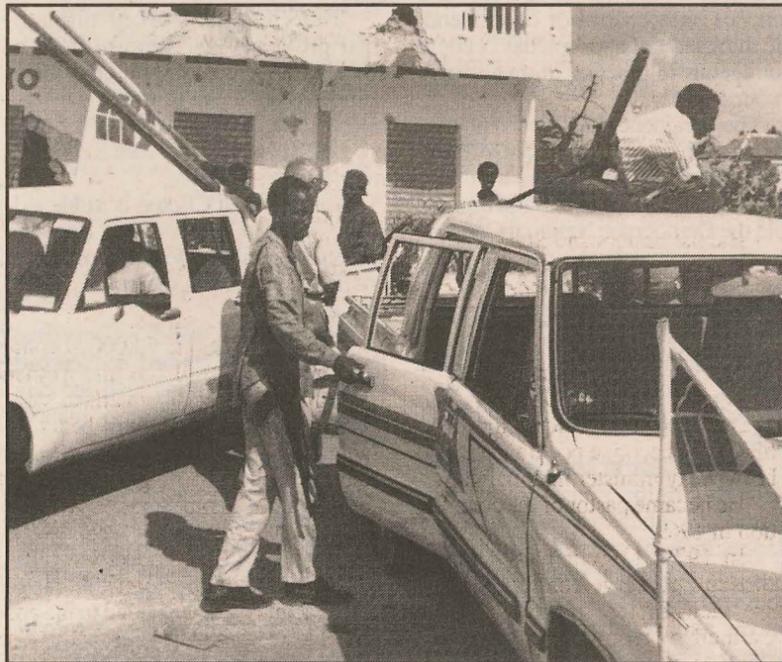
The American stands a little taller, the lump of defeat banished at least for today. He, too, has survived, feeding on the hope of the refugees and the promise of making a difference.

### Scenes from Somalia's suffering

■ Outside a village in southern Somalia, where a feeding program has been established, a second village springs up overnight. "Our children are starving too," the newcomers tell a Southern Baptist missionary. But the newcomers refuse an offer to bring their families into the camp for food, explaining, "This is a different clan. We can't come in; you have to come to us." The astounded and angry missionary asks, "You mean you'd let your children die when there is food 200 yards away because of clan differences?" The answer: "Yes. It is Allah's will."

■ A young boy in Somalia climbs onto a truck outfitted with a heavy artillery piece. He pushes the wrong button and the gun fires, crushing him against the cab when it recoils. The shell hits a building 75 yards away, kills 18 people and wounds another 33. The people step over the bodies and continue walking down the street or return to their noon meal. Someone tosses the boy's body from the truck as it drives away.

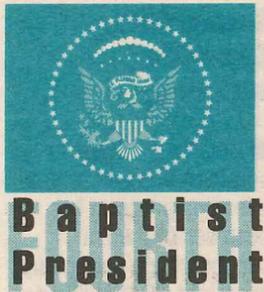
■ Two years ago a Somali village was home to 5,000 families. Today only 28 families—96 people—are left. Many fled the drought and the war. Many died. Skeletons lie in beds or mats. No one has time or energy to bury them. One still holds a comb in her hand. She had been combing her hair when she died.



**GUNS FOR HIRE** Aid groups in Somalia have no chance of getting food to starving people without armed protection, such as these vehicles mounted with weapons. Trucks rent from \$40 to \$100 per day. (BP photo by Craig Bird)

## Clinton and friends offer insights into his faith

By Ken Camp  
Texas Baptist Convention



NASHVILLE (BP)—Southern Baptist Bill Clinton—labeled a “man of faith” by some Christians and a “neo-pagan” by others—will be the fourth Baptist to occupy the White House, following Warren G. Harding, Harry Truman and Jimmy Carter.

Fellow Baptists who know him well insist Clinton’s Christian faith will imprint his presidency.

“Despite differences of opinion people may have with Bill, he is a disciple of Jesus Christ and sees the political profession as a way to fulfill his strong calling from God to help people,” said Kentuckian Wayne Ward, a longtime associate and former pastor to the president-elect.

Clinton is a member of Immanuel Baptist Church in Little Rock, Ark., where he sings in the choir and occasionally plays his saxophone.

Nevertheless, his support for homosexual rights, pro-choice stance on abortion and opposition to parochial school vouchers—not to mention nagging questions about personal “character” issues—have drawn the ire of many Southern Baptists.

In a Sept. 11 address at the University of Notre Dame in South Bend, Ind., Clinton offered insights into the spiritual and moral values undergirding his vision for the United States—renewed sense of community, recognition of the value of children and families, environmental stewardship and social service.

Clinton quoted Baptists Roger Williams and Martin Luther King Jr. alongside Catholics Mario Cuomo and John F. Kennedy to underscore his message of individual freedom and social responsibility.

“Echoing down through the ages is the simple but powerful truth that no grace of God was ever given me for me alone. To the terrible question of Cain—‘Am I my brother’s keeper?’—the only possible answer for us

is God’s thunderous, ‘Yes,’” Clinton said.

Brian Harbour, Clinton’s pastor at Immanuel Baptist Church from 1985-90, recognized that side of the president-elect, seeing him as a man whose social activism is fueled by Christian compassion and conviction.

“In my time as his pastor, he demonstrated some deep convictions to do what’s right and to help those who’ve been hurt by society,” Harbour said.

Clinton’s values grew out of his Christian upbringing, and his personal faith has grown deeper in the last decade, particularly in the dark days after he lost his first gubernatorial reelection bid, said Harbour, current pastor of First Baptist Church in Richardson, Texas.

“He’s been actively involved in the church. He’s demonstrated his faith, and I don’t think it was a political ploy. I think it was a genuine going back to his roots.”

Wayne Ward, senior professor of Christian theology at Southern Baptist Theological Seminary in Louisville, served extended periods as interim pastor of Immanuel Baptist Church in 1983 and 1985.

Bill and Hillary Clinton are “committed Christians who have actively supported their churches and dedicated themselves to helping others,” Ward said.

Ward and his wife, Mary Ann, are Arkansas natives who have had a series of personal connections with the Clintons over the past 12 years. The Wards first met the Clintons on a tour of Israel in 1980.

Mrs. Ward recalls asking a young man to help her carry to a car some supplies the Wards had brought for Southern Baptist representatives in Israel. The polite young man readily agreed, adding that his wife had gone to their room to get supplies they had brought. He asked Mrs. Ward to wait and direct her to the car.

Later, she asked someone who the nice young man was. “Oh, he’s just

the governor of Arkansas,” she was told.

In spite of glowing testimonials by Christian friends, Clinton was dogged by a few high-profile, emotionally charged issues during the campaign. Some evangelicals remain dissatisfied with how President-elect Clinton might deal with them.

■ **Homosexuals.** Clinton has said he favors a repeal of the ban on homosexuals in the military and has promised to issue an executive order prohibiting discrimination against homosexuals in federal employment.

Some of Clinton’s associates, however, emphasize the president-elect’s focus is on equal protection under the law for all citizens—not special rights for homosexuals as a privileged class.

“He does not believe in homosexual practice and understands that the Bible teaches against it,” Ward said. “But, as a Christian and a citizen, he believes homosexuals should have rights as persons and have the full protection of the law—not be abused or treated with contempt.”

■ **Abortion.** Clinton supports the Freedom of Choice Act—an abortion rights bill introduced in Congress—and has said he will make support for Roe vs. Wade a “litmus test” for anyone he appoints to the Supreme Court.

Though his support for abortion rights has drawn the fury of many religious conservatives, Clinton says his own views were based on biblical literalism. Last June, Clinton told a reporter for the Washington Post his pro-choice position was influenced by deep, intense Bible studies held with his former pastor, the late W.O. Vaught.

“(Vaught) read the meaning of life and birth and personhood in words which literally meant, ‘to breathe life into,’ so he thought the most literal meaning of life in the Bible would be to conclude it began at birth,” Clinton said.

“It didn’t mean that (abortion) was right all the time or that it wasn’t immoral, but he didn’t think you could say it was murder.”

Ward added: “Like any caring Christian person, Bill Clinton does not want an abortion to take place if it can be avoided. He’s not for abortion as a form of birth control or on demand. He thinks use of abortion has become outrageous in practice in many ways in our country.”

The president-elect’s current pastor, Rex Home Jr., told Baptist Press he believes Clinton personally is opposed to abortion, and Clinton himself told the Democratic National Convention he is “pro-choice, not pro-abortion.”

Nevertheless, Operation Rescue founder Randall Terry mailed to 25,000 pastors in October a brochure entitled, “Christian beware ... To vote for Bill Clinton is to Sin Against God.”

■ **Separation of church and state.** Though Clinton considers himself within the mainstream of historic Baptist thought on church-state relations, he is at odds with some vocal Southern Baptists who favor school prayer and vouchers for parochial schools.

“I am grateful that I was born in a country where my faith can be powerful because it is a voluntary offering of a free and joyous spirit,” Clinton said in his Sept. 11 Notre Dame address.

When Clinton told public broadcasting journalist Bill Moyers he felt an affinity to moderates within the Southern Baptist Convention, he pointed specifically to that group’s affirmation of church-state separation.

■ **Hillary.** Conservative critics have labeled Hillary Rodham Clinton a “radical feminist,” claiming she has likened marriage to slavery, has encouraged children to sue their parents, and wants to be co-president alongside her husband.

The future First Lady is an outspoken advocate for children’s rights and has been named as one of the top 100 lawyers in the country.

She is also, according to a Sept. 16 article released by United Methodist News Service, a committed church member whom friends say will provide the White House “a thoughtful theologian-in-residence with an active prayer life and a strong social conscience.”

■ **Character.** Critics have claimed Clinton’s past reveals a pattern of deception, from questions regarding his military draft status to charges of marital infidelity.

But two former pastors at Immanuel Baptist Church dispute that characterization.

In reference to the military service issue, Harbour said, “Vietnam was a turbulent time. He was a very sensitive and alert person. I don’t think what he did 20 years ago carries any weight compared to what he’s done in public life since then.

“We seem to act like we want our public servants to be perfect, and nobody’s perfect.”

Ward was Clinton’s interim pastor during the period when the president-elect acknowledges he and his wife experienced marital problems.

“The problems in their marriage grew out of a common problem faced by Baby Boomers in this country. They were trying to mesh and balance two careers with the raising of their child. Tensions developed,” Ward said.

“The Clintons worked through their problems and seem to have a strong, loving relationship. They have demonstrated it can be done. It offers others hope. They are a model for others who are trying to balance careers, marriage and children.”

Ward insisted Clinton is saddened many of his fellow Southern Baptists are uncomfortable with his political positions, but he understands their concerns.

“He has deep, solid, conservative roots, but he has studied and learned enough to get out of his shell and care about others and try to see all sides of an issue.

“He is a student of the Bible who had pastors who taught it verse by verse. His careful and faithful study of the Bible has brought him to views not shared by all Southern Baptists,” Ward acknowledged.

“Bill wants with all his heart to be a good follower of Jesus Christ.”

**BAPTIST TEAM** Bill Clinton and Al Gore wave to a crowd of supporters during a campaign event prior to their election as president and vice president of the United States last week.



## Baptists win House elections

WASHINGTON (BP)—In addition to electing a Southern Baptist president and vice president, voters on Nov. 3 returned Southern Baptists to top leadership positions in the House of Representatives.

Richard Gephardt, House majority leader, won re-election from Missouri's 3rd district with 65 percent of the votes. A member of Third Baptist Church in St. Louis, Gephardt defeated Republican Mack Holekamp.

House Minority Whip Newt Gingrich, R-Ga., also won re-election. He is a member of New Hope Baptist Church in Fayetteville, Ga.

Perhaps the most unusual race for Southern Baptists was in North Carolina, where two members of the same church faced each other in the 8th congressional district.

In that election, W.G. Hefner, the incumbent Democrat, defeated Coy Privette by about 33,500 votes. Both men are members of North Kannapolis Baptist Church in Kannapolis, N.C., and at one time, Privette was Hefner's pastor.

In Kentucky, three Southern Baptists won re-election to the House: Sen. Wendell Ford, a member of First Baptist Church of Owensboro; William Natcher, a member of First Baptist Church of Bowling Green; and Hal Rogers, a member of First Baptist Church of Somerset.

## Voters spoke on gambling & other issues

Moral issues of concern to Baptists were on the ballots in Kentucky and several other states during last week's elections.

Here's a summary of the issues and how voter's saw them:

■ **Gambling.** Kentucky voters approved a constitutional amendment that will allow the General Assembly to legalize charitable gambling.

Although opposed by the Temperance League of Kentucky and many Baptists, the measure passed by a vote of 769,858 to 321,029. Passage of the amendment ensures that churches and other charitable organizations will be allowed to use games of chance to generate revenue for their causes.

Missouri voters approved riverboat gambling, while Georgians and Nebraskans approved state-run lotteries.

Georgia Baptist Convention leaders actively opposed the lottery for about a year, and the convention sponsored a series of rallies across the state during the summer and through October. Likewise, Missouri Baptists strongly opposed the riverboat gambling measure.

Mississippi narrowly approved a measure to repeal a ban on lotteries, and an effort to repeal South Dakota's video lottery was rejected.

Other states rejected gambling issues: Idaho voters approved a ban on casino gambling; Utah voters defeated pari-mutuel betting at horse tracks;

■ **Right-to-die.** California voters defeated a controversial right-to-die measure. Proposition 161 would have made California the first state to allow doctors to assist terminally ill people who wish to end their lives.

"It would open up all kinds of

plain, frank suicide possibilities that would lead to criminal action by physicians," said Wayne Swindall, professor of philosophy at California Baptist College in Riverside. "I could almost guarantee you that death clinics would rise up and you'd have an industry like the abortion industry."

■ **Homosexual rights.** Colorado voters approved a constitutional amendment that prohibits the state from passing or enforcing laws granting civil rights status to homosexuals.

Amendment No. 2 overturns homosexual rights ordinances already in force in Denver, Boulder and Aspen.

The executive board of the Colorado state convention unanimously endorsed the amendment in September.

Also, Oregon voters narrowly defeated a constitutional amendment which would have made illegal the state's recognition of "any categorical provision such as 'sexual orientation'" and forbidden all government entities in the state from encouraging or facilitating homosexuality, pedophilia, sadism or masochism.

Measure 9 would have made Oregon the first state requiring government agencies and public schools to discourage homosexuality. It also would have prohibited the extension of anti-discrimination protections to homosexuals as a group.

Proposed by the Oregon Citizen's Alliance, a political confederation of evangelicals, the measure drew strong support from conservative Christian groups. Outspoken opposition to the measure was considerable, including most every elected official in Oregon and labor, cultural, business and professional associations. Many religious groups, including Jewish, Roman

Catholic and mainline Protestants, also spoke in opposition.

■ **Abortion.** Arizonans defeated a proposed amendment that would have prohibited most abortions.

Called the Preborn Child Protection Amendment, the measure would have prohibited abortions except to save the mother's life, directed the state legislature to provide exceptions and forbidden the use of public funds for abortions. The measure was defeated by a 7-3 margin.

While there was no concerted effort among Arizona Southern Baptists to support the measure, individual churches and leaders were vocal in their support of the effort.

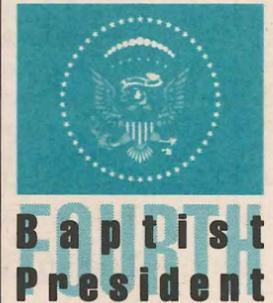
In Maryland, voters upheld a law written to keep abortion legal in the event the U.S. Supreme Court should reverse its 1973 Roe vs. Wade ruling.

The Baptist Convention of Maryland-Delaware's general mission board had asked Baptists to vote against Question 6, but some Baptist pastors said their fellow Baptists didn't do enough.

■ **Death penalty.** Voters in the District of Columbia rejected a provision making first-degree murder a capital offense. The initiative, mandated by Congress, was defeated by a 2-to-1 ratio.

The death penalty also was an issue in two other states. Arizona voters decided to replace the gas chamber with lethal injection as a more humane method of execution. New Jersey voters overwhelmingly approved the death penalty for crimes where death was not intentional.

Compiled from Baptist Press and Associated Baptist Press reports



## Baptist views vary on Clinton

Continued from page 1

isolation against abortion and attacks on the National Endowment for the Arts, two frequent targets of the Christian Right.

However, some conservative Southern Baptist leaders said they will not allow moral issues such as abortion and homosexual rights to advance unchecked in the new administration.

Morris Chapman, president of the Southern Baptist Convention's Executive Committee, said he will pray specifically that Clinton will change his position on abortion and homosexual rights.

"While he may have won the election on the economy, that is by no means the greatest crisis facing this nation," Chapman said. "These crises which are confronting the American people are moral, ethical, spiritual issues. The killing of the unborn through abortion and the pursuit of the political agenda of homosexuals will not only be demoralizing but devastating to this nation, and I am praying that Gov. Clinton would rethink this position on these issues."

Land said the CLC will seek to work with Clinton in areas where there is agreement and "will oppose him when his initiatives contradict those convictions and concerns, just as we did President Bush."

Although top leaders of the SBC

like Chapman and Land expressed a willingness to work with the new administration where possible, other conservative Baptists sounded a more ominous message.

Ed McAteer, a Southern Baptist layman from Memphis and founder of the Religious Roundtable, predicted Clinton's election will hasten the decline of America.

"This speeds the U.S. on its fast slide down to moral oblivion, and we see through this election that Christianity is being taunted by an ever more hostile media and secular leadership," he said.

Beverly LaHaye, a Southern Baptist laywoman who founded Concerned Women for America, said Clinton's election is "going to be devastating for the American family."

Henry Blackaby, director of prayer and spiritual awakening with the Southern Baptist Home Mission Board, issued an urgent call for prayer.

"I don't know whether we have ever had a more urgent need for prayer and intercession that God will protect us from moral bankruptcy," he said. "We have spoken with a loud voice that we are more interested in our pocketbook than we are in our moral values."

Compiled from Associated Baptist Press and Baptist Press reports

## Colson: Evangelicals' faith misplaced

By Daniel Cattau  
Dallas Morning News

DALLAS (ABP)—Evangelical Christians who put their faith in the Republican Party have "won the political battles but lost the cultural war," Charles Colson said a few days before last week's presidential election.

Once the consummate White House insider and now a born-again Christian, Colson looks at politics and the evangelical movement from the outside. He labels it a tragedy that evangelicals, who enjoyed a resurgence in the mid-1970s and 1980s, have lost influence by becoming identified too closely with a particular political group or agenda.

"We've won the political battles but lost the cultural war," the former adviser to President Richard Nixon said in a Dallas interview. Colson was in Dallas to speak at Criswell College and Dallas Theological Seminary.

Colson even talks about the "coming eclipse of evangelicals" if they don't start getting their churches in order.

"If this were a business," he said, "you'd be contemplating Chapter 11," referring to bankruptcy.

A stolid Southern Baptist and evangelical, Colson has a reputation as an iconoclast in the ranks of the born-again. He is faithful to the cause yet critical of some of its tendencies toward scandal, internal bickering and self-righteousness.

With the election of Jimmy Carter as presi-

dent, 1976 was declared the "year of the evangelical."

Since then, the public's opinion of born-again Christians has dropped dramatically. Colson cited a Gallup Poll last year that showed 50 percent of those surveyed feared fundamentalists more than any other group in society.

In addition, he said, polls show that belief in the Bible as being literally true also has declined in the last 30 years.

"These are indications that we live in a post-Christian age," he said.

Colson spent seven months in prison for Watergate-related offenses and now is the founder and chairman of the Washington-based Prison Fellowship.

Colson, who once reportedly said he would walk over his grandmother to get Nixon re-elected, now talks tough to the church.

Invoking Martin Luther's Latin phrase "co-ram deo"—the sense of fear and awe in the presence of God—Colson said, "We need to recapture in the church a sense of awe and reverence, and the sense of the living God who is in our midst."

He added, "The trivializing of God is profanity."

The role of the church is not to win political battles or even make people happy, he said. "It's to make people holy."

Evangelicals, Colson said, should "transfer their hope from the ballot box to the communion table."

# Progress. . . .

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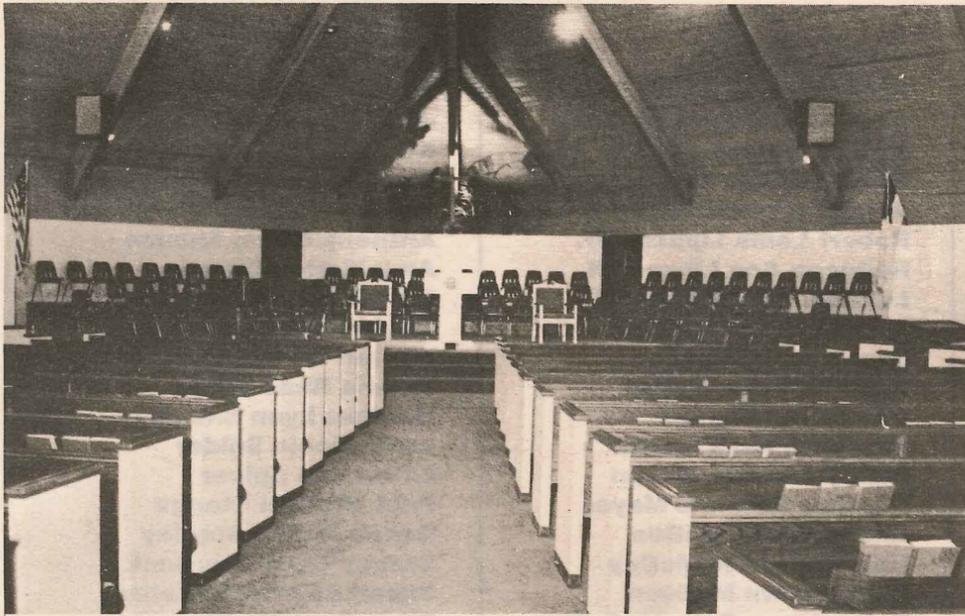
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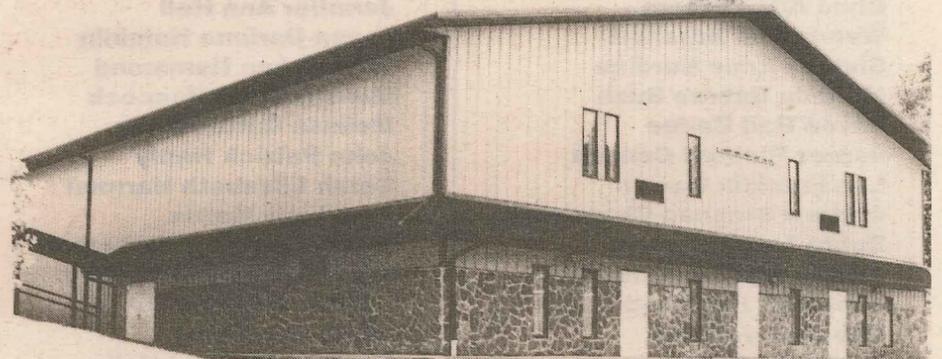
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done it unto one of the least of these  
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me.-Matt.25:40b

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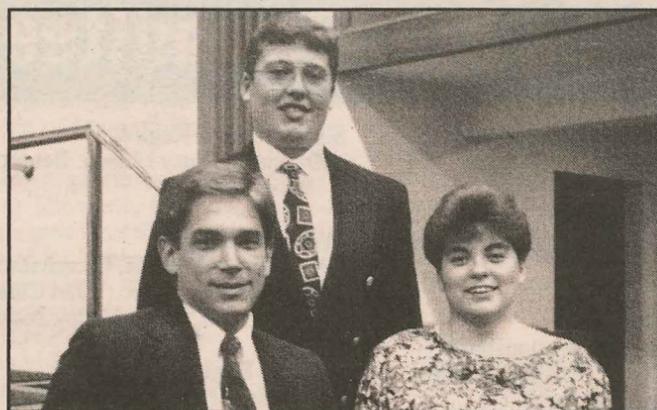
Wyndee Holbrook is Baptist Student Union (BSU) director at **Cumberland College**. Under her leadership 27 revival teams went out to churches this semester. A record number of students have served on summer missions teams through the Home Mission Board. The BSU office coordinates the BSU choir, BSU clowns, BSU internationals outreach, Creative Ministry teams, Discipleship, Elderly Ministries, Evangelism/street witnessing and Love in Action.



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The Ministry Training Organization officers for 1992-1993 are:(Back) Nicholas Osborn, President; (LtoR) David Hewitt, Vice President; and Sherry Fury, Secretary-Treasurer



**Cumberland College**  
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# 1992-93 Report of the KBC Committee on Nominations

## Kentucky Baptist Homes for Children:

1993 Unexpired Term: Mary Lou Priddle, Somerset  
1996 Terms: Roy Keith, Jr., Elizabethtown; Earl Calhoun, Hopkinsville; Bill Messer, Ashland; Mary Ann Ratcliff, Louisville; Grover Corum, Auburn; Tim Dievert, Danville

## Baptist Healthcare System:

1996 Terms: Kenneth Chafin, Louisville; James C. Ball, Lexington; Glenn Noss, Paducah; Jim Oaks, Lexington.

## Campbellsville College:

1996 Terms: Jerry Bennett, Campbellsville; Mildred R. Newton, Murray; E. T. Brooks, Bowling Green; William Shelton, Winchester; Roger L. Davis, Horse Cave; Richard E. Mardis, Campbellsville; Ed Montgomery, Louisville; George Ransdell, Louisville; Dan Shipley, Murray.

## Clear Creek Baptist Bible College:

1995 Unexpired Term: Richard M. Neal, Georgetown  
1996 Terms: Rollin Bradshaw, Manchester; Francis Gambrel, Corbin; Timothy Langford, Hickman; David Mason, Mt. Washington; Mrs. Eugene Parr, Sr., Nicholasville; Baker Williams, Danville.

## Cumberland College:

1996 Terms: Billy Hurt, Calvert City; Don Estep, Williamsburg; Dave Huff, Corbin; Roland Mullins, Mt. Vernon; Donnie Patrick, Williamsburg.

## Georgetown College:

1993 Unexpired Term: Granetta Blevins, Mt. Sterling  
1996 Terms: James D. Boyd, Lawrenceburg; Bill Tichenor, Princeton; Marshall Gaylor Howell, Henderson; Peggy Snowden, Winchester; James Anderson, Lexington; A. Brooks Mitchell, II, Bowling Green; Robert DeFoor, Harrodsburg; Ralph Gabbard, Lexington; Robert L. Williams, Georgetown

## Historical Commission:

1994 Unexpired Term:  
Northeastern Region: Stanley Williams, Ashland  
1995 Terms:  
West Region: Carson Bevil, Central City

Southeastern Region: Chester R. Young, Williamsburg

North Central Region: Terry Wilder, Burlington

## Kentucky Baptist Foundation:

1994 Unexpired Term: Shirley T. Spalding, Louisville  
1995 Terms: James M. Melloan, Owensboro, Carl N. Kelley, Bowling Green; Charles D. Barnes, Prospect.

## Oneida Baptist Institute:

1996 Terms: Mrs. J. Everett Bach, Jackson; Mrs. Geraldine Rice, Frankfort; Oscar Davidson, Somerset; Tommy Mitchell, Ludlow.

## Temperance League:

1995 Terms: Dale Osman, Nancy; Donald Cole, Brandenburg; Jerry Howerton, Russell Springs; John Chowning, Columbia; Wayne Hager, Louisville.

## Western Recorder:

1995 Terms: R. Donald Mantooth, Morehead; Frank Hatfield, Shepherdsville; William P. Thurman, Lexington; James A. Weaver, Madisonville

## EXECUTIVE BOARD:

### At-Large Members

1993, 1-year terms:  
South Central Region: Leigh A. Jones, Berea  
Southern Region: Richard W. Bridges, Bowling Green  
1994, 2-year terms:  
Northeastern Region: Dorothy Crace, Ashland  
Southwestern Region: Mary Pat Price, Paducah  
Western Region: Willis Paul Brooks, Owensboro  
1995: 3-year terms:  
North Central Region: Claude C. Costigan, Frankfort  
Central Region: Charles Blanc, Brandenburg  
Southeastern Region: Jo Florence Cordell, Williamsburg

## EXECUTIVE BOARD: Associational

Nominees: All 1995 Terms unless specified otherwise  
Allen: Charles Bethel, Scottsville  
Anderson: Bob C. Jones, Lawrenceburg

Bell: 1993 Unexpired Term: C. W. Turner, Fourmile; 1995 Term: Charles Jones, Pineville

Bethel: Harlan Williams, Russellville

Blackford: Robert Petersen, Pellville

Blood River: Clinton Lester, New Concord; Glynn Orr, Murray

Boones Creek: Max Hester, Irvine; a 1995 Unfilled vacancy

Booneville: Johnny Adamson, Manchester

Caldwell-Lyon: George Rehberg, Eddyville; Ronnie Sivells, Princeton

Central: Greg Brooks, Willisburg

Christian Co.: Ralph McConnell, Sr., Hopkinsville

Crittenden: Benny Bivins, Williamstown

Daviess-McLean: 1994 Unexpired Term: Unfilled; 1995 Term -Allen L. Shouse, Owensboro

East Union: S. M. Marlow, Williamsburg

Elkhorn: 1994 Terms: Steve Hadden, Georgetown; Gerard Howell, Lexington; John Dunaway, Corbin; 1995 Term: Larry Burcham, Winchester

Enterprise: 1993 Unexpired Term: Unfilled

Franklin: 1993 Unexpired Term: Unfilled; 1995 Term: Tim Frank, Frankfort

Graves Co.: Robert Wilson, Mayfield

Grayson Co.: Lonnie McKinney, Leitchfield

Greenup: Edgar Caldwell, Catlettsburg; Tom Williams, Ashland; Bob Brooks, Louisa

Green Valley: Alan Witham, Henderson

Jackson: 1995 Term: unfilled

Laurel River: 1993 Unexpired Term: Johnnie Brock, London; 1995 Term: David Jones, London

Lincoln: James Kelly, Waynesburg

Little Bethel: Thurmon Harris, Providence

Long Run: Louise Carwile, Louisville; Pat Reaves, Louisville; Betty Cook, Louisville; Billy Pyles, Mt. Washington; Larry Pursiful, Louisville; Bill Burton, Louisville; Charles Owen, Louisville; Danny Creech, Louisville

McCreary: M. A. Winchester, Whitley City

Mercer: Robert DeFoor, Harrodsburg

Monroe: Steven James, Tompkinsville

Muhlenberg: Jackie Perkins, Bremen

North Concord: James Thompson, Barbourville

Northern Kentucky: Gerald Sharon, Ft. Thomas; James Hales, Cold Spring; Pat Cummins, Burlington

Ohio Co.: Bill Castlen, Owensboro

Owen Co.: Tommy Tackett, Owenton

Pulaski: Harold Harris, Somerset; 1995 Term: Unfilled

Russell Co.: 1994 Unexpired Term: Jeff Eaton, Russell Springs

Severns Valley: Henry White, Elizabethtown; Sharon Spratt, Elizabethtown

South District: Josephine Garnett, Danville

Tates Creek: Curtis H. Warf, Richmond

Taylor Co.: Forest Shely, Campbellsville

Three Forks: Ronnie Pennington, Wooten

Upper Cumberland: 1993 Unexpired Term: John Lambert, Loyall and unfilled vacancy

Warren: Debra Harston, Bowling Green

West Kentucky: Joe Bagwell, Arlington

West Union: Robert Bickford, LaCenter

Preacher of 1993 Annual Sermon: Robert G. Baker, Lexington

Alternate Preacher of 1993 Annual Sermon: Jimmy Grayson, Inez

Committee on Nominations: Kenneth D. Holden, Chairman, Greg Wallace, Vice Chairman, Steve Hadden, Gerald Sharon, Gary Hughes, French Harmon, William A. Hickman Jr., Terry Lester, Ben Baird, William F. Steele, Don Zuberer, John Chapman, Sharon Gowin, John Randolph, Tommy Tucker, Dan Garland, Ricky Cunningham, Rick Shannon, Marilyn Sanders, Stan Lowery, Suzanne Darland, Wm. D. Marcum.

# 1992-93 Report of the KBC Committee on Committees

■ **Committee on Credentials**  
1994 terms: Robert G. Baker, Lexington; Greg Brooks, Willisburg; David Aker, Somerset

■ **Committee on Order of Business**  
1995 terms: David Fambrough, Dawson Springs; Tim Frank, Frankfort

■ **Committee on Arrangements**  
1995 terms: John Penrod, Paducah; Kenneth Murphy, Glasgow

■ **Committee on Resolutions**  
1994 terms: John Dunaway, Corbin; Quentin Lockwood, Ashland

■ **Committee on Constitutions & Bylaws**  
1995 terms: Harold Skaggs, Cadiz; Elaine Coyle, Springfield; Chris Sanders, Louisville

■ **Committee on Public Affairs**  
1994 terms: Malcolm Lunceford, Georgetown; Rodney Burnette, Louisville

■ **Committee on Nominations** (terms as noted)

**North Central Region**  
1994 Monty Carter, Lexington, Elkhorn Association

**Northeastern Region**  
1994 French Harmon, Prestonsburg, Enterprise Assoc.; Truman DeBord, Elkhorn City, Pike Assoc.

**Southeastern Region**  
1993 Unexpired term - Pam Ryser, East Bernstadt, Laurel River Assoc.  
1994 Ben Baird, Hazard, Three Forks Assoc.; Monty Carney, Annville, Irvine Assoc.

**Southern Region**  
1994 Kim Johnson, Bowling Green, Warren Association

**Southcentral Region**  
1994 William "Randy" Chestnut, Science Hill, Pulaski Assoc.

**Southwestern Region**  
1994 James Rusty Ellison, Benton, Blood River Assoc.

**Western Region**  
1994 Charles Midkiff, Greenville, Muhlenberg Assoc.; Alan Chamness, Henderson, Green Valley Assoc.

**Central Region**  
1994 Edgar Hatfield, Louisville, Long Run Assoc.; Billy Compton, Mt. Washington, Nelson Assoc.

## Special Reports

**Cooperative Program:**  
Person to report: Todd Gaddis, Bremen; Alternate Person to Report: Rick Shannon, Greenville

**Home Missions:**  
Person to Report: Sheri Simpson, Lebanon; Alternate Person to Report: Jack Fox, Louisville

**Foreign Missions:**  
Person to Report: Bill Forte, Bowling Green; Alternate Person to Report: Jerry Paul, Owensboro

**Conventionwide Education:**  
Person to Report: D. M. Aldridge, Lexington; Alternate Person to Report: Craig Loscalzo, Louisville

**Obituaries:**  
Person to Report: Tim Maynard, Lebanon Junction; Alternate Person to Report: Grace Wetherell, Louisville

**COMMITTEE ON COMMITTEES:**  
Brad Johnson, Chairman; Robert Browning, Lynn Dotson, William A. Carter, James F. Gentry, Joe Cross, Kevin Lee, Robert K. Lowery, and Geraldine Montgomery

## 'Operation Lydia' takes church back 2,000 years

By Susan Doyle  
Woman's Missionary Union

DETROIT (BP)—"Operation Lydia" threatens to set back Baptist work in Detroit 2,000 years, says Southern Baptist home missionary Doc Lindsey.

"Operation Lydia" is a process by which members of Woman's Missionary Union in the Greater Detroit Baptist Association are starting churches.

Lindsey, associational director of missions, wondered how to reach the 3 million non-Christians living in the nation's sixth-largest metropolitan area. He decided one thing for sure: In many neighborhoods, a man would not be effective in witnessing efforts.

"Women can go and do things in areas where men can't go—especially white men wearing ties," he explains.

Lindsey also knew the typical Southern Baptist approach wouldn't work—a seminary-trained clergyman, a church-type building, well-developed programs and sufficient financial resources.

So he asked himself, "What if we had nothing? If the apostle Paul were starting here, how would he do it?"

Lindsey thought back 2,000 years to the resurrected Christ's appearance to his disciples and to Mary Magdalene. Lindsey remembered where Christ found the followers after his death and their different responses to his appearance. The disciples were paralyzed by fear, but the women were out doing what needed to be done.

"There was a dead rabbi and a bunch of scared disciples hiding in an upper room," Lindsey says. "The only ones who went out on the streets were women."

Within six months, 50,000 people

had become followers of Christ, Lindsey recalls. "They had no buildings, no programs, no resources, no Billy Graham."

A pattern emerged in Lindsey's thinking: Women are the logical ones to take the gospel message into Detroit's troubled streets.

Comparing Christians to salt, Lindsey offers this scenario: If freshly slaughtered meat was locked in a truck trailer and left for three weeks without preservatives, it wouldn't be a pretty sight.

"Salt is preservative," he explains. "But our churches move out from the cities to the suburbs and then look back at the city pointing fingers saying, 'Can you believe those people?'"

"Would you blame the 'meat' for rotting?" he asks. "No! No! No! It's our problem. We took the salt away."

Operation Lydia involves women taking the "salt" back to the city, Lindsey says. He has developed the project borrowing approaches used by Tom Wolf, pastor of Church on Brady in Los Angeles.

About a dozen women from four Detroit churches have been involved in Operation Lydia since the project began in February.

As a result, women are now leading eight different groups of unchurched people in Bible studies, and people are making professions of faith. The goal is for each Bible study to become a church.

The approach is so simple and so obvious, Lindsey said. "It can be reproduced by anybody anywhere."

Lindsey first leads the women to discover their "oikos," or "sphere of influence." This discovery process takes in four worlds—family, friends, co-workers and people within the geographic world in which they move.

"On the average, every American knows at least eight people who are

not saved and attending church," he says. "I think on Judgment Day, God's not going to ask about our tithes and offerings, not about talents or if we sang at church. I believe he is going to ask us about the ministry he gave us within our own 'oikos.'"

Lindsey points to Acts 2 where the Bible says the gospel spread in this manner.

After women have identified the lost people within their own worlds, they gather together in threes to pray, forming prayer triplets. They pray for the opportunity to serve those within their worlds and the opportunity to share the gospel message.

The next step is to pinpoint locales where several of the non-Christians they know live close to each other. These areas become potential locations for Bible studies.

Before the women start the Bible studies, they pray. For 14 days, they engage in what Lindsey describes as "spiritual warfare."

"When you go out, you're really going up against the gates of hell," he says. "This group knows that."

The women pray for the team members who will go into the neighborhood to start the Bible study. They pray for responsiveness to the gospel. They pray for the identification and salvation of one person in particular—a person Lindsey describes as "the person of peace."

"It's unbelievable because God has always prepared one," he relates. The "person of peace" is a person who will help open the door to the neighborhood.

Halfway through the prayer strategy, the women walk through the neighborhood, praying house by house for the residents. They continue other specific prayers through the 14th day.

After the 14-day prayer strategy



ends, the women survey the neighborhood, knocking on doors to ask four simple questions:

■ Do you have a Bible?

■ Do you read it?

■ Would you like to study it with others?

■ Can we use your home for Bible study?

If the person indicates he or she doesn't own a Bible, the women readily share one.

As the women discover people interested in Bible study, they form one. The Bible studies, led by no more than two of the women, last five weeks. Each week the group gathers and reads a short passage of Scripture from a photocopied sheet of paper.

"The women are discovering that in about the third week, a number of those persons attending the Bible study will be saved," he says.

These Bible study groups may not look like the typical Southern Baptist church, but they are growing into a fellowship of believers, Lindsey says. "We're not trying to grow a squash which grows in six weeks. We're trying to grow an oak tree."

**PRAYER WALK** Dee Howard (right) and Holly Lindsey (left) take a prayer walk through a Detroit mobile home park where they hope to start a church. Howard is assistant WMU director for Greater Detroit Baptist Association. Lindsey is the wife of Doc Lindsey, associational director of missions. The two women are involved in a church-starting effort called "Project Lydia." (BP photo by Dan Bryan)

### Outreach manuals now available

NASHVILLE—A new Sunday School Outreach-Evangelism Handbook is available from the Southern Baptist Sunday School Board this month.

The handbook also has four companion books: Ideas for Reaching Adults, Ideas for Reaching Youth, Ideas for Reaching Children and their Families, and Ideas for Reaching Preschoolers and their Families.

The project editor, Ron Brown, said the books emphasize that outreach is not just the task of the Sunday school, but of the whole church.

"The purpose of reaching people is to involve them in the total life of the church, not just one organization," he said.

The books also include ideas for ministry as a part of outreach.

"We're not saying these are brand new ideas for outreach," Brown said. "This handbook pulls together many ideas of prospect discovery and outreach that have been around for a while."

## Barna: Churches should be trendsetters

JEFFERSON CITY, Mo. (BP)—Churches usually run 40-50 years behind trends when they ought to be setting trends, growth analyst George Barna told a group of Missouri Baptists.

Barna, president of Barna Research Group of Glendale, Calif., spoke at a church growth conference in Jefferson City, Mo., sponsored by the Missouri Baptist Convention.

Studying demographics today is the way for churches to understand the trends of tomorrow, Barna said.

Current statistics churches should pay attention to, he said, include:

■ "The traditional family, with the father working outside of the home, the mother working at home and two children under age 18 is a small minority today. That's only 3 percent of families.

■ "We are moving to smaller families. There has been a fourfold increase in single parents in the last 20 years. Much of this is due to divorce, but births outside of marriage has doubled. This year alone, 40 percent of children born will be to unwed mothers under the age of 30."

■ "The average churchgoing mother spends 50 minutes of meaningful

time a week with her children. The average churchgoing father spends 15 minutes."

■ Although 69 percent of Americans view themselves as "religious," 47 percent see Christianity as relevant to life today but only 23 percent see churches as relevant to life today.

■ "Just as alarming, 59 percent agree Satan is just a symbol of evil and two-thirds believe it doesn't matter what god you pray to. It all goes up to the same place."

■ "It appears from our findings that America's religion of choice is syncretism, taking beliefs from other religions and belief systems and putting them together to form your own."

He admitted to painting a dismal picture. "My job is to bring you bad news," he quipped, "but there are things you can do for ministry based on these statistics.

Among his suggestions, based on research done in growing churches:

■ Keep the faith. "Stand on God's law. Don't give up because of societal beliefs."

■ Go after children. "Aggressively pursue kids. Give them meaningful values."

■ Be user friendly. Like computers

that even non-computer users can easily understand, churches should make their message plain, Barna said.

■ Have a vision statement. "User-friendly churches have a vision which each member can articulate. A vision statement articulates a church's vision. It should be a simple, short (20-25 words), specific statement outlining the church's ministry."

■ Have a strong pastor. "We found these user-friendly churches were led by strong pastors. He is a team-builder, committed to team ministry, not a domineering person. These pastors are aggressive and energetic, both authentic and humble."

■ Develop lay leadership. "In user-friendly churches, the laity are evangelists. The clergy is in a role of cheerleader or equipper. The pastor wants the people to have success in ministry by going out and doing ministry."

■ Foster relationships. "The best growth tool is word-of-mouth communication and all follow-up is done personally by the laity in these churches. It doesn't make sense for people who came to church because of their relationship with someone to get a letter from someone they don't know."

**"It appears from our findings that America's religion of choice is syncretism, taking beliefs from other religions and belief systems and putting them together to form your own."**  
Church growth author and lecturer George Barna

# Baptist Healthcare System welcomes all KBC messengers and visitors



Promoting better health through a variety of community education and wellness programs is an integral part of the mission and ministry of Baptist Healthcare System. For your good health, Baptist Hospital East is pleased to offer the following free screenings and information during the convention:

Baptist Hospital East staff will offer the screenings each day:  
9 a.m. to 4:30 p.m.  
Fellowship Hall  
St. Matthews Baptist Church, Louisville

## Tuesday, November 10

- Blood pressure checks
- Cholesterol screening
- Colorectal cancer home test kits
- Information on self-exams for breast and testicular cancer
- Grip strength: How strong is your handshake?

## Wednesday, November 11

- Blood pressure checks
- Diabetes screening
- Test your stress
- Information on emotional problems and addiction
- "Heart Healthy" eating tips

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Community  
Hospital

# FAMILIES

## 'Family values' have roots in tradition, study finds

By Marv Knox  
Editor

LOUISVILLE—Family values really do have their roots in tradition, according to a Kentucky study comparing today's families with their Early American counterparts.

"Traditional family values" have been the focus of debate and a blunt political instrument during this election year, noted Sam Southard, senior research professor at Southern Baptist Theological Seminary in Louisville.

But Southard wondered if the roots of family values could be traced back to tradition.

"Could we get beneath rhetoric and discover the non-political assumptions about family life that are currently felt in Kentucky?" he asked.

To find out, Southard examined the opinions of 147 Baptist and Presbyterian laypeople in a county-seat Kentucky town, comparing them to three models of child-rearing dating back to the colonial period.

The colonial models, based on

studies by historian/sociologist Philip Greven, are:

■ **Self-suppressed.** "Breaking the will of 'little alligators' through shame and guilt was advocated by New England Puritans," Southard explained. "The self was a monster, and the body was despised."

■ **Self-controlled.** "This 'moderate' attitude ... sought to bend rather than break the will," he said. "The self was to be strengthened through respect from parents; this would be the foundation of respect toward parents. Social control and temperate self-denial would produce a society in which diversity and order supported each other."

■ **Self-assured.** "This characteristic of 'genteel' families in Virginia ... took pride in the self-assertiveness of their children. Each child was considered a potential genius, who would bring credit to the family name."

Southard found a link between the opinions reflected in his 1992 survey and the "traditional" family models. "In these Kentucky churches, the constellations of colonial piety are alive, but altered," he said, noting "moderation" is the word to describe how the old views have survived.

"Self-control is the preferred mode for instilling family values," Southard observed. "It is based on 'moderate' religious and moral beliefs."

For example, almost every person who completed Southard's survey agreed with this statement, "The will of the child must be gently shaped, not broken."

Similar concepts—"Children are innocent before God until old enough to know right from wrong" and "Mutual submission requires equal respect for the opinions and needs of all members of the family"—also received near-unanimous affirmation.

But Southard discovered "a strong minority in favor of several assumptions which might justify suppression," the Puritans' perspective on child-rearing, he said.

These people said they agree with statements such as, "Our body is a moral source of corruption," and, "Responsible parents will make every effort to show children what is right and wrong without exception."

Nevertheless, Southard found little support for the most extreme "suppressive beliefs" held by some colonial parents.

Only 10 respondents agreed with the statement, "From infancy, children are sinful before God because we are born in sin," he reported. And only one person agreed with, "The will of the child must be broken."

More modern families practice self-affirmation than did their colonial counterparts, Southard added.

"Half of the respondents checked, 'I feel confident of God's approval and family appreciation,'" he said. "This was an exclusive attribute of the aristocracy. ..."

"Today, the sense of well-being is more common, but not complete. Another half of the respondents checked, 'I'm never quite sure that I please my family or my Lord.' This is more typical of traditional Baptist and Presbyterian attitudes toward the self."

The responses to Southard's survey "may signal a gradual blending" of the three historic views of family, along with the abandonment of some of the extreme old beliefs, he said.

"Self-confidence is now being affirmed in families that gently shape the conscience toward self-control. This replaces the colonial emphasis on 'breaking the will,'" he explained.

"Yet Bluegrass church members are not indulgent of themselves or their children. A majority would probably have the disgust of former generations when visiting in aristocratic families where 'children are much indulged.'"

When Southard discussed his findings with participants in the survey, he encountered "general nods of agreement," he said, "and an occasional statement of amazement, such as: 'Look at this—almost all the men agree with the women on mutual submission rather than subordination of women to men in our families. Let's get the word out.'"

But Southard also was asked if hope for families still exists. "Sure," he responded, "so long as we maintain mutual respect for varying traditions and don't follow the lead of those who magnify their selective moral certainties by condemning all differences."

### Correction

A story on Stanford Baptist Church's readmission into Lincoln Baptist Association in last week's Western Recorder contained an error.

The church was not voted out of the association in the 1980s, as was reported in the story, said J.R. Hume, pastor of Pollard Baptist Church in Ashland, who was moderator of Lincoln Association at the time. Instead, the church chose to withdraw from the association, Hume noted.

### Churches called to fight drug war

WASHINGTON (BP)—Churches should play key roles in education and rehabilitation in the war on drugs, according to a leader in the nation's drug control strategy. "I'm convinced that the real answer to the drug crisis and any other crisis in this country is sitting out there," said Kay James, associate director for the Office of National Drug Control Policy, addressing more than 200 ethnic evangelical pastors and denominational leaders during a public policy briefing.

"I have a responsibility and you have a responsibility," she said. While the government works in long-term strategies to reduce supply and curb demand, James said churches can be active in individual lives if they will accept that responsibility. "Do you have any drug programs in your churches?" she asked. "You have the best chance of success for keeping somebody off drugs," she said, referring to the "redeeming work of Jesus Christ in an individual's heart." Churches should empower families to educate children about drugs and other moral issues, she said. "Train the parents to talk to their kids about drugs. Train the parents to talk to their kids about sexual matters," she said. "Give them the godly perspective. Give them the perspective they need."

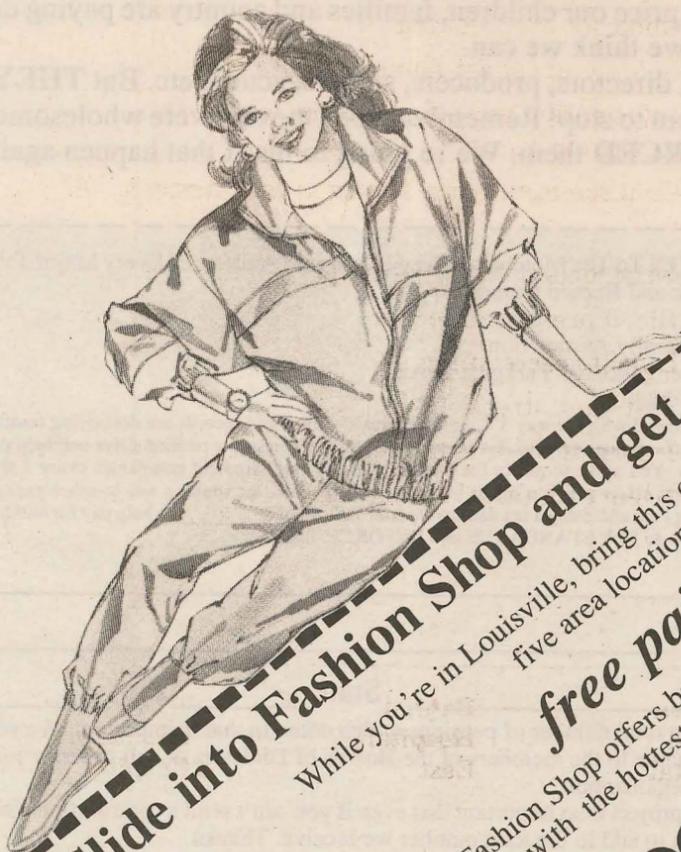
### This Is The Year 15th Anniversary Celebration of The Living Christmas Tree Walnut Street Baptist Church 40,000 Free Tickets

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Friday, December 4	6:00 and 8:30 P.M.
Saturday, December 5	3:00, 5:30 and 8:00 P.M.
Sunday, December 6	3:00, 5:30 and 8:00 P.M.
Friday, December 11	6:00 and 8:00 P.M.
Saturday, December 12	3:00, 5:30 and 8:00 P.M.
Sunday, December 13	3:00, 5:30 and 8:00 P.M.
Wednesday, December 16	6:00 and 8:30 P.M.
Thursday, December 17	6:00 and 8:30 P.M.

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## And We're Not Going To Put Up With It Any Longer!

We're a group of mothers, fathers, grandparents and other citizens who are outraged at how today's movies, TV programs, music-videos and records are hurting our children, our families and our country.

For example:

We're **DISMAYED** that today 1.1 million girls between the ages of 15 and 19 get pregnant each year.

We're **SHOCKED** when we learn that two thirds of all births to 15 and 19 year old girls are out of wedlock.

We're **FRIGHTENED** at the way violence and crime are spreading everywhere and threatening our children, our families and our homes.

## We say it's time to put the blame where we think it belongs:

**SHAME** on the music industry for letting singers who are the idols of our children put out **RECORDS** and **MUSIC-VIDEOS** which blatantly encourage sex and 'say' to our children that sex is proper at any age . . . that everyone is 'doing it' . . . and abstinence is old fashioned.

**SHAME** on Hollywood for an endless stream of films filled with **PROFANITY, NUDITY, SEX, VIOLENCE** and **KILLINGS**. For example, the giant hit "Basic Instinct" features murders during orgasms, setting a new standard of perversion even for today's movies.

**SHAME** on NBC TV for allowing "Saturday Night Live", which is a favorite with young people, to put on skits about masturbation, morticians having sex with dead people etc., etc., ad nauseam.

**SHAME** on TV programmers whose desire for ratings and profits results in the average child of 16 having seen more than **200,000 ACTS OF VIOLENCE AND 33,000 MURDERS**. Is it any wonder violence is epidemic?

**SHAME** on the film industry which long ago stopped reflecting the values of most families and has now abolished the "X" rating, replacing it with "NC-17" so sex-filled, erotic, bloody films will no longer be barred from community movie houses.

**SHAME** on TV Soap Opera producers whose standards of decency have sunk so low one of them tells his writers, "Hot, make it hot", and another admits they are trying to see "just how far they can 'push it' on daytime" . . . when they **KNOW** that during afternoon hours more than two thirds of all TV viewers are children!

Yes, we are **OUTRAGED** at all this ... and a great deal more. We say the tragic price our children, families and country are paying demands something be done to end what's going on. Alone we can't stop it. But together we think we can.

The **REAL CAUSE** of the sex, violence, filth and profanity is with the writers, directors, producers, singers, actors, etc. But **THEY** can be controlled. All it takes is for the Boards of Directors of their companies to order them to stop! Remember when movies were wholesome family entertainment? That's when people at the top **SET STANDARDS AND ENFORCED** them. We're going to insist that happen again.

## Together We Can Make It Happen

We're asking every reader of this ad to help us run it all over America ... **AND** send in the petition on the right. Every 2 months we're going to send every member of the Boards of Directors of the entertainment companies a copy of the ad and tell them the total number of petitions received. They're going to **KNOW** American families are outraged.

Most Board members are not in the entertainment business. They are good decent respected people with children of their own. But they have been shutting their eyes to what's going on. We're going to get them to **SPEAK UP**.

Spare us the censorship lecture — you in the entertainment industry. And this is not an appeal for prudery. All we want is to get the movie, TV and record industries to act responsibly. Our children, our families and our country are being hurt too much for us to remain silent.

Right now mail the petition on the right. Please enclose a contribution to help pay for another ad like this. We'll do the rest.

All it takes is for enough of us who are outraged to **ACT**. Can we count on **YOU**? Mail the petition **NOW**!

A PETITION To The Members of The Boards of Directors of Every Major TV Network, Film, Music and Record Company

Mail To:

American Family Association  
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Yes, I am outraged with the way TV, movies, music-videos and records are destroying traditional family values and encouraging violence. I want to be part of this grassroots petition drive and help run this ad all over America. You agree to notify the Directors of the entertainment companies every 2 months of the progress of this effort and you agree all funds will be used for running ads in other papers. With this understanding I am enclosing a tax deductible contribution of \$ \_\_\_\_\_ to help pay for another ad and get those in charge to **SET STANDARDS AND ENFORCE THEM**.

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P S. It is the total number of petitions which come in that is important. We will not give your name to the members of the Boards of Directors or sell or rent your name to any other organization.

Also: This project is so important that even if you can't send a contribution please mail in this petition to add to the total number we receive. Thanks.

A Project of American Family Association, Dr. Donald E. Wildmon, President  
Approved by The I.R.S. as a 501-c-3 not for profit organization

## THEY ARE PRECIOUS IN HIS SIGHT

Last year, Kentucky Baptist Homes for Children was forced to turn away over 1,000 of these precious children because of a lack of funding for the types of programs so desperately needed by these children. Please help us as we set our sights toward reaching this year's Thanksgiving Offering goal of \$900,000.00. To reach this ambitious goal, we need your help. On behalf of the children, thank you for your part in helping us.



**STATEWIDE GOAL: \$900,000.00**

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## President signs bill to halt spread of sports gambling

By Tom Strode  
SBC Christian Life Commission

WASHINGTON (BP)—President George Bush signed into law a bill halting the spread of state-sponsored gambling based on professional and amateur sports.

The president signed The Professional and Amateur Sports Protection Act (S. 474) Oct. 28. The law prohibits states not already engaged in such practices from authorizing or operating lotteries or other games based on sporting events. It also prohibits Indian tribes from sponsoring such gambling.

"We commend the president for signing this important piece of legislation," said James Smith, the Southern Baptist Christian Life Commission's director of government relations. "America's pastimes should not be polluted by the corrupting influences of the gambling industry. Without

this legislation, gambling based on amateur and professional sporting events certainly would have been the wave of the future."

Thirty-two states and the District of Columbia have general lotteries. In addition to the states where forms of sports gambling are legal, many other states reportedly had considered legalizing sports lotteries to raise funds.

The act, effective Jan. 1, 1993, will not impact forms of sports gambling already legal in Arizona, Delaware, Montana, Nevada, North Dakota and Oregon. It also allows New Jersey a one-year exemption to permit its voters to decide whether to legalize sports gambling in Atlantic City casinos.

The measure does not affect the sport of jai alai or pari-mutuel racing by animals such as horses and dogs.

Congress passed the legislation in its final week of the session.

The House of Representatives

passed it Oct. 5. The Senate approved the bill Oct. 7. Both did so by voice vote.

Sen. Dennis DeConcini, D.-Ariz., was the act's chief Senate sponsor. Rep. John Bryant, D.-Texas, and Rep. Hamilton Fish, R.-N.Y., were prime

sponsors of the House version.

Major League Baseball, the National Football League, the National Basketball Association, the National Hockey League and the National Collegiate Athletic Association supported the act.

### Woman returns the favor of help received

KAUAI, Hawaii (BP)—When a German survivor of World War II was asked to help with relief efforts after Hurricane Iniki devastated the Hawaiian island of Kauai, she recognized the opportunity to return a favor.

Lydia Peters, a retired dress shop owner from Hannover, Germany, and her husband had exchanged homes with a Hawaiian family for a year. They were attending Hawaii Kai Baptist Church in Honolulu when Mrs. Peters was asked to work in one of two disaster relief feeding stations.

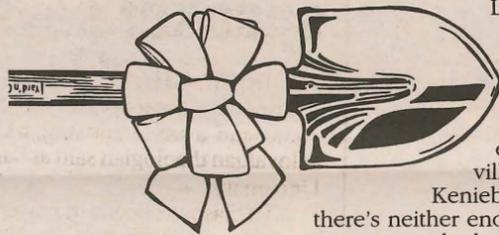
"In 1946 and 1947, the Americans sent care packages to our family," she said. "Without these care packages we would not have survived. Many people died.

"The Americans—we fought against them and it was unbelievable that they would send us care packages. So I wanted to help the people of Kauai.

I am glad to come to your island and do what I can do to say thank you to the American people."

Peters was among 224 volunteers working in the disaster relief efforts. Most were from Hawaii, but the volunteers included teams from Alabama, Texas and California.

### This Christmas, help break new ground.



Because of the Lottie Moon Christmas Offering, Mike Krahwinkel is able to work as an agricultural evangelist in villages of Mali's Kenieba region where there's neither enough food nor water — and where 99 percent of the people have never heard the name of Jesus.

Through Southern Baptist hunger gifts, Mike provides shovels to dig trenches for irrigation so that the people can have hope for physical water, while he shares the Living Water with them.

Pray with Mike that Malian Christians will be burdened to take the gospel to neighboring villages and to win and disciple new believers.



Lottie Moon Christmas Offering  
National Goal: \$84 million



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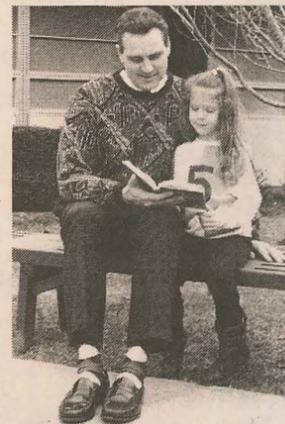
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Theme: DiscipleALL... Equip Believers

"M" Night continues to be a great time of Inspiration, Fellowship and Information Sharing among Kentucky Baptists.

Contact your associational Director of Missions or Discipleship Training Director for details on the 1992 "M" Night Discipleship Training Rally in your association!

## Baptists to close nursing school

GAZA (BP)—Southern Baptists will close their nursing school in the Israeli-occupied territory of Gaza next spring after fighting for years to keep it operating amid growing difficulties.

They are discussing possibly allowing a United Nations relief agency to use the facility to start its own nursing school.

Since 1987, when Palestinian Arabs began their uprising against Israeli military occupation, each year has brought growing uncertainty for the school.

Forced to depend heavily on short-term workers, Southern Baptist representatives have questioned at the end of each school term whether teachers would be found for the next.

Other circumstances also have made it difficult to teach nursing there.

## Christians report persecution in Ethiopia

By Craig Bird  
SBC Foreign Mission Board

ADDIS ABABA, Ethiopia (BP)—Evangelical Christians face intensified persecution in Ethiopia, according to reports reaching missionaries.

The persecution allegedly is being instigated by members of the Ethiopian Orthodox Church, the official religion of Ethiopia for hundreds of years before the communist takeover in the mid-1970s.

Violence directed at "Pentays" (a derogatory term for any evangelical believer, even those not belonging to Pentecostal churches) has been denounced by some Coptic church officials. But incidents are reported regularly, especially in remote areas.

The renewed attacks come little more than a year after the fall of the former communist government ended official suppression of religion.

The ruling Ethiopian People's Revolutionary Democratic Front pro-

claimed complete religious freedom in its June 1991 charter. Evangelical Christians seized the opportunity to begin passing out tracts and preaching in the streets of the capital, Addis Ababa.

But within the past two months, Baptist missionaries in the country have reported these incidents:

■ Orthodox mobs stoned the houses of Baptist believers.

■ Baptist women have been stoned when they go to a village spring to draw water. Often the missiles are aimed at their clay water pots.

■ An Orthodox group armed with poles attacked the house of a Baptist and tried to tear it down but failed.

■ Many high school-age Baptists have been kicked out of their homes by their non-evangelical parents.

■ Numerous merchants reportedly have refused to sell grain to "Pentays."

Appeals to authorities of the young government for protection usually get

at least a verbal commitment to enforcing the guarantee of religious freedom. But the government is besieged by a shattered economy, rising ethnic tensions and continued armed resistance in parts of the country. It often does not have the resources—or in some places the interest—to intervene in what it considers "religious squabbles."

Some Orthodox leaders have been quoted as saying it would be better for people to become Muslim rather than "Pentays." They feel evangelicals are "Mary haters" who have been deceived into placing the Protestant Bible above the Orthodox Bible (which includes numerous other books) and writings such as the Book of Mary, which the Coptic church accepts as holy.

Adherents to the Orthodox faith make up an estimated 50 percent of the Ethiopian population while Muslims are estimated at between 40 and 45 percent.

### WORLD VIEW

■ **The Baptist World Alliance** has joined others in the Christian community condemning the death of five American nuns, shot near their convent outside Monrovia, Liberia. "We deplore the killing of the nuns," said Denton Lotz, BWA general secretary, "and we call on Baptists in every country to demand of their governments to work through the United Nations to bring peace to Liberia."

■ **The Baptist World Alliance** has called on Baptists to study and support the appeal made by Serbian Orthodox Patriarch Pavle and Croatian Catholic Cardinal Kuharic for international help for Bosnia and an end to the war. The appeal calls for an immediate and unconditional end to the destruction, negotiations between warring parties, return of refugees and freedom of religion for all groups.

■ **A second Baptist worker in Kazakhstan** was assaulted Oct. 14 in Alma-Ata, capital of the former Soviet republic. Steve James of Richmond, Va., was beaten by three men and is currently recovering in London after facial surgery. In a similar incident in June 1991, Kevin Buss of Texas was beaten by two drunk men who mistook him for a Russian.

■ **Teaching English** is a new avenue for Christian ministry in countries once closed to the gospel, according to Bill Peacock, who recruits short-term teachers for Cooperative Services International. CSI has openings for English teachers in Russia, the other former Soviet republics, China and Vietnam. For more information, call Peacock at (804) 353-0151 or write him at Box 6767, Richmond, Va. 23230.

## Woman's Missionary Union

Auxiliary to Kentucky Baptist Convention

### Major Events 1992-93

- **Foreign Mission Study**  
Nov. 15-18, 1992  
India: Growing Cities,  
Witnessing Churches
- **Week of Prayer for Foreign Missions**  
Nov. 29-Dec. 6, 1992  
Declare Hope  
Lottie Moon Christmas Offering Goal:  
\$88,000,000
- **Focus on WMU**  
Feb. 14-20, 1993
- **Home Mission Study**  
Feb. 21-24, 1993  
Called Out, Sent Forth!
- **Week of Prayer for Home Missions**  
March 7-14, 1993  
Do Something!  
Annie Armstrong Easter Offering Goal:  
\$41,000,000

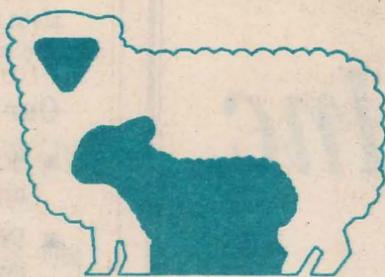
### Kentucky WMU Staff

Delores Spears ..... President  
Dolores Gilliland ..... Executive Director-Treasurer

Consultants:  
Carol Noffsinger ..... Woman's Missionary Union  
Anna Mary Byrdwell ..... Baptist Young Women/Baptist Women  
Mary Ellen Langley ..... Acteens/Campus Baptist Young Women  
Brenda Price ..... Mission Friends/Girls in Action

Support Staff:  
Linda M. Haydon ..... Administrative Assistant  
Melba Harris ..... Secretary  
Leigh Anne Alexander ..... Secretary

### WMU Emphasis for 1992-93: Lead On!



#### Watchword:

**Be determined and confident, for you will be the leader of these people as they occupy this land.**

Joshua 1:6a

## NEW!

*With a Servant Heart: Perspectives on Women in Leadership*

by Bobbie Patterson, Beverly Sutton, Barbara Curnutt, Katherine Bryan, Susan Shaw, Barbara Joiner

Offers insights from six women whose leadership styles vary as widely as their life situations. Based on the premise that every Christian woman ought to be a leader in her own spheres of influence, *With a Servant Heart* includes chapters on an image of a leader, styles of leadership and nurturing future leaders. It also offers biblical understanding of servant leadership as well as practical helps for women who lead.

\$3.95

## Prayer could start uprising, speaker says

BIRMINGHAM, Ala. (BP)—Christians joining together in prayer could start a world uprising, a Czechoslovakian theologian said at Samford University.

"To clasp the hands in prayer is the beginning of an uprising against the disorder of the world. It opens the space and time for our involvement," said Jan Milic Lochman, a native of Czechoslovakia who is professor of systematic theology at the University of Basel, Switzerland.

"It is good to place our sorrows—personal and social—before God, because there a stream of hope comes which assures us, through the hours of disappointment and frustration, that our struggle is not in vain."

Prayer helps one understand that the renewal of the world is not in our hands only, he said. "It is in our hands, and we are responsible for what we can do, but the responsibility is not the ultimate point of reference."

"The ultimate point of reference is the hope of the kingdom, which makes us alert to the will of Christ."

## Agency cites need for China Bibles

HONG KONG—For the first time in 40 years, the Chinese government has released an accurate estimate of the number of Christians in China, according to The Bible League, a Scripture-distribution agency.

The South China Morning Post reported Oct. 22 that a survey by the State Statistical Bureau found 63 million adherents to Protestant Christianity. Previously, the government had said there were only 10-12 million worshipping Christians in China.

The Bible League reports there are fewer than 8 million Bibles in China, and they have been given to less than 20 percent of China's Christians.

## Six Kentucky teens named to '92 state Acteens panel

### Missionaries seek pastors

A new pastor search committee in Kentucky has global ambitions.

Southern Baptist missionaries Freddy Davis of Tallahassee, Fla., and Ken Park of Paducah are urging Kentucky pastors to consider becoming foreign missionaries.

"We're asking pastors if they're willing to talk to our search committee," said Bill Morgan, director of the FMB's enlistment department. "A lost world can't ask that question, so we're asking for them."

Davis and his wife, Deborah, are missionaries to Japan. Park and his wife, Divina, are missionaries to Chile. Between now and April, the missionaries plan to meet with as many Kentucky ministers as possible, asking if they ever have seriously considered working overseas.

Each year the need for trained pastors tops the FMB's list of personnel requests from foreign mission fields. In 1991, missionaries overseas asked for 240 people to join them in their work. Usually, only one-fourth of the requests for preachers are filled, Morgan said.

About 95 percent of Southern Baptist pastors stay in the United States, where only 5 percent of the world's 5.1 billion people live, he added.

"There are literally hundreds of preachers whom God has gifted for ministry across cultural lines. It is hard to believe that the Lord of the harvest who has opened so many doors for us would call so few."

Davis may be reached at 415 Wood Rd., Louisville, Ky. 40222, (502) 425-7849. Park may be reached at 103 Reservoir Heights, Russellville, Ky. 42276, (502) 726-8082.

CEDARMORE—Six girls have been named Acteens Advisory Panelists by Kentucky Woman's Missionary Union.

During their October meeting at Cedarmore Baptist Assembly, the state WMU executive board selected the six panelists from applicants statewide.

Applicants were required to be at least 14 years of age, entering the ninth grade or higher, Christians actively involved in Southern Baptist churches and active members of Acteens working on Studiact.

This year's panelists are:

■ Andrea Chinn, a 10th grader from Hartford Baptist Church in Hartford.

■ Julia Evans, a 12th grader from Gardenside Baptist Church in Lexington.

■ Jennifer Kirkpatrick, also a 12th grader from Gardenside Baptist

Church.

■ Marrinda Ross, a 12th grader from Adairville Baptist Church in Adairville.

■ Kelli Stinnett, a 10th grader from South Elkhorn Baptist Church in Lexington.

■ Cheryl Upchurch, a 12th grader from Central Baptist Church in Corbin.

The panelists will have responsibilities at the WMU annual meeting, state Acteens conference and at summer Acteens camps.



Chinn



Evans



Kirkpatrick



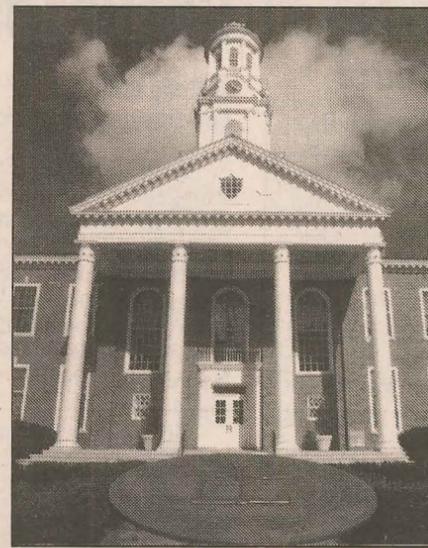
Ross



Stinnett



Upchurch



## Kentucky Baptists and Southern Seminary: A Commitment Shared

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# MISSIONS

## WMU board approves filling Acteens consultant position

CEDARMORE—Kentucky Woman's Missionary Union will continue to have a full-time staff member working with Acteens, the WMU Executive Board decided during their Oct. 23-25 meeting.

The board met at Cedarmore Baptist Assembly for three days of business, worship and planning.

The Acteens consultant position has been vacant since last spring, when Grace Powell resigned to move

to New York City with her husband. At that time, the WMU executive board decided to freeze the position until a special task force had time to look at the overall staff structure.

The task force, which also is charged with studying other issues impacting the future of WMU, is still working. However, at the October executive board meeting the personnel committee recommended that the Acteens position be filled as soon as possible.

sible.

The board approved the recommendation with applause.

Dee Gilliland, WMU executive director, said the personnel committee already is working on filling the position but does not yet have a recommendation.

In other action, the WMU executive board:

■ Reduced its request for 1993-94 budget funds from the Kentucky Baptist Cooperative Program by \$25,000.

This action was taken "as a cooperative measure in consideration of the budgetary restrictions" facing the KBC, Gilliland explained.

■ Transferred \$5,000 from its accumulated fund to cover scholarship awards. The transfer was necessary because of lower interest earnings on investments, Gilliland said.

■ Approved grants to three state ministries—\$2,000 for Pike Baptist Association's ministry with the deaf, \$800 for Blood River Baptist Association's ministry with migrants and \$2,500 for Shelby County Baptist Association's migrant ministry.

■ Approved a salary increase for summer camp staff.

■ Agreed to include the Baptist Nursing Fellowship as an organization of Kentucky WMU.

■ Named First Baptist Church of Murray as site for the 1996 annual meeting in conjunction with the church's sesquicentennial celebration.

■ Heard that the 1991 Eliza Broadus state missions offering received \$657,354, for a total of \$7,354 over the goal.

■ Assigned WMU consultant Brenda Price major responsibility for the 1993 summer camping program and named Joyce Paris GA camp director for Jonathan Creek Baptist Assembly.

■ Awarded \$100 scholarships to each of the state's Campus Baptist Young Women presidents—Gina Damron of Berea College, Lisa Farris of Cumberland College, Lee Anne Noble of Campbellsville College, Angela Poynter of Clear Creek Baptist Bible College, Liza Ruwet of Eastern Kentucky University and Janarae Spencer of Western Kentucky University.

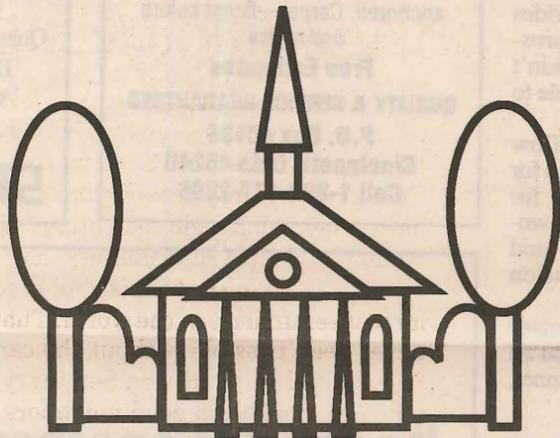


### HMB appoints Osbornes

ATLANTA—Kentucky natives Michael and Jennifer Osborne have been appointed to mission service by the Southern Baptist Home Mission Board. The Osbornes will serve in Lexington, where they will help start new churches.

He is a Danville native and graduate of Centre College and New Orleans Baptist Theological Seminary. She is from Ashland and holds two education degrees from Eastern Kentucky University in Richmond.

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**WANTED:** First Baptist, Clay, Ky., is seeking a full-time Minister of Youth and Music. Send resumé to: FBC c/o Bob White, Box 485, Clay, Ky. 42404.

**WANTED:** Pulpit search committee seeks resumes for pastor. Send information to: Auburn Baptist Church c/o Gary Woodall, P.O. Box 67, Auburn, Ky. 42206.

**TOUR:** Holy Land tour, Feb. 17, 1993, 10 days, \$1,548. Contact: Bill Ditto, 1409 Delmar Ln., Louisville, 40216; (502) 366-9496.

**SEEKING:** Part-time Minister of Music. Send resumé to: Search Committee, Fairview Baptist Church, 6426 Ky. Hwy. 1247, Waynesburg, Ky. 40489.

**WANTED:** Part-time Minister of Youth. Write or call Calvary Baptist Church, 401 Waveland Ave., Danville, Ky. 40422. (606) 236-5350.

## Oldham County woman still cooking in 96th year

**"If I acted my age or looked my age, I wouldn't still be able to do the things I do."**

*Continued from page 1*

and nephews still keep Yager busy. Especially since 1974, when her husband died of cancer, Yager's relatives have kept in close contact with her.

"I have three great-great nephews who live in LaGrange," she said, explaining that one of those families has adopted her. "They take me everywhere," she said, including Oldham County football games and shopping for wedding dresses.

Yager said she loves cooking, and she spends a lot of time entertaining relatives and friends—some who just drop by for a cup of coffee and others who stay for two-week visits.

"I get along better when I have lots

of company," she said.

Visitors know Yager will offer them plenty of home-grown vegetables, homemade jelly and applesauce and a variety of desserts.

Yager said it isn't unusual for her day to begin at 6 a.m. or earlier. Often, church activities demand her attention. She also is involved with the historical society of Oldham County and is a charter member of the first homemaker's club in the area.

Although she doesn't do as much sewing as she used to, Yager said she does find time to tackle the gardening chores, rake leaves and clean her home.

Yager also has invested a lot in her

church's WMU ministry.

"Back when I first joined WMU, it was called Lady's Aid," she recalled. "We used to have all-day meetings."

Since that time, Yager has served as WMU president and is still active in the organization today.

"I visit shut-ins a lot," she said. "And I just made cupcakes ... for the nursing home."

Yager said she is saddened that fewer women seem to be participating in WMU now than in the past.

"It's very necessary to attend WMU; that's how you understand and do mission work," she said. "Any church that has a good mission program gets along better as a church."

When it comes to other church activities, Yager admitted she is partial to the younger children—the age she taught in Sunday school.

"I like the little ones," she said. "You have to pay attention to the little ones so they'll grow up feeling loved and loving others."

On Oct. 13, Yager celebrated her 95th birthday. Relatives threw her a surprise party at a Louisville restaurant.

But she said turning 95 isn't any excuse to slow down.

"As long as I'm able to go, I'll go," she said. "If I acted my age or looked my age, I wouldn't still be able to do the things I do."

## Attendance jumps from 85 to 420

CLINTON—George and Karen Roberts like to worship among friends—lots of them.

On Sept. 13, Family and Friend Day at Clinton's Second Baptist Church, the Robertses brought 275 visitors to church. Along with the other church members and their guests, attendance soared to a record 420, said Pastor Roger James.

That's a lot of people for a church that averages 85 in Sunday school and whose sanctuary seats 250 people.

Actually, the church was expecting the Robertses to bring a sizeable number of guests. During the church's first Family and Friend Day in 1990, the couple hosted 75 visitors. Last year, they brought 175.

James said Roberts meets a lot of those people through his work with the Tennessee Valley Authority. His avocation of shoeing horses provides further contact with potential prospects. And, he said, Roberts didn't miss a chance to encourage people to join him in church.

Accommodating the overflow crowd at the church Sept. 13 called for flexibility. "To help make room for the guests, church folks went downstairs to the fellowship hall and viewed the service on a television monitor," James said.

After the service, the Robertses and a few enlisted helpers invited all 275 of their guests to Sunday dinner, on the front lawn of their home.

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## Thank you, Kentucky Baptists!

In this season of thanksgiving, we at Kentucky Baptist Homes for Children are indeed grateful for your faithfulness in giving to the children.

Your gifts through our annual Thanksgiving Offering are especially important to the children. For without them, we will be forced to close the door on hundreds of children who need our help. Our goal for this year's offering is \$900,000. This is an ambitious goal, but one that we feel gives us the best opportunity to serve Kentucky's hurting children, many of whom may never know the love that Jesus poured out for them long ago if not for our love and care.

Karen is one of those children. She had survived years of emotional abuse from a mother who was a prostitute and a father who was both verbally and physically abusive. At Spring Meadows, Karen began to heal from years of abuse and made a decision to accept Christ. Kentucky Baptist Homes for Children was able to give Karen the love and attention she deserved because thousands of caring individuals and churches reached into their hearts and gave out of the abundance which God had blessed them with.

Each child that comes to us is precious in His sight. When we must turn one of these away due to a lack of funding for adequate programs that meet their needs, we must turn our Lord away. I urge your church to pray about and consider what you might give to the Thanksgiving Offering this year. With your help, we will join together in thanksgiving to God for the faithfulness of God's people that makes it possible for the children to come to Him. Thank you for your part in our ministry to children. May God bless the fruits of our labor together.

**HOMES FOR CHILDREN**



### Kentucky Baptist Homes for Children

## Thanksgiving Offering

Statewide Goal: \$900,000

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

Paid Column

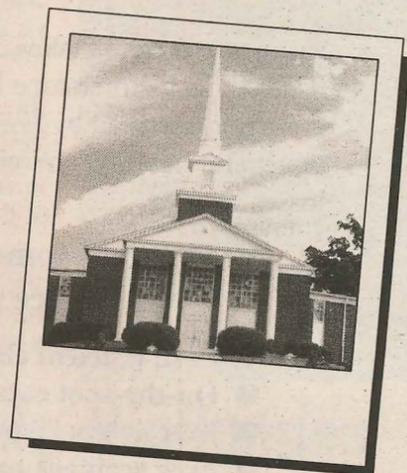
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# WOMEN

## Ministers' wives urged to take responsibility & teach it

By Mary Royals Driskill  
State Correspondent

CEDARMORE—Ministers' wives were encouraged to take responsibility for their lives, for their finances and their roles as parents at the sixth annual Kentucky Baptist Ministers' Wives retreat Oct. 30-31.

The retreat at Cedarmore Baptist Assembly is jointly sponsored by the Kentucky Baptist Convention's minister/church support division and Kentucky Woman's Missionary Union.

Linda Serino, chaplain at St. Jude's Hospital in Memphis, Tenn., challenged the women to "get up and walk."

Using the account of the cripple by the pool recorded in John 5:1-9, she noted that Jesus commanded the man to "get up and do something, to take responsibility for yourself."

Serino urged the women to take responsibility for their own lives instead of blaming others for their circumstances. "Sometimes it's much easier for us to remain cripples, to be helpless," she noted.

In another session, ministers'

wives listed several common concerns of "life in the fishbowl" of public scrutiny. Time, criticism, expectations, accountability, lack of privacy and lack of close friends were named.

"We have to get in touch with the fact that we, as ministers' families, have needs," said Jane Parker, counseling director with Kentucky Baptist Homes for Children. "We have to learn to love our neighbor as ourself, and it's the last part we have the most trouble with as ministers' families."

She advised the women to take control of what they can and let go of what they can't control, to have a good sense of humor, to balance work, play and rest, and to maintain good nutrition and exercise habits.

The minister's family may live in a fishbowl, she said, "but you can choose how you swim."

Responsibility also extends to the parenting role, said Morlee Maynard, coordinator in the family ministry department of the Southern Baptist Sunday School Board.

"The first step to raising a responsible child is to become a responsible parent," she said. "Obedience doesn't

take a lot of thinking, but responsibility requires the child to think."

She encouraged the women to have realistic expectations for their children and to be clear in communicating those expectations. "The goal of Christian parenting is to help our children grow to fulfill all the potential God has placed in them."

Responsibility and obedience are not the same thing, Maynard said.

She illustrated by telling a story about three young girls walking home from school. A stranger pulled up in a car and said to them, "Your parents asked me to pick you up. They said you should go with me."

Two of the girls went with the man, but one didn't.

The two who went were responding to the external motivation of obedience: "Your parents said you should," Maynard explained.

The other girl reasoned, "My parents told me never to go home with someone else," Maynard continued. In so doing, she took responsibility for her actions, even if her parents had sent the man to pick her up.

Obedience is the beginning point

of parenting, Maynard said, but the goal should be to give children a framework to be able to make wise and responsible decisions as adults.

Don Spencer, director of the KBC's annuity department, led a seminar on financial issues for ministers and their wives.

He suggested nine principles of financial planning:

- Support the kingdom.
- Save 5 percent of take-home pay.
- Establish an emergency fund equivalent to three-to-six months of take-home pay.
- Get adequate insurance to support the family in case of calamity.
- Pay off short-term debt and avoid getting into credit card debts that can't be paid off at the end of each month.
- Use a tax-deferred annuity plan, such as the Expanded Annuity Plan offered by the Annuity Board.
- Properly structure the way compensation is received.
- Write a will.
- Keep the family well-informed about insurance policies, annuities and other financial matters before crisis strikes.

The minister's family may live in a fishbowl, "but you can choose how you swim."

Jane Parker speaking at the Kentucky Baptist ministers' wives retreat

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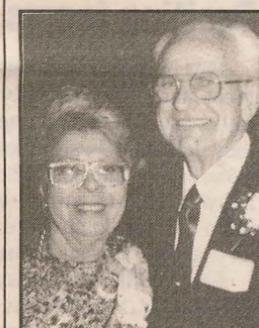
## Ensor receives '92 V.V. Cooke Award

LOUISVILLE—Anna Ensor is the 1992 recipient of the V.V. Cooke Award presented annually by Kentucky Baptist Homes for Children.

Ensor, a member of Walnut Street Baptist Church in Louisville, was honored during the agency's President's Dinner Oct. 26.

Keynote speaker for the banquet was Roy Honeycutt, president of Southern Baptist Theological Seminary and a longtime friend of Mrs. Ensor.

Guests at the dinner were served by residents of the Spring Meadows campus. The theme for the evening, chosen as representative of Ensor's support of children, was "Love in Action."



Ann and Clyde Ensor

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## KENTUCKY KERNELS

Since its organization in 1837, the Kentucky Baptist Convention has held its annual meeting in Louisville only 21 times. Other annual meeting sites have covered the state, ranging from Paducah to Ashland. This week's meeting marks only the second time the KBC has met at St. Matthews Baptist Church in Louisville. The last meeting held there was in 1960.

## Mountains to the Mississippi

■ **ALEXANDRIA**—Fairlane Church will hold a dedication service Nov. 15 at 2:30 p.m. for additions to its facilities.

■ **ARLINGTON**—Arlington Church called **Joseph Daniel McCrosky** as pastor. He previously was pastor of Spears Mill Church, near Paris.

**Joe Bagwell** resigned as pastor of Burkley Church.

■ **BEDFORD**—Poplar Ridge Church called **Jeffery Vickery** as pastor.

■ **CRESTWOOD**—Harrods Creek Church called **John Lepper**, of the family ministries department of the Kentucky Baptist Convention, as interim pastor. Also, Harrods Creek Church ordained **Debra Gorbandt** to the music ministry. She currently serves as church music director.

■ **COLUMBUS**—Columbus Church called **Gean Smith** as pastor. He has been pastor of South First Street Church in Mayfield.

■ **ELKTON**—Elkton Church called **Charles David Wilkerson** as pastor.

■ **FERGUSON**—Ferguson Church honored pastor **Darrell Vance** for 20 years in ministry.

■ **LAGRANGE**—DeHaven Memorial Church called **Bryant Hicks**, professor of missions at Southern Seminary, as interim pastor.

■ **LOUISVILLE**—David Green re-

signed as pastor of Audubon Church.

**Janet Baker** has completed her service as minister to youth at Victory Memorial Church. **Elizabeth Baird** has been called as interim minister of children and youth.

■ **MAYFIELD**—**Barry Hardison** is pastor of Emmanuel Church. He previously served Wingo Church in Wingo.

First Church ordained **Chad Badger** and **Joe Odom** Nov. 1.

■ **SALVISA**—Kirkwood Church called **Art Hardin** as pastor. He previously was a pastor in Ohio and is a recent graduate of Southern Seminary in Louisville.

■ **SPRINGFIELD**—St. Catharine College presents **William Ramsey III**, baritone, in recital Nov. 13 at 8 p.m. at Springfield Church. Ramsey is director of choral activities and chairman of the voice division at Stanford University in Stanford, Calif. He will be accompanied by Betty Jean Chatham, artist-in-residence at St. Catharine and pianist for First Baptist Church of Shelbyville.

■ **WINCHESTER**—Central Church ordained five deacons: **Brad Condeley**, **Steve Davis**, **Brian Harris**, **Ron Osborne** and **Gordon Smith**.

Northside Church called **Jeff Deal** as minister of music.



**EARLY CHRISTMAS** Thornhill Baptist Church in Frankfort observed their annual Christmas in September and Girls in Action recognition service Sept. 29. The emphasis highlighted the ministry of Oneida Baptist Institute. Members brought gifts in white envelopes, which were placed on a lighted Christmas tree. GAs pictured here received their Adventure awards during the service.

## Ceramics molds given to children's home

**GLENDALE**—Canby and Mary Ryles of Cave City are shaping the future of children through a donation to the Glen Dale campus of Kentucky Baptist Homes for Children.

Ryles, who spent years working with the Cave City Arts and Crafts Show, asked exhibitors to donate some of their ceramic molds to the

children's home, where crafts projects are used to help build confidence and self-esteem in abused and neglected youths.

The Glen Dale children's home now has received more than 900 molds, the majority donated by Pat and Don Dougherty, who were leaving Kentucky for Texas.

## Exciting teams, dedicated coaches

Our middle school basketball team is off to a great start. They recently won the Wolf County Invitational held at Campton. In their first game they defeated Owsley County 48-39. The second game against the host school was a nail-biter ending with a 47-43 win. As of this writing, our team has a 7-1 win-loss record. Our one defeat was in an overtime played at Buckhorn.

Our middle school team is coached by Oliver Hawkins Jr., who teaches our world history classes. He came to Oneida as a seventh grader himself and graduated in 1982. He was an excellent student and played basketball for six years. He had a wonderful academic record at Cumberland College, where he was very active for four years in the Baptist Student Union. He earned his master's degree at Eastern Kentucky University in history. He taught in Anderson County for three years and coached middle school basketball.

Oliver also coaches our golf team and our junior varsity basketball team and is assistant coach of our varsity basketball program.

A wonderful teacher and a fine coach, he is an outstanding role model for our young men. Faithful in church activities, he and his wife are busy from early morning to late at night.

Son of a pastor, Oliver married the daughter of a pastor, the former Valerie Stringer, this past July. This is her second year of OBI teaching after graduating from Miami University in Ohio. She teaches our French and chemistry classes. This past year Valerie led a group of our foreign language students on an extended tour of Europe—an Oneida first.

Had Oliver remained in Anderson County to teach, or if he was in some other public system, with his degree, his teaching and coaching responsibilities, he would be making approximately \$25,000 per year more than we are able to pay. That is true for most of our staff. God has blessed us with a very dedicated and capable group of

people to carry forward the Oneida ministry. Oliver's life and work is a dividend on investments made by Christians in his training, 10 years at Oneida and Cumberland. "Cast your bread upon the waters. It shall return after many days."

Our boys' varsity team will not have its first game until Nov. 17 against Owsley County here at home. While we lost four of last year's starters to graduation, it appears that we may have another outstanding team this year.

They have big shoes to fill. Last year's team won the regional Class A championship and played in the state tournament in Rupp Arena. Larry Gritton is in his 21st season coaching the Mountaineers.

On the same day our boys open at home, our girls' varsity basketball team will begin its season at Riverside in Breathitt County. We have more enthusiasm among our girls than we have seen in years, and this promises to be a good building year for them.

Our wrestling team began practice Nov. 7. Coach Harold Underwood, in his seventh season as our wrestling coach, has a large group of excited boys as the season begins. There are 41 middle schoolers and 28 high school boys out this year. Our young men have won the Class A state wrestling championship the past two years.

Coach Underwood just finished an excellent season with our soccer team. We had seven wins, nine losses and one tie. There were some very exciting games. Besides coaching, he teaches automotive repair and welding.

Coach Rick Coffey, an outstanding biology teacher, has begun his 15th season as our swimming and diving coach. Our team has gone to the state tournament 14 years. Coach Coffey has coached six state champions in the past eight years in track and field.

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

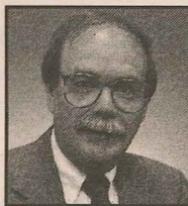
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### ONEIDA JOURNAL



Barkley Moore

### CLEAR CREEK CHRONICLE



Maynard Head

## In prison and you came to me

Students Tim Royal, Rick Hillard, Gary Ralls, Dean Cunningham, Jon Yeoman and Dennis Wylie recently made a mission trip to Eddyville State Penitentiary. According to Wylie, the mission was to provide fellowship and worship with Christian inmates at the maximum security institution and to witness to others.

"As we walked into what is called 'the yard,'" Wylie said, "the inmates watched us carefully. We visited before beginning worship, during which one of them sang a song he had written based on Eph-

esians 4:28, 'Let him who stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.'" An inmate said, "Being a Christian is like playing the piano; it takes a lot of practice." One stated, "I was raised in many orphanages and children's homes. There is no difference between some of those places and here." He said he was attempting reconciliation with his family and commented, "My mother blamed my father, my father blamed my mother, and they both blamed my grandparents for having to place us in a home."

Most of the inmates admitted they belonged in prison. One death row inmate had pictures of the graves of the people he had killed hanging in his cell. He commented, "I feel so guilty about what I

have done that I just want to keep reminding myself." According to Bill Pruden, volunteer chaplain at Eddyville and a deacon at Owensboro's Pleasant Grove Baptist Church, approximately 90 percent of the prisoners lose their families while incarcerated. Most inmates, in fact, stated they felt no love from families or churches. Many of them receive no visitors, telephone calls or mail. They often have no place to go upon release.

Inmates who chronically break rules often spend time in the "hole," a 4-by-8 foot enclosure containing a cot, sink, small table and toilet. They are allowed no visitors except the chaplain and are released for one hour each day for exercise. One inmate made a paper chess set. Another painted a nature scene on the wall in the yard.

The Eddyville visit was a learning experience for the students as well as an opportunity to witness for Christ, and the next day they shared their experiences with the Pleasant Grove Church.

*"For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matthew 25:35-36.*

*Maynard Head is vice president for development at Clear Creek Baptist Bible College, Pineville, Ky.*

Paid Column

# MISSIONS

## Pastor greets Cuban refugees with understanding

By Barbara Denman  
Florida Baptist Convention

KEY WEST, Fla. (BP)—When the U.S. Coast Guard plucks Cuban refugees out of the Atlantic Ocean, Pastor Reinaldo Medina receives them with open arms.

He shares a common experience with them, having been imprisoned in Cuba for preaching the gospel of Jesus Christ.

Medina's congregation at White Street Baptist Church has become Key West's Ellis Island since Hurricane Andrew hit the Florida coast.

The Baptist volunteers have been called on to fill a role once handled by the federal government, resettling the largest influx of Cuban refugees to enter the United States since the 1980 Mariel boatlift.

In August and September of this year, nearly 1,000 refugees risked their lives by sailing and paddling their way across the 90-mile stretch from Cuba to Key West.

Some rode homemade rafts of inner tubes and plywood tied with twine; others paid exorbitant fees for passages on tugboats and trawlers. The Coast Guard estimates 40 percent of the "rafters" drown before their trip to freedom is complete.

The U.S. government treats Cubans arriving in the United States as political refugees seeking asylum. They are processed and given legal residence more quickly than other groups.

Prior to August, Immigration and Naturalization Service officials would take the refugees to the Krome Avenue Detention Center in Homestead, where they would be processed and

sometimes detained. But Hurricane Andrew's damage closed the Krome Avenue center indefinitely.

When the first boatload of 62 refugees arrived in Key West after the storm, no one was prepared to handle their resettlement. Steve Kabrick, a commander of the Coast Guard's security forces and member of the White Street congregation, contacted Medina.

"I said, 'Pastor, I need help.' He came over, we prayed together and decided to take them to the church."

At one time more than 63 Cubans lived at the church before they were resettled in Miami. Medina and the volunteers have welcomed more than 500 at the church, providing clothes, food, a warm shower, a bed and a bus ticket to Miami.

They also present them with the gospel and have seen more than 300 professions of faith in Jesus Christ. "They have never heard the gospel before in their lives," Medina said, adding he finds their response to the gospel "beautiful."

In October, after neighbors complained about the constant coming and going of refugees, the church opened a refugee center on Stock Island.

The Oct. 10 opening of the refugee center focused national media attention on the ministry. Coverage also included Radio Marti, which broadcast the activities to Cuba, and two Hispanic TV stations.

Although much of the media attention has subsided, the volunteers, who have grown in number, continue to struggle to keep up with the influx of refugees. Every day, after receiving a call from the Coast Guard, they drive the church van to pick up refugees

from the Coast Guard base at the Key West Naval Station and transport them to the Stock Island center.

After being picked up at sea, the refugees arrive looking slightly confused in a new land and not sure what to expect. They are processed in an open picnic pavilion and turned over to the church members who greet the refugees with kisses and hugs.

The refugees arrive in Key West sunburned and hungry from their trip, with few possessions. Their clothes are tattered and torn by the trip. Often they lose their shoes.

At the Stock Island center, each refugee receives clothes, shoes and food donated by Key West stores and restaurants. The volunteers transport some refugees to the hospital for medical attention.

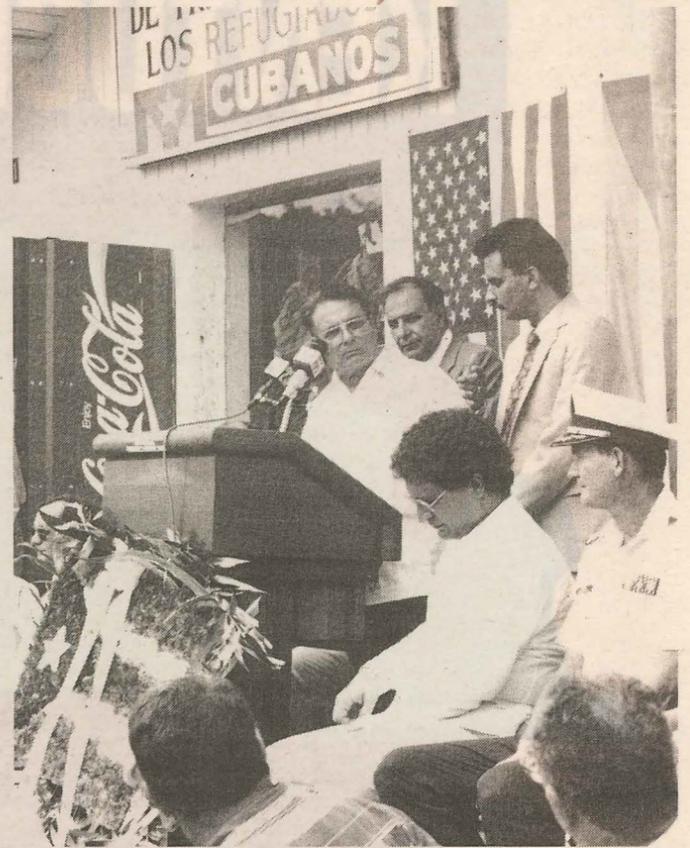
Medina often meets the Coast Guard's daily delivery of refugees, providing a calm fatherly presence as he puts his hand on their shoulders and speaks in their native tongue.

Medina said he spearheaded the effort because he knows what it means to escape Castro's oppression and find liberty and freedom.

A pastor in Cuba for many years, Medina—along with six Southern Baptist missionaries, eight Cuban laymen and 38 Baptist pastors—was imprisoned in 1965 after being accused of trying to overthrow the communist government.

He served 14 years of a 20-year sentence before being allowed to come to the U.S. in 1979. He was pastor of the Estrella de Belen Church in Hialeah 12 years before going to the White Street congregation in 1992.

But soon after moving to Key West, Medina was dealt a crushing



blow. His wife, Iraida, died after a brief illness.

"I wondered why the Lord called me here," he said. "Everyone thought I should go back to Miami, but for some reason I felt I should stay. Now I know the Lord established me to be here at this time."

"If I was not here, this would not be done. I had the heart, the facilities. I was in the position at this time to do what I'm doing."

**REFUGEE MINISTRY** Pastor Reinaldo Medina speaks to a group of people in Key West, Fla., about his church's work to welcome Cuban refugees. (Photo by Barbara Denman)

## Homeless church shelters homeless family in HUD deal

By Sarah Zimmerman  
SBC Home Mission Board

LENEXA, Kan. (BP)—A homeless church in Kansas has found a ministry in providing shelter for a homeless family.

Forest Park Baptist Church in Lenexa, Kan., is a "homeless provider" through the U.S. Department of Housing and Urban Development. The church leases a HUD home for \$1 a year and pays property taxes and utilities while subleasing it to a homeless family.

Though homeless itself—the church meets in a school—Forest Park voted to fund the HUD house with interest from money it is saving to buy property, Pastor Steve Dighton said.

In January, the church chose a two-bedroom home from HUD's list of repossessed houses. Volunteers painted, cleaned, put in carpet and donated furniture.

Through a social service agency, the church met George and Jackie Generaux and their three children two days before they were to be evicted from the dilapidated house they rented.

"George had a job at a grocery store but he only brought home \$600 a month," said Ginger Howell, one of the church members leading the project. The family's rent was \$250 a month, and the utility bill was more than their rent because the house was so poorly insulated. They had no refrigerator, and the stove was not connected.

"It was so cold in their house that we never took our coats off, but the children didn't have on socks or shoes," Howell recalled. The family moved into the church's HUD house the next weekend.

Moving the family to new accommodations was the easy part, Howell said. But helping them adjust to a new way of life took commitment and patience.

Though church members had stocked the kitchen with food, Mrs. Generaux didn't know what to do with frozen food or how to turn on a stove. None of the children were immunized, the 3-year-old was not toilet trained, and the 8-month-old could not roll over.

Though the project was initiated by Forest Park's women's ministry, it

became a churchwide effort. Volunteers took care of the children so the parents could work on high school equivalency degrees. Others hosted birthday celebrations for the children, made household repairs, provided transportation and gave hair cuts.

Now Mrs. Generaux is working, the oldest child is in kindergarten, the middle child is toilet trained and the youngest is walking. Mr. and Mrs. Generaux made professions of faith in Jesus Christ and are being disciplined by church members.

The family was approved to live in government housing, and they planned to move in November. The church is giving them all the furnishings from the HUD house. "I don't think we'll ever say goodbye to Jackie and George," Howell said.

### Brochure available

In addition to providing shelter, churches can minister to the homeless by providing health care, food, clothing and employment services, according to a Home Mission Board church and community ministries brochure. For copies of the four-page manuscript, call the HMB customer service line, (800) 634-2462 and request item 632-73F.

## Think resort ministry's all fun? Think again, missionary says

ESTES PARK, Colo. (BP)—Want a job description that includes skiing, hiking and Christian ministry in Colorado's picturesque mountains?

Not so fast, cautions resort missionary Steve Hoekstra, who says harsh weather, high expenses and mixed receptions are constant concerns to resort missionaries.

"When you've got a ski ministry and it's 40 below and you have to go

whether or not anybody else does, it really does take its toll on you," says Hoekstra, 43, director of Alpine Resort Ministries in Estes Park, Colo.

Hoekstra has worked in resort missions 16 years, including nine years in Vail, Colo.

He is one of 25 resort missionaries appointed by the Southern Baptist Home Mission Board. Another 125 Southern Baptist pastors, association-

al workers and volunteers are active in such missions, says Joel Land, associate director for the HMB's special ministries department.

His latest assignment is in Estes Park, the eastern gateway city to Rocky Mountain National Park. "This is the largest single attraction in the state, so we feel like we needed some ministry here," he explains.

While the weather is sometimes

adverse, the conditions for ministry can be equally uninviting, he says. A 1990 study by the Glenmary Research Center found less than 40 percent of Colorado's population belonged to any church.

More than a third of those who do belong to a church are Catholics, and Southern Baptists make up only 2.5 percent of the population, according to the report.

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