

FOR THE RECORD

Kentucky pastor's story blends faith & basketball

By Marv Knox
Editor

LONDON—Moses had his burning bush, but Terry Lester heard God speaking to him on a basketball court. "Terry, basketball is not the most important thing in your life," God said.

Quite a message for a Kentucky boy who started out shooting a rolled-up sock though a coat hanger—a young athlete who had just lost the last game of his high school career and missed his best chance to play in the hallowed state tournament.

But that message from God—delivered after Nelson County defeated Lester's Washington County Commanders in the district tournament during his senior year—helped shape his life. It moved him beyond young dreams of basketball glory to a lifetime of Christian ministry.

God's post-game commentary is a crucial event in "First Love: A Story About Basketball," published this year by the Antex Corp. of Lexington. The book is Lester's recollection of growing up in Kentucky with a basketball only a bounce away.

And now, two decades after Lester's on-court conversation with God, faith and basketball still are major parts of his life.

He's the pastor of First Baptist Church of Richmond, a minister who has found many opportunities to use his love for people and basketball to share his love for God.

"Basketball is a wonderful tool for building relationships and to provide a witness to people," he insists.

Lester has had the experience to back his claim: two years in junior high, four years in high school, a "brief small-college stint of no major consequence" at Campbellsville and Georgetown, a seminary team and numerous industrial and church teams.

For instance, he recalls meeting a man through a Richmond league who never would have had anything to do with a preacher, except for their common love of basketball. Their relationship eventually led the man to faith in Christ, and he joined the church.

Lester also remembers another col-

lege student who kept score for a church league in which he played.

"We got to know each other through basketball," Lester says. "A couple of years later, he developed a brain tumor and called me. I was able to go see him and share Christ, lead him to faith, baptize him and be his pastor before he passed away. Basketball opened the door for him."

Basketball also opens the door for Lester to share his faith through "First Love." He admits his book is much more about basketball than faith in its opening pages, but a strong Christian witness comes through.

"A basketball term, the 'back door,' describes what I tried to do," he notes. "It's a sneaky play, where the offensive man turns quickly behind the defensive man and goes to the basket. We don't have to use the language of Zion

—lots of religious terminology—to communicate what God is doing in

our lives. I didn't want to turn people off early in the book, before they would read on."

Lester gets a bit embarrassed when people ask him about "First Love."

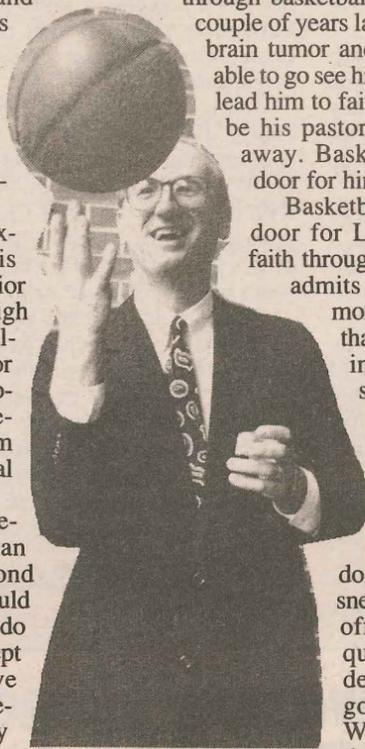
"The purpose of the book is not to draw attention to me," he says. "I wrote it because I love the game of basketball. You have so many memories—it's good to stop and write them down. At my age (39) it seemed good to put them down while I still remembered those joys."

"No other book I've read shares the story of growing up in Kentucky playing basketball. But I know many other people have had those experiences. It's been a chance to share with them those 'wonder years.'

"Of course, it won't draw the attention like a Richie Farmer book or a Rick Pitino book. Most people never have heard of Terry Lester—especially Terry Lester, the basketball player."

But that doesn't stop him from enjoying basketball, even now. He teaches the game to his sons, Clay, Clark and Cary. And Lester traditionally celebrates the beginning of basketball season with his grown-up brothers, Jerry, Todd and Tim, competing two-on-two in their Thanksgiving "Turkey Shoot-Out" game.

But what would anyone expect? It's their "first love."



WMU talks
Southern Baptist Convention leaders told representatives of Woman's Missionary Union the SBC might establish another women's organization if WMU decides to support Cooperative Baptist Fellowship missionaries. See page 2.

School choice
In a speech at a Mayfield women's conference, syndicated columnist Cal Thomas called for Christians to take their children out of the public schools. See page 3.

Editorial
Research has confirmed that going to church is good for you. See page 5.

BULLETIN

Keith Parks, who retired Oct. 30 as president of the Southern Baptist Foreign Mission Board, was to hold a news conference at 4 p.m. Nov. 30 in Atlanta, where he was expected to announce that he will accept the offer to direct the new missions venture of the Cooperative Baptist Fellowship. Although the news conference was to take place after the deadline for printing this week's Recorder, the full story will run in next week's paper.

Buying a Bible? Get ready to make choices

By Mark Wingfield
News Director

Christmas shoppers, beware: Buying a Bible may not be as easy as it sounds.

In fact, gift-wrapping the Bible may present fewer choices than selecting just the right translation and format.

Would you like the King James version or New International Version? Genuine leather-bound or bonded leather? A children's Bible with pictures or a reference Bible with charts, maps and cross-references? A "regular" Bible or a specialty Bible with specific applications for mothers, fathers, singles, youths, students or recovering addicts? A printed Bible or one on computer disk or audio tape?

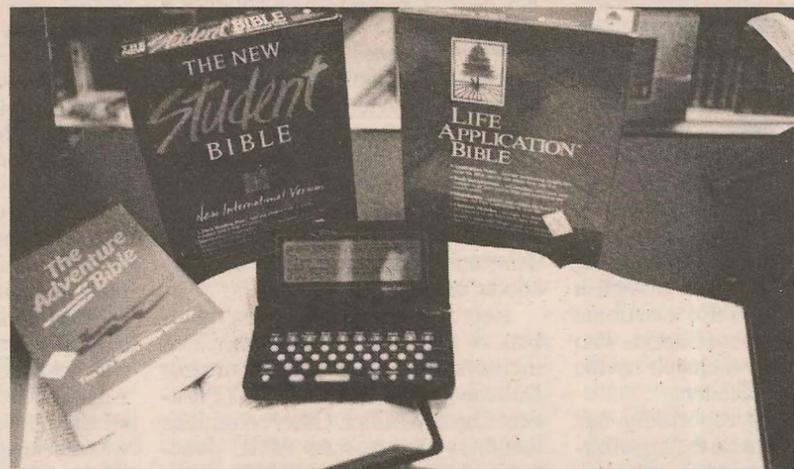
Standing in the Bible section of a bookstore, the choices seem almost endless. And to anyone who hasn't purchased a Bible in recent years, the whole experience could be a surprise, says Ben Williams, Bible salesman at the Baptist Book Store in Louisville.

He's been selling Bibles through the Baptist Book Store for 12 years, and during that time has seen a revolution in the product line.

"When I first started, you had a choice of King James, Scofield Reference or Thompson Chain Reference," he recalled. "Those were the major choices."

Contemporary translations like the New International Version and New American Standard Version were just beginning to gain in popularity at the time. And specialty Bibles with applications to specific people groups were all but unheard of.

At the Baptist Book Store's previ-



BIBLES Shopping for a Bible isn't always a simple task anymore, as translations and styles of Bibles have multiplied. Shown here are samples of some of the products available, including the Adventure Bible for children, the New Student Bible, the Life Application Bible, a large-print Bible, the Holman Family Worship Bible, which includes hymns in the back, and a hand-held computer Bible.

ous location in downtown Louisville, the Bible section took up about one-third of the space it occupies in the newer store on Hurstbourne Parkway. Now, Bibles of all colors, sizes and editions fill a 30-foot section of floor-to-ceiling shelves at the store.

"Most of the annotated Bibles are the ones selling now," Williams reported. "The footnotes make it a lot easier to understand."

Annotated Bibles include a variety of styles and translations, but generally feature extensive footnotes and biblical references that expound upon the text, as well as cross-referenced background information.

The expanding Bible market coincides with changing buying patterns among consumers, Williams said. Many Christians now own more than one Bible—perhaps one to take to

church and another to use for intensive Bible study at home, he explained.

Also, more church-goers are taking notes during Bible study and worship sessions, Williams said, prompting a need for wider margins or Bible accessories.

Across the aisle from the book store's long Bible shelf is a stack of Bible covers in quilted and denim designs, with pockets for pens and notepads.

The Southern Baptist Sunday School Board's Holman Bible division even produces a "Notetaker Bible" which features a notepad and pen holder as part of the Bible's leather cover. The "Notetaker" comes in left-handed and right-handed editions.

Among Bible translations, the

See Picking this gift ..., page 6

FMB names its 'most-wanted'

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board has released its annual "most-wanted" list, and it targets Christians willing to take the gospel to people who may never have heard it before.

Each year mission administrators list missionary positions needed to achieve long-term goals. The mission board's Global Strategy Group chooses the top priorities.

The urgent global needs include requests for:

■ Workers among unreached peoples in Africa and Asia.

■ Church developers in Russia and the former Soviet republic of Belarus.

■ Church planters in Albania, Kyrgyzstan, Angola, Macao, Sri Lanka, Cambodia and Uganda.

■ A religious education consultant in Bulgaria.

■ An agriculturist and several church planters for Bangladesh.

■ A student and youth worker in Hungary.

■ Missionaries to work in church planting and health care in Nepal. One requests a physician whose spouse is a church planter; the other asks for a dentist and church planter team.

■ A worker to coordinate evangelism among the Vietnamese and several evangelists in the Middle East.

BAPTIST BITS

■ **Gen. Manuel Noriega**, the deposed ruler of Panama, was baptized in a Miami prison Oct. 24, according to Southern Baptists who performed the ordinance and then administered the Lord's Supper. Two Southern Baptists evangelists led Noriega to make a profession of faith in Jesus Christ in 1990, soon after he was captured by U.S. forces.

■ **A national women's conference** is scheduled for March 5-7, 1993, by the Southern Baptist Sunday School Board and Woman's Missionary Union. The conference in San Antonio, Texas, will offer a variety of sessions including health issues, struggles of career women, single parenting and pornography. For information, contact the Sunday School Board at Box 24001, Nashville, Tenn. 37203.

■ **Bernard LaFayette Jr.** has been named president of American Baptist College of the American Baptist Theological Seminary. The school, a joint venture of the Southern Baptist Convention and the National Baptist Convention USA Inc., is located in Nashville.

■ **Volunteers** are sought for mission efforts that will celebrate the 200th anniversary of William Carey's arrival in India. The Southern Baptist Foreign Mission Board hopes to enlist 400 volunteers for work on 120 mission teams Nov. 1-5, 1993. For information, call the FMB at (800) 999-3113 or write to Box 6767, Richmond, Va. 23230.

■ **Total revenue** for the Southern Baptist Sunday School Board's fiscal year ending Sept. 30 was up \$5.75 million from 1990-91, President Jimmy Draper announced. The annual total was \$202.37 million.

Pew-packing women capture bandit

UMTATA, South Africa (BP)—A South African robber got more than he bargained for when he preyed on a recent tent revival service. Church members, including women brandishing pews, beat him before hauling him to the police station.

Many in the large crowd attracted by the excitement got more than they bargained for, too, when they stayed for the evangelistic service under the large tent and wound up becoming Christians.

The original crowd was sparse for the service in Ngongalizwe, a heavily populated inner-city neighborhood of Umtata in the South African "homeland" of Transkei.

Baptists began the meeting by singing choruses. But a mood of weariness hung over them as they contemplated the setbacks they had faced in trying to preach in the high-crime area.

Every night local gang members had harassed them—disrupting, stealing and destroying.

The week before, the power generator had been stolen. A trailer

was damaged in a break-in, and now several strings of lights for the tent were missing.

Just as the guest speaker stood to preach this night, someone on the fringe of the crowd heard a scraping noise and saw a knife ripping through the side of the tent. Several church members rushed outside to investigate.

Using a brick, benches and chairs, they subdued the knife-wielding man after a struggle. Cries of "We must not kill him!" mixed with the blows—a bit of Christian compassion in a country where suspected thieves usually are beaten to death before police are called.

So the bruised but still breathing young man was marched to jail by several church leaders. When they returned, they found the tent overflowing with people attracted by the excitement who had stayed for the service. At the close, according to pastor Charles Mngonyama, many made public decisions to become Christians.

On subsequent nights, so did several gang members.

SBC could have new agency for women, WMU warned

BIRMINGHAM, Ala. (ABP)—If Woman's Missionary Union offers support to the Cooperative Baptist Fellowship, the Southern Baptist Convention might create its own women's organization to compete with WMU, SBC leaders said Nov. 20.

WMU and SBC leaders met in Birmingham to discuss WMU's role within the convention. The meeting was held at the invitation of a 17-member committee studying WMU's future.

The study committee is debating whether or not WMU should establish ties with the Fellowship, a national organization of Southern Baptists who say they have been excluded by the SBC's conservative leaders.

The Fellowship reportedly has asked WMU to promote the organization's new global missions program and its annual missions offering. But SBC leaders contend that although WMU is an auxiliary to the SBC, it was formed to support the SBC's home and foreign mission boards. Supporting the Fellowship would conflict with WMU's traditional support for SBC causes, they contend.

SBC leaders at the Nov. 20 meeting said the SBC Executive Committee might create its own women's organization as an agency of the SBC if WMU supports the Fellowship.

However, Morris Chapman, who represented the Executive Committee in the meeting, later told Associated Baptist Press the suggestion of a new agency should not be taken as a threat. "I didn't understand that to be a threat. The entire atmosphere of the discussion was cordial and Christ-like and hopefully very helpful to everyone there," he said.

Chapman declined to elaborate further on the meeting, which was

held under background rules that allow only the essence of the dialogue to be reported with no direct attribution. WMU reporter Susan Doyle was allowed to observe.

Jimmy Draper, who represented the Sunday School Board, agreed no threat was intended. Instead the meeting was "very congenial," he said.

Other SBC leaders participating were Larry Lewis, Home Mission Board president; Don Kammerdiener, interim Foreign Mission Board president; and James Williams, Brotherhood Commission president.

Representing WMU were members of the study committee, which includes WMU Executive Director Dellanna O'Brien and WMU President Carolyn Miller. Other committee members include state WMU directors and presidents and WMU staff.

WMU leaders told the SBC representatives they are struggling with how to be inclusive of all Southern Baptists, Doyle reported. "They told convention leaders they get comments daily from people urging WMU to continue supporting all Southern Baptist missionaries"—including those sent by the Fellowship and those working through other non-traditional channels.

The FMB's Kammerdiener said he hopes WMU will continue its exclusive support of the foreign and home mission boards. "There's only so much (financial) resource to go around, and any time it's divided it's damaging to the denominational agency," he said.

A clearer picture of what direction WMU will take could emerge as early as January. The 17-member study committee is scheduled to bring a report and recommendations to the WMU executive board Jan. 9-11.

Conservatives make few gains in state conventions

Conservatives made few gains in leadership of state Baptist conventions during fall annual meetings where missions funding and homosexuality were frequently debated topics.

Most of the 39 state conventions and fellowships that relate to the Southern Baptist Convention held their annual meetings in October and November.

However, an effort to extend conservative control from the SBC level to the state level during those meetings made few inroads. In states that elected a new president from clearly identified choices, conservatives claimed victory in three conventions—Kentucky, Georgia and South Carolina.

Moderates won in six—Virginia, Tennessee, Missouri, Alabama, the two-state convention of Maryland-Delaware, and in Texas, where the incumbent president faced a rare challenge.

In two other states—the conservative strongholds of Florida and Oklahoma—candidates endorsed by conservatives were defeated by nominees claiming no political allegiance. In both cases, the elections were interpreted as a rejection of organized politicking.

The election of Charles Stewart as president of the Kentucky Baptist Convention had been endorsed in a letter to some pastors by Louisville pastor Terry Sammons. Sammons, along with Shepherdsville pastor Mike Routt, attended a strategy session for conservative state leaders last August in Memphis, Tenn.

Although endorsed by conservatives, Stewart said he was not the candidate of any political group.

Ironically, the organizers of the Memphis meeting were not successful in bids for their own state conventions this fall.

Memphis pastor and three-time SBC president Adrian Rogers, who was host and keynote speaker for the Aug. 20 Memphis meeting, nominated the conservative candidate who was defeated in the Tennessee Baptist Convention's presidential election.

T.C. Pinckney, one of two organizers of the Memphis meeting, was defeated in his bid for the presidency in

Virginia.

Perry Ellis of Dallas, the other organizer, promoted a slate of officers at the Texas Baptist convention and lost.

Although most new presidents of the 39 state conventions and fellowships are white males who serve as pastors, seven are laymen, one is an African-American, one is Hispanic and one is a director of associational missions.

Homosexuality was one of the most common subjects of resolutions at state conventions.

At least a dozen states denounced homosexuality and the churches that condone it.

But only two conventions—Louisiana and North Carolina—took actions to exclude from membership those churches that condone homosexual behavior.

Virginia Baptists denounced homosexuality but refused to exclude churches that affirm it.

Resolutions on homosexuality were passed in Oklahoma, Kentucky, Florida, Georgia, Arkansas, Texas, Colorado, West Virginia, Virginia, Louisiana and the two-state conventions of Utah-Idaho and Maryland-Delaware.

The most complex issue faced by state convention messengers was how states would receive and disburse mission monies.

At least 23 conventions voted no change in their percentage of Cooperative Program receipts channeled to SBC ministries.

Nine conventions slightly increased the percentage forwarded to the SBC, but most were pioneer or smaller states.

Four conventions decreased their SBC percentages.

The newest wrinkle came from Virginia where, for the first time, churches may choose one of three options for the state's "World Mission" causes.

One option goes entirely to the traditional SBC Cooperative Program, a second is divided between the CP and other ministries, and the third goes entirely to the Cooperative Baptist Fellowship.

Compiled from Associated Baptist Press and Baptist Press stories

Missionary Tonita Tackett dies

LOUISVILLE (BP)—Southern Baptist missionary Tonita Tackett, 45, died in Louisville Nov. 22 after battling cancer for more than five years.

Appointed a missionary in 1979, Tackett was a secretary in the Southern Baptist mission office in Rio de Janeiro, Brazil, from 1980 to 1991. She also taught secretarial science at a local women's training center and was an active member of Tijuca Baptist Church in Rio.

Tackett discovered she had cancer in Brazil. She chose to stay in Brazil while undergoing treatment, which rid her body of malignant tumors.

However, while she was on furlough in October 1991, doctors in the

United States discovered the cancer had returned. From then until her death she struggled with the illness while living with her mother, Ann Tackett, in Louisville.

"She was a precious young woman who was well loved among the Brazilian people," said Ann Fallaw, the Foreign Mission Board's associate area director for Brazil and the Caribbean. "She was a right arm for so many of the missionaries. She took on much of the mission business, which freed other missionaries to do their work. She played an important role."

Besides her mother, she is survived by three brothers.



Kentucky's CP off to good start

Two months into its new fiscal year, Kentucky Baptists' Cooperative Program unified budget surpassed last year's receipts for the same period and the pace needed to reach this year's goal.

The Kentucky Cooperative Program received \$1,475,452 in October, lifting the year-to-date total to \$2,911,825.

That amount is \$411,966 (16.5 percent) more than receipts for the first two months of the previous fiscal year. It also is \$22,174 (0.8 percent) over the budget goal for those months.

The annual goal is \$17,337,909. The CP must average slightly more than \$1.2 million in receipts for the next 10 months to reach the goal.

The Cooperative Program is divided, with 62.696 percent remaining in Kentucky, and 37.304 percent going to support Southern Baptist Convention causes.

The Kentucky Baptist Convention also receives support from contributions that are designated for Kentucky only and are not divided with the SBC.

Those contributions total \$64,845 at the end of two months, an increase of \$11,929 (22.5 percent) over last year.

Association favors boycott & sodomy law

HARRODSBURG—Mercer Baptist Association in central Kentucky has passed resolutions supporting a boycott of K-Mart stores and urging a constitutional amendment to make sodomy illegal.

The two resolutions were ratified by messengers to the association's annual meeting this month.

The K-Mart resolution states that K-Mart, through its Waldenbooks book store chain, is "one of the largest retailers of pornography in America." It urges K-Mart to "discontinue the sale of pornography and return the company to its historic image of a family-oriented company."

The resolution also urges a boycott of K-Mart, Waldenbooks and Pace Membership Warehouse stores "until K-Mart takes such positive action in disassociating itself with pornography."

The resolution on sodomy refers to the recent Kentucky Supreme Court decision that overturned the state's sodomy law.

It insists that, because of the ruling, "schools may start teaching (homosexual sodomy) as an appropriate form of sexual expression" and "the judicial sanction will only increase its prevalence."

The resolution asks Gov. Brereton Jones and the General Assembly to allow Kentuckians to vote on a constitutional amendment to ban the practice of sodomy.

Thomas tells Christians to leave schools

By Mark Wingfield
News Director

MAYFIELD—Christians should take their children out of public schools because they are controlled by unbelievers, but they shouldn't quit their secular jobs when surrounded by unbelievers, columnist Cal Thomas told a Kentucky women's conference Nov. 12.

Thomas, a well-known conservative writer and television personality, addressed the Christian Women's Conference sponsored by Mid-Continent Baptist Bible College in Mayfield. The three-day event included a variety of speakers, ranging from Thomas to Christian author Marge Caldwell.

In a speech filled with stinging criticism of President-elect Bill Clinton, Thomas called for evangelical Christians to stop seeking political victories to advance their social agenda. Instead, he said, Christians should seek spiritual renewal through personal devotion and through becoming morally and spiritually separate from modern culture.

Thomas suggested three things conservative evangelicals should do to make a difference in response to what he called the "moral mudslide" of Clinton's election.

The first is simply to be quiet, he said. "We need an extended period in America of solitude and reflection and meditation and seeking the face, the will and the way (of God) while contemplating the word of God. We've had enough of activism for a while. ... Any reformation will come not by might, not by power, but by God's Spirit."

Second, Thomas said, "We need to do a more effective job of lifting up Jesus Christ, not religion, not denominationalism, not behavior, but Jesus Christ. ... We need to be known by unbelievers not by what we don't do, but by what we do do."

Third, he said, "We must spiritually and morally separate ourselves from the culture in a radical way. Not disengage, there's a difference."

The first step to this separateness should be to "get our children and grandchildren out of the public

schools of America," Thomas said to strong applause.

He said some Christians would counter that taking the children of Christians out of public schools would force the public schools to close. But he indicated that wouldn't be such a bad thing in his opinion.

Another argument against his recommendation might be that Christian children should be "ambassadors" to their secular peers, he noted. "That's true, but how many nations do you know who appoint 8-year-old ambassadors?"

Thomas universally lambasted America's public schools as "little hothouses in which the young seedlings which are our children and grandchildren are planted and watered and fertilized with the attitude and the worldview and the theology of the pagan mind until they grow into large, liberal oak trees and senators and congressmen from Massachusetts."

"How can we expect to put our children and grandchildren in a system that denies the existence of God and in fact is evangelical in its zeal for the philosophy of the other world view, and expect them to turn out with a biblical world view? And why would we want to put them into a system that teaches their nearest relative can be found at the zoo, and that's why they like bananas on their cereal? It doesn't make sense."

This should not be seen as a protest, Thomas said, but as an act of obedience "to create an intellectually and spiritually superior education system."

However, the same principle would not apply to Christians who work in places where they are surrounded by secular influences, Thomas said later in his speech.

He told about talking with a man who works for a newspaper in Sarasota, Fla., where he is the only Christian on staff. The man told Thomas he was thinking about finding another job.

Rather than abandoning all those people who need his Christian witness, the man should realize God has put him there for a reason, Thomas said. "Start loving your colleagues. Take your boss out to lunch. If some-

body gets sick, just tell them you'll pray for them. It works."

On the election, Thomas said evangelicals have taken the wrong approach in recent years by seeking political solutions to spiritual problems.

"Some people in this election emphasized trickle-down economics," he noted. But I don't think we can have trickle-down morality.

"If we are looking for leadership to make us moral, it will not happen. Morality, righteousness, truth bubbles up, it does not trickle down. And so, what we need more than new leaders is to be new leaders ourselves."

On other topics, Thomas also said: ■ America's preachers need to be revived. "We need to tell them to preach the word of God, all of it, and especially the stuff that's uncomfortable. I don't want to leave a worship service on Sunday morning feeling comfortable. I want to be disturbed."

■ God's biggest spiritual action in the 1990s will be in Russia rather than the United States. "Wouldn't it be just like him to begin a revival in the capital of our former mortal enemy while he is giving us over?" Thomas asked.

■ Individual Christians need to do better about having personal devotion times, be committed to a daily devotion time with their spouses and begin "witnessing with our lives."

■ Conservative Christians should pray for the new Democratic president and vice president, even if they didn't vote for them. "We're not commanded just to pray for Republicans and conservatives," he explained. "We're commanded to pray for those in authority."

■ Christians should get more involved in ministries such as crisis pregnancy centers. "The first baby you hold in your arms that you helped save from the abortionist's bucket, it's going to be an experience second only to your salvation," he said. "I know, it's happened to me over and over again."

■ It is a travesty that public schools can distribute condoms more freely than Bibles. Thomas said he likes the suggestion of ultra-conservative radio host Rush Limbaugh for getting condoms out of schools: "Let's write, 'In God We Trust' on them."

Kentucky & Indiana churches sponsor mission

By Melanie Childers
Staff Writer

WEST LIBERTY—Baptists from a Kentucky church and an Indiana church discovered that "going the extra mile" in mission work may mean going 180 extra miles.

Both churches sponsor New Hope Baptist Mission, a new church start in West Liberty, Ky. And both churches are about 180 miles away from the eastern Kentucky mission.

But they said they haven't allowed the distance to hinder their commitment.

Charlestown Road Baptist Church in New Albany, Ind., and Pleasant Home Baptist Church in Glencoe, Ky., both have been sending some members to West Liberty, Ky., every weekend to help the mission construct

a church building.

"It is a unique situation in this day and age," admitted Wayne Gulliam, pastor of the Indiana church. "But (sponsoring New Hope Mission) was not done for namesake or statistics. We are interested in a real relationship."

Gulliam said his church adopted New Hope Mission early this year through the recommendation of the church missions committee.

Phillip Barbour, pastor of New Hope Mission, said services began at the mission last November. The 30-member group met in several locations, including the fairgrounds, the public library and a rented home.

With a donation of three acres of land, members eagerly began plans to have their own place of worship, Barbour said. But in order to meet regula-

tions for securing a financial loan, New Hope Mission needed a Kentucky sponsor.

So Charlestown Road Church paired up with Pleasant Home Baptist Church in Glencoe, Ky. Both churches now sponsor the mission.

Helping the mission construct worship facilities is a "big undertaking," Gulliam said.

About five to 15 volunteers drive to West Liberty each Friday or Saturday to build the frame structure.

Barbour, who expressed "100 percent satisfaction" with the team-sponsor arrangement, said he expects the mission to constitute as a church soon after their building is complete.

If the group is able to secure electricians, plumbers and drywall specialists, Gulliam said, they hope to complete the project by Christmas.

BLUEGRASS BURGEO

■ A tree lighting and opening of a live nativity scene are scheduled for 6 p.m. Dec. 4 at Clear Creek Baptist Bible College in Pineville. The public is invited to attend the ceremony, which also will include a children's choir, handbells and the Clear Creek Singers. The nativity scene may be viewed from 6:30-8:30 p.m. Dec. 4, 5, 11, 12, 18 and 19.

■ Slain missionary Lynda Bethea will be remembered in a book about her life, and Kentuckians have been asked to help provide some of those memories. Bethea was brutally murdered March 27, 1991, in Kenya, where she and her husband, Ralph, were Southern Baptist missionaries. The Betheas lived in Kentucky in the 1970s. Many Kentucky Baptists also got to know the Betheas during the Kentucky Baptist Convention's partnership missions project with Kenya Baptists in the 1980s. Janice Byrd, a Texas Baptist who is compiling the book, has asked Kentuckians to provide "any correspondence from Lynda, a story, a picture or a remembrance." Items may be sent to Byrd at 314 Randy Lee Ln., McKinney, Texas 75070.

■ A divorce-support therapy group is being offered at the Severns Valley Baptist Association office of Personal Counseling Service, beginning in January. The group will meet on Tuesday evenings from January through March, and will be limited to eight participants. To register, call the Severns Valley Association office at (502) 765-4023 before Dec. 1. Fees will be based on a sliding scale.

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

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Don't interfere

The Cooperative Program that is dear to our hearts is not something that should be interfered with by those that do not care about its original purpose.

The Cooperative Program was established for missions, education and ministries. During our Pastors' Conference, our executive secretary asked

pastors to encourage their churches to increase their donations to the Cooperative Program for missions. Now we are told that some of this money will be used for a purpose other than its original intent. This is hypocrisy.

We, who believe the Bible as God's inerrant word, will find that the Bible condemns the action taken by our Executive Board in funding of the Baptist Joint Committee as bad stewardship. Cooperative Program monies were entrusted to our leadership for missions and are being used to support a lobbyist group. Paul, in Romans, and Peter, in I Peter, write that our government officials are Christians if he is obedient to God or to chastise him if he is disobedient. God will not allow us to buy favors from our government through disobedience to him.

We are not to cause the world to mock God. God will chastise us for misusing that which he has entrusted to our care. Kentucky Baptists don't have to stand tall, but they must stand for Jesus.

*Daniel Belcher, pastor
Lake City Baptist Church
Grand Rivers*

Knowledge needed

It is true the religious press can do better than merely comment on headline news. Furthermore, religion writers can do better than providing a running commentary on "newsworthy

Miracles still happen

When I served as field representative for the Foreign Mission Board in the Middle East, Yemen was one of 14 countries to which I often traveled. When we opened our hospital there, no Christian witness had been permitted for hundreds of years. The positive impact of that small hospital in Jibla has generated the support of thousands of Muslim people who have experienced its ministry.

Recently the hospital experienced potential closure because of government restrictions on medical fees. That crisis passed as a result, many believe, of a concerted effort in prayer.

On Nov. 6 a fax from the Middle East office on Cyprus was sent. Alice and I received a copy. I share it now with the readers:

"Sandy Rogers is in good spirits after falling in the wadi (a supposedly dry river bed) and being caught in a flash-flood, carried a mile down the river—and over a 20-foot waterfall! The river bed was dry when Sandy tripped and fell on her way to the hospital for night duty (this may have been her regular path), but she

events." They should provide the prophetic element.

Amazingly, the secular media often sets this stage. Those who seek truth wherever it leads note God's acting in world events. Significantly, secular media presents truth that bears out God's judgment and sovereignty control. By reporting the facts, newspapers perform God's purpose in

history. When facts are distorted, they default upon this role.

It is refreshing when church journals take the objective approach, however upsetting for the flock. This press handles secular news relating to religion. A church paper, thus, does report on politics. For this to happen, editors and writers must be well-informed in both sacred and secular areas.

In the proper perspective of reporting and reporting can do a great service. One example is the editorial "Don't count on politics to secure religious values" (WR, Nov. 10). It clears out what happens when sectarian crusades try to dominate society. Typically, the Religious Right defaulted upon the prophetic role and sought government force to fulfill its agenda. This smacks of Dominion Theology that would apply the Scriptures literally to all of society. This would amount to a church-state. This defies Baptist history. This is another indication that sincerity in evangelism and discipline is not good enough. Knowledge is indispensable in both sacred and secular.

*Donald O. Cassidy
Premium*

A clarification

An article stating Stanford Baptist Church "was voted out of Lincoln Association in the mid 1980s" (WR,

Nov. 3) was "corrected" (WR, Nov. 10), stating "the church chose to withdraw from the association."

As pastor of Stanford Church at that time, I have a file documenting the conflict. A certified letter dated April 3, 1985, from the association's clerk moderator and the association's states that at the April 1, 1985, meeting of the associational executive board, "Motion was made and seconded that Lincoln County Baptist Association withdraw from the Lincoln County Baptist Church and Moreland First Baptist Church if within 30 days they do not rescind their action taken concerning the practice of accepting alien baptism as a membership policy."

Stanford Church, upon recommendation from the deacons, declined to rescind its action. Its letter to the association states, "We regretfully acknowledge that on May 1, 1985, the 30-day notice you have given will expire and the 'fellowship' of the Lincoln County Association of Baptists will automatically 'be withdrawn.' ... It reaffirms the desire of this church to be affiliated with the Lincoln County Association of Baptists. Yet, if you say we cannot be one of you, we have no choice but to comply."

This and other documentation indicate that in 1985 Lincoln Association took action to withdraw fellowship from Stanford Church. I felt it necessary to clarify this situation to preserve the reputation of Stanford Baptist Church as the cooperative, caring church that it is. I rejoice that reconciliation with Lincoln Association has become a reality.

*Larry S. Burcham, pastor
First Baptist Church
Winchester*

More opinion

See page 8 for more WR readers' opinions.

caught at the beginning of the flood as it sort of picked her up and carried her (nearer the surface), as opposed to being pulled down into the current. Perhaps this is why she has no broken bones or internal injuries. (When asked if this happens often, Marge Lewis answered that it does happen sometimes, but almost never does anyone escape with his life—usually they take the bodies out in pieces!) They were able to get her body temperature back to normal quickly. One eye is swollen, and I'm sure she is bruised. But no one came into the hospital (for treatment) while they were working on her, nor to have a baby—until 8 o'clock this morning! We thank the Lord for his guardian angels around Sandy and for your prayers. It appears that this whole incident seems very miraculous to the people of Jibla and will hopefully open many doors for witness."

Since more than one-third of the population of the entire Saudi Arabian peninsula live in Yemen, those of us who pray for our work in the Middle East must not under-estimate the potential impact of this small Baptist hospital situated near the heart of the Islamic world.

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

ON MISSION TOGETHER



William W. Marshall

shined their lights to help the searchers.) Dr. John Ray, who is in language study but is trained in trauma or emergency medicine 'happened' to come by. A taxi was 'just there.' The moon suddenly shone through the clouds its bright light into the darkness. They said later that it was better that she was



FAMILY FORUM: SINGLES

Take charge

By Harry Rowland

Q. I'm 40! Life is hard. It's not fair!

A. By the time singles reach 40, most have lost their fascination with fairy tales and the "they all lived happily ever after" endings.

Why? Not solely because they are single, but because they have lived long enough to have been hurt. Why things happen (illness, divorce, job loss) and don't happen (marriage, children, promotion) is the core mystery of life. Married fortysomethings have no more "answers" than singles.

One of life's fables is that some people have more problems than do others. Reality is that all family units have hurts, frustrations and problems. Furthermore, most people experience the same problems—financial, vocational, health, etc. The difference is that some people allow life's crises to manage them rather than them managing the crises.

Several "take charge" tactics are helpful for the fortysomething single.

First, position yourself for the future. You must allow your life to be governed by future hopes, not past experiences. The past is finished. You must not make it the present or the future. By holding onto the past, you can't reach out to embrace the present and seek a future.

Second, reassess your dreams. We all wonder what life would be like if only "such and such" had occurred. But there are some great things about your life that you probably never dreamed of. Decide which dreams to keep and which dreams to get rid of.

Third, reaffirm your priorities. What is at the center of your life? A memory? A fantasy? A hurt? A nightmare? A person? Yourself? God? Priorities determine not only life's direction, but also life's blessings.

Fourth, find safe harbors. Everyone needs to catch one's breath and to re-group. Church, friends, hide-aways can provide the opportunity to catch a glimpse of life from God's perspective.

It is from this perspective that you discover that yes, life is hard, but God is good.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

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

Researcher proves religion is good for people

Medical researcher David Larson has stepped forward with scientific evidence to back up a fact people of faith have known all along: Religion is good for you.

Larson, a Christian, was a researcher for the National Institute of Mental Health for 10 years. Now he is a senior research consultant for the National Institute for Healthcare Research. He discussed his findings in an interview published in the Nov. 23 issue of Christianity Today.

"Men who went to church and liked it had much lower blood pressures than men who didn't go to church and didn't care about religion," Larson reported. Contrary to conventional wisdom, he also discovered that secular scientific research has proven religion to be beneficial in more than 80 percent of cases studied.

Larson brings a scientific, documented perspective to the discussion of psychology and religion. He's demonstrated truths known by anyone who has listened—really listened—to the life stories of church-going people. Ministers who have made the rounds of hospitals, funeral parlors and parishioners' homes could provide him with volume upon volume of case studies.

Of course, devout people get sick. But the eyes and ears of faith tell us religious belief and involvement provide an added dimension which strengthens, rather than erodes, personal health.

Larson cited several positive by-products of religion in people's lives. "Church attendance, prayer and the social support available in church were frequently found to be significant positive factors ...," he said. "We've observed empirically that if people are experiencing a crisis, faith in God promotes their ability to cope. ... Religion also appears to prevent problems."

Religion has a "natural protective effect" upon people of faith, Larson explained. For example, the lifestyle of religious people often avoids behaviors—such as drug and alcohol abuse—that harm health. And the admonition to take care of the "temple of God" leads to positive behaviors, such as prayer, rest and exercise.

Admitting some religious people also exhibit unhealthy behavior—such as alcoholism and drug addiction—Larson offered a logical answer backed by research: "Early-life disjunction between belief and practice appears to be a central factor. That is, parents who do not practice what they preach."

"Disjunction between belief and practice" explains myriad illnesses among children of people who professes rigid religious beliefs but whose actions are not consistent with those beliefs. It also provides answers into the illnesses of individuals whose own religious beliefs and daily practices are out of sync. "A disjunction between belief and practice can make people sick, emotionally and physically," Larson said.

However, a direct correlation exists between religious faith and happiness in life, work, marriage and family, he added, noting, "Religiously committed people on the whole enjoy living."

This report from medical research provides a new impetus for our evangelistic/outreach efforts. We have been convinced that a saving relationship with Jesus Christ is the eternal cure for the human soul. But now we have concrete evidence that a faith relationship with Christ and other believers benefits the human body.

Now, we have yet another reason to say to our neighbor, "Come to church; it's good for you."

Marv Knox

Scientists finally have discovered what church-going folks have known for generations: Religious faith is good for you in the here-and-now, not just the sweet bye-and-bye.

If Christians abandon public schools, the nation will suffer

Should Christians take their children out of public schools?

That is the position taken by syndicated columnist and noted speaker Cal Thomas. He penned that view in a post-election column, and he voiced the idea at the Mid-Continent Christian Women's Conference in Mayfield. A news story on his comments is printed on page 3 of this paper.

Numerous attributes commend Thomas to Christians and thoughtful newspaper readers: He has the courage to stand for his beliefs. He lends an evangelical Christian voice to an arena sorely hurting for religious voices. He is bright and clever and articulates his views as well as almost any columnist writing today, better than most.

Unfortunately, his crusade to get Christian kids to pull out of public schools is wrong. Three reasons:

■ It's unfair. His assertions about the decay of public schools are overly broad. He insults the commitments and ministries of thousands of God-fearing Christian teachers, my mother included, who teach in public schools.

■ It's uncaring. Even if his assertions were accurate, the logical con-

clusion of his campaign is harmful. It would result in abandonment of millions of Christian students who could not afford church schools.

■ It's anti-evangelistic. Evangelism means "good news." It's the gospel, told to everyone. But a plan to remove Christians, even young Christians, from public schools is "bad news" for the nation.

No other institution will shape the future more than the school system. Some will attend parochial schools, and that is fine for them. But the majority of tomorrow's adults are in public schools today.

All Christians who believe the schools are as bad as Thomas says they are—not to mention all the others who believe in and support public education—should be sending their best and brightest Christian teachers and their best-disciplined young people into the public schools. They should be running for school boards to set policies which govern public schools. Baptists believe well-lived Christian lives count for something. The faith of committed men and women and boys and girls shows through in the classrooms and corridors of our public schools every day. We need more, not fewer, Christians in our schools.

Marv Knox

Our schools will shape the nation's future. A strong Christian presence is essential.

How long will those names stay etched on the floor of our garage?

Lindsay and Molly braved wind, rain and some of the stickiest mud you ever saw the other night. That's when they marched outside to claim a little bit of immortality.

Not that they suddenly turned philosophical shortly after their ninth and sixth birthdays. Nothing complicated like that.

It's just that we had a wet slab of cement in the back yard, and they wanted to write their names in it.

It all started sometime last winter, when Joanna and/or I got thoroughly fed up with chipping ice off our windshields in the morning. We decided we could keep up with the Kendalls and the Strobels and all the other neighbors who have garages.

We decided to get us one. Right in our own back yard. Cold-natured Joanna imag-

ined climbing into a warm (or at least semi-warm) car on cold mornings. I imagined having newly washed cars stay clean past the next morning's dew.

Molly and Lindsay weren't too thrilled. They've never chipped ice off a windshield before. All they knew was that the back yard would suddenly get smaller. But their antipathy turned to anticipation when the cement truck showed up.

"Can we write our names in it?" they asked, as one

of the workers set out to smooth the gooe mess that soon would be the floor of our new garage.

It's a family tradition. We've all seen their mother's name scratched into the patio slab their Papa Jarchow poured in his back yard years ago. Something about kids' names and wet cement; they just go together.

Joanna helped Lindsay etch her name into the new floor, almost as soon as the workman said it was OK. After

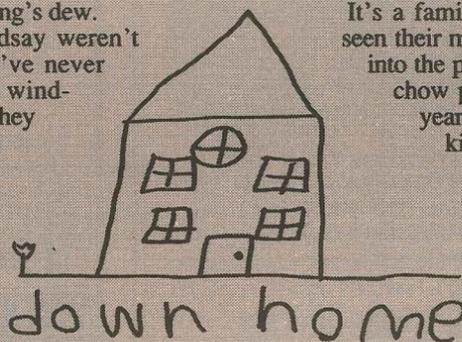
took the nail and scratched her magical letters beside her big sisters'.

When she finished, I took the nail and traced her letters again, making them deeper and more durable. Later, Joanna told me she did the same thing with Lindsay's name.

And I wondered about those youthful signatures. Will they last as long as that floor? Or will the wear of tires smooth them down—to a blur, and then to nothing?

More important than children's names on a garage floor is the message being etched into their hearts and lives. Parents think about things like that. And we pray that God comes behind us, tracing the words so deep they last into eternity.

Marv Knox



BIBLES

Picking this gift means choices of biblical proportions

Tips for Bible buyers

How should a shopper select a Bible as a gift from among the 7,000 versions and 15 translations available? Ben Williams, Bible salesman at the Baptist Book Store in Louisville, suggests considering these factors:

■ **The person.** Different people have different needs in a Bible, he said. For example, a pastor or Sunday school teacher might want the added features of a study Bible, while a new Christian might want something easier to handle.

■ **Reading level.** While a King James study Bible might be appropriate for someone with good reading skills, a simpler translation, such as the New Century Bible, might be better for someone who struggles with reading.

■ **Doctrine.** Most Bibles with study materials emphasize some doctrinal perspective. Other Bibles, such as the Full Life Study Bible for charismatics, are designed specifically for certain faith groups. Williams said he often asks Bible shoppers about their church affiliations to help them find translations that will most likely complement the preaching of their pastors.

■ **Age.** This could be a factor in selecting a translation, as older adults are more likely to want a translation they are familiar with while younger adults might be interested in some of the newer translations. The youngest readers, on the other hand, might do best with one of several Bibles designed especially for children.

■ **Binding.** Bibles come in a variety of covers—most frequently genuine leather, bonded leather, hardback or paperback—and a variety of colors. Women generally are more concerned than men about color, Williams noted, and often want something for Sunday use that won't clash with their wardrobes. Genuine leather is the top-of-the-line choice, made as Williams noted "from the parts of the animal that don't sleep on the ground." Bonded leather also comes from animal skins, but is composed of various skin parts compacted together.

■ **Price.** For a good leather-bound Bible, plan to spend a minimum of \$40-\$50, Williams said. Prices for study Bibles and application Bibles range from there to about \$125.

Continued from page 1

most popular choice nationwide is the New International Version, Williams said. The King James Version is second, with the New American Standard Version and New King James Version vying for third.

The Living Bible, which rose to popularity in the 1970s, is not as popular today, but still sells, he said.

Once the buyer decides on what translation to purchase, he or she still faces a decision about what type of Bible is appropriate. "Each translation probably has 15 to 20 styles or models," Williams said.

These styles can be broken down into at least four broad categories:

■ **Standard Bibles** are the plain, no-frills Bibles. They sometimes include maps, limited footnoting and perhaps a brief concordance.

■ **Study Bibles** might be called those with "the works." They usually include extensive footnoting and cross-references, maps, charts, historical background information and sometimes character sketches of biblical figures and authors.

■ **Application Bibles** are targeted to specific groups such as women, men, professionals, families, students, recovering addicts or people facing grief. Interspersed amid the biblical text are practical applications of the truths taught there. For example, the Holman Family Bible includes helps for family devotionals and activities related to certain passages.

■ **Children's Bibles** now come with multiple options as well. Parents or grandparents looking for gifts have several options, ranging from what Williams calls "kiddie Bibles" with

easy-to-read translations and bright pictures to the Adventure Bible, a study Bible for children.

A fifth category currently gaining in popularity is the computerized Bible. An expanding line of products is available that offer the entire Bible on disk for a personal computer, as well as quick access to concordances and cross-references.

Several companies produce hand-held electronic Bibles, about the size of a portable Nintendo game. These units allow users to search for a passage by verse number or subject and even allow for the addition of personal notes into the database.

However, computerized convenience has a price. The hand-held electronic Bibles sell for about \$200—roughly five times the price of a plain leather-bound Bible.

King James Version old but not forgotten

BIRMINGHAM, Ala. (BP)—Rumors of the death of the King James version of the Bible appear to be greatly exaggerated.

Despite slipping in sales over the last decade, it maintains a strong second place to the New International Version and inspires a fierce loyalty among those who prefer its Elizabethan English.

According to "The Story of English," the King James was the work of a committee, uses a mere 8,000 words (in contrast to its contemporary, Shakespeare, whose vocabulary included 30,000 words) and was based as much on the five previous English versions as it was on Latin and Greek.

Even though it has had a sweeping influence, there is evidence its translators were less dogmatic about their work than their defenders today.

"Why should we be in bondage to them (words and syllables)," asked the translators in their preface, "if we may be free, use precisely when we may use another no less fit, as commodiously?"

As recently as this past June, however, at the Southern Baptist Convention meeting in Indianapolis, a messenger from Ohio proposed that the King James Version be used for all Scripture reading at SBC meetings. The resolutions committee took no action on the motion by Steve Wilson, pastor of Memorial Baptist Church in Rossmoyne, Ohio, but Wilson remains convinced Southern Baptists need a standard version.

"For years we have had confrontations over the word of God," he said. "If we are claiming that the word of God is inspired, we are obligated to produce it. We should recommend the King James Version as a superior version."

"If there are disagreements over versions, only one can be right or neither. You have to have a standard somewhere."

Not everyone agrees, however. "To this day, I still read the King James Bible from the pulpit because most of our members still use the King James Bible," said Henry Cox, pastor of First Baptist Church in Bay Minette, Ala. "But I recommend to members that they invest in a more contemporary version, such as Today's English Version or the NIV and that they use others such as the Amplified Bible for study helps. I encourage Sunday school teachers to read

several versions."

Like many Southern Baptists, Cox grew up reading the King James.

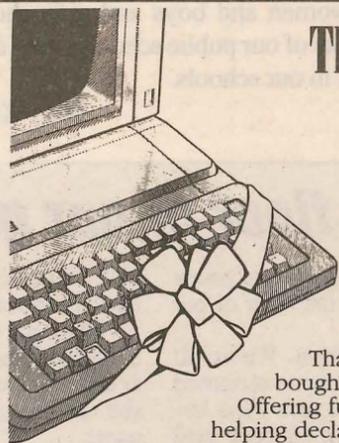
"I have a deep love for the King James," he said. "Early in my schooling, I realized that the King James is a translation and when in seminary I looked at the Hebrew and Greek texts I understood what a tremendous challenge it was for the translators. Those scholars seemed to capture the various shades of meaning and syntax and usage so well. It's amazing to me how accurate the King James Version is."

"Yet I know that in the last 20-30 years some of the newer versions are even more accurate because archeological discoveries have turned up manuscripts that were older than the manuscripts used by King James translators."

"This is not to say the King James is wrong, but I have tried to point out that newer versions have done better in giving us the true meaning of the original Greek and Hebrew language."

But Wilson, on the other hand, believes the popularity of the newer versions is "hype."

"The NIV has been popular for a relatively short time whereas the King James has lasted over 400 years. I don't see how the last 30 or 40 years would make the King James less reliable."



This Christmas,
help publish
good tidings.

Thanks to computer equipment bought by Lottie Moon Christmas Offering funds last year, Gwen Crofts is helping declare hope to Chinese readers in more than 20 Asian countries, plus the United States and Canada.

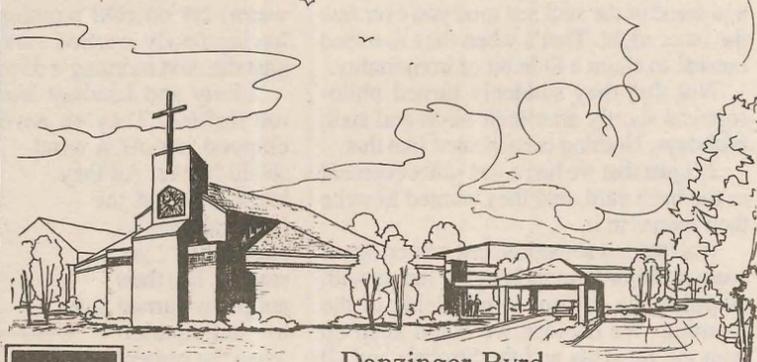
As executive director of Baptist Press in Hong Kong, Gwen has had an active role in publishing the first Chinese Bible with Jesus' words in red characters. Pray for her as she continues to minister to Chinese people and declare hope through Baptist Press publications.



Lottie Moon Christmas Offering
National Goal: \$84 million

"Surely the Lord is in this place...."

Genesis 28:16b



Danzinger-Byrd
Architect - Construction Manager
200 High Rise Drive, Suite 246
Louisville, Kentucky
502-361-0171

Movie industry 'radically dysfunctional,' Medved says

By Mark Wingfield
News Director

American moviemakers have "a profound hostility to traditional religion" and don't understand the values of most families, according to Michael Medved.

Medved, co-host of public television's "Sneak Previews," was interviewed Nov. 12 on National Public Radio's "Morning Edition." The interview focused on Medved's controversial new book, "Hollywood vs. America."

In a dialogue with "Morning Edition" host Bob Edwards, Medved said Hollywood films consistently portray Americans as having no serious religious faith.

"A Martian viewing American society and drawing conclusions based only on the movies and television series he might get by some interplanetary video rent-by-mail service would conclude that this is a country in which religion was totally irrelevant except for a tiny percentage of the population who are all nuts or crooked," he explained.

While most movies ignore traditional religion, those that specifically attack religion usually do poorly at the

box office, Medved noted. "The anti-religious message pictures, one after another they're put out before the public and they flop. Whereas something like 'Sister Act,' which I thought was somewhat innocuous and had a more affectionate, more positive view of the Catholic Church than any film in recent years, ends up going through the roof and doing \$170 million at the box office."

Medved believes much of the Hollywood content that Christians find offensive is not put in to make money, as some have charged. The real problem, he said, is that the movie industry is "radically dysfunctional."

"They don't understand America at large," he said. "I don't think they have any knowledge or conception of just how traditional the attitudes of many American families are. This is not an industry that is giving the public what it wants."

For example, Medved said he can't understand who moviemakers think they are pleasing by excessive use of profanity.

"You might say there are a group of people out there who love violence," he noted. "There may be another group that likes graphic sexuality. ... But who is it that goes out to a

movie and says: 'Oh, come on, let's go. I want to see these stars saying dirty words'?"

"I have never once heard of a person who leaves a motion picture theater saying, 'I liked the movie, Mable, but I feel really cheated because I didn't get to hear Jessica Lange say the f-word enough.'"

The inclusion of unnecessary profanity actually robs the movie industry of profit, Medved argued.

He cited the current movie "Hero," which he said he liked but was disappointed because it included 12 "totally gratuitous" profanities. "It's because of that I couldn't take my little daughter to see it, who otherwise might have enjoyed it."

"I believe Columbia Studios sacrificed some \$10 million or more by getting the harsher rating, which they only got because of the inclusion of this language."

Rather than profits, he said, the reason for the language is "this notion in Hollywood, which I believe is totally adolescent, that dirty words equal serious artistic intent."

Hollywood insiders consider Medved's opinions on this subject prudish, but his real intent is not as sinister as some would believe, he said. He ex-

plained he does not favor censorship and thinks there is a place for R-rated movies.

But he said his attitudes about the movie industry began to change after the birth of his daughter, who turns 6 this month.

"Right now, only 2 percent of Hollywood's total production is rated G," Medved said. "Of those G-rated films, virtually all of them end up either breaking even or making a good deal of money. Last year, ... two of the top-20 box office hits of the year were rated G."

Those G-rated successes were "Beauty and the Beast" and the rerelease of "101 Dalmations."

It should not require censorship to get the movie industry to see there's more money to be made in giving the public what it wants, Medved claimed. For a studio to decline to make offensive films is not censorship, he said.

"If someone came up today and said to Paramount, 'Hey, we've got this great idea. We want to do a big-budget remake of 'Birth of a Nation' glorifying the Ku Klux Klan and portraying African-Americans as subhuman,' you can bet Paramount would say 'Pass.' It's not going to happen."

"Who is it that goes out to a movie and says: '... I want to see these stars saying dirty words?'"

Movie critic Michael Medved

Church-state experts pleased with hearing of Florida case

WASHINGTON (ABP)—Baptist church-state attorneys expressed generally optimistic assessments after the U.S. Supreme Court heard arguments in a Florida animal-sacrifice case that likely will help clarify how far government may go in restricting religious practice.

The case gives the court its first opportunity to spell out the degree of religious freedom guaranteed by the First Amendment's free-exercise clause since its 1990 ruling that drastically reduced protection for religious practice.

At issue in the new case is the constitutionality of Hialeah, Fla., ordinances that ban animal sacrifice but not the killing of animals for a variety of other reasons.

The ordinances were challenged by practitioners of the Santeria religion. They argue that their religious practice of sacrificing chickens, pigeons and doves was singled out for discriminatory treatment.

In 1990, in the case of Employment Division vs. Smith, a narrow court majority held that in most cases, neutral and generally applicable laws do not require a compelling justification to restrict religious practice. Prior to the Smith decision, the court permitted restraints on religion only when the government employed the least restrictive means available to achieve a compelling governmental interest.

University of Texas law professor Douglas Laycock, attorney for the Santeria congregation, the Church of the Lukumi Babalu Aye, described the ordinances as "open discrimination against a minority religion."

Hialeah officials counter that the ordinances are neutral and generally

applicable laws aimed at preventing "indiscriminate slaughter" of animals. The city's attorney, Richard Garrett, said the prohibition of animal sacrifice achieves a legitimate governmental purpose.

After the oral arguments Nov. 4, three Baptist church-state attorneys agreed Laycock appeared to do a good job in convincing the Supreme Court justices that the Hialeah ordinances singled out a religious practice.

"The telling moment in the oral arguments was when Justice Kennedy asked the city's attorney if animal sacrifice would be permissible in a properly zoned, properly regulated slaughter house, thereby eliminating the city's concerns about disease control, sanitation and cruelty to animals," said Oliver Thomas, general counsel at the Baptist Joint Committee.

"When Mr. Garrett responded no, it was apparent that the city's real concern was the religious ritual itself, and not these other legitimate considerations."

Brent Walker, BJC associate general counsel, said the oral argument "went extremely well."

"It's always hard to predict how the justices will vote, but I would not be surprised by a ruling in favor of the church—maybe by as much as a 7-2 decision."

Michael Whitehead, attorney for the Southern Baptist Christian Life Commission, said Laycock "did an excellent job of responding to all the city's excuses and argument that the ordinances were neutral."

"It seems to me at the very least, Laycock convinced the court ... the ordinances target religion," and would require the city to show a compelling justification.

BRIEFS

■ **Dan is one.** The "cultural elite" includes Pat Robertson and Dan Quayle, according to Newsweek magazine. For its list of "The Newsweek 100" the magazine defined "cultural elite" as those who are "currently shaping American culture." Robertson, the only minister to make the list, was identified as the "apocalyptic voice of the Religious Right."

■ **New voice.** The Christian music industry could get a new voice now that Jimmy Bowen, who as head of Liberty Records helped propel Garth Brooks to mainstream appeal, is the new co-chairman of Sparrow Records. Bowen says he plans to bring contemporary Christian music into the mainstream, but he has no plans to change the message of gospel music.

■ **Parents oppose 'choice.'** Most parents of public school students oppose school "choice" plans that would provide tax-funded vouchers to send children to the public, private or religious schools of their choice, according to a new study.

The study, done by the Carnegie Foundation for the Advancement of Teaching, found that few-

er than 2 percent of parents choose to participate in school choice programs in the states that offer them. It also found that 70 percent of public school parents would not send their children to a different school anyway and that 62 percent oppose financial vouchers for school choice.

■ **PTL books closed.** The PTL bankruptcy case was closed Nov. 11, with more than \$49 million paid to creditors of the defunct televangelism empire but nothing paid to the 116,000 "lifetime partners" who responded to the appeals of Jim and Tammye Bakker. When the PTL ministry collapsed in 1987, it owed \$130 million to creditors.

■ **Women against sexual violence.** A coalition of women from diverse ideological backgrounds announced Nov. 19 its "Enough is Enough!" national campaign to eliminate hard-core pornography and reduce sexual violence. A "What Can One Woman Do?" action manual and other educational resources are available from campaign headquarters at Box 888, Fairfax, Va. 22030, (703) 278-8843.

■ **CLC asks for change.** The Southern Baptist Christian Life Commission has asked the U.S. Supreme Court to revise its test for deciding if a government activity violates the U.S. Constitution by establishing religion.

In a brief filed Nov. 19, the CLC joined with nine other organizations in asking the court to modify the 20-year-old "Lemon Test." That test says a government activity must have a secular purpose, neither promote nor restrain religion and avoid excessive entanglement with religion.

The CLC contends the current test allows government to discriminate against religion unjustly.

■ **Wine claims stopped.** Beringer Vineyards has suspended promotion of the alleged health benefits of its wine products after protests from the Southern Baptist Christian Life Commission and other organizations. The ads claimed a link between the drinking of red wine and a decreased incidence of heart disease.



FAITH TEAM The Washington Redskins are "the most religious players in the NFL, according to a Washingtonian magazine story which says more than half the Redskins consider themselves Christians. Cornerback Darrell Green, shown here with a group of inner city children, is one of the Christian players. He also has started a foundation to help about 300 children with food, clothing and education. (RNS photo)

Money talks louder than mere petitions

The "We are outraged!" ad (WR, Nov. 10, p. 18) will draw maybe a few thousand signatures, each as useless as the paper it is written on. In fact, some hot-hot star is likely to create a million-dollar hit ridiculing the effort.

If you want to launch an effective campaign that may get results, invite every professing Christian in the USA to: ■ Cancel his/her cable TV contract for 90 days, and turn off the TV. ■ Before shutting off, list every sponsor of the objectionable shows, and during that 90 days refrain from buying the advertised products. Then and only then will you get results. Money talks! And we, the Christian people who permit this filth to come into our homes, are just as responsible for it as its producers, whom we are financing. Let's get at the heart of the matter.

We hold the purse strings. The producers will only laugh at the petitions, laughing and asking: "How come you know what's showing unless you're watching? Thanks for your dollars."

Ruth Hope Lessley Paducah

A new movement

During the Kentucky Baptist Convention, two issues divided the house. Two friends, representing two movements, vowed to keep them alive.

One said, "I'll keep pushing the messenger-qualification issue every year until we have the votes." Another announced, "I'll bring the motion to rescind the action on the Baptist Joint Committee next year." I take them both at their word. I have no ill will, for they are my friends.

Both issues represent significant concern to Baptists. My question is, "At what cost?" My groan is, "Is it really worth it?" My reflection is, "It's time for a new movement."

Ephesians 2 reminds us one of the gifts of God to Christians is that Christ has broken down the walls that separated Jew from Gentile, that prevented some from full fellowship with one another and worship of God. Christian history proves we have spent great energies in building new walls and not accepting fellowship on God's terms.

We all know the value of standing up for what we think is right. But often that has deteriorated into: "I must prove that I am right. I must win." When we do that, walls are built and fellowship is weakened. Both sides must swallow our pride, discard our desires to win on these divisive issues and unite to make our state convention the vehicle God wants. I hope that when convention time comes next year, we say, "We have circled these mountains long enough; let's forget them and start walking and talking as God's family."

Is winning more important than

fellowship? Is being right more valuable than our common calling to serve the Lord and love one another? Are these two current issues more important than the fellowship and mission God has for us? I am tired of expending energy on getting out the vote and winning. There are so many better things for all of us to do.

Indeed, on many issues there may be no real winners. Continuing to focus on these issues or creating new ones that we cannot resolve means Kentucky Baptists lose, fellowship loses and lost people stay lost. Keeping these issues alive may stir up the pot and create interest, but does it enhance the mission of our Lord or Kentucky Baptists?

We've spent too much time picking up rocks to throw at each other or to build a wall. I'm aware of some of my sin, and I'm tired of looking for sins in others. We were created to love each other and be united in Christ. I want to work and pray that my efforts will contribute to and not take away from that purpose. Is this a worthy effort for us Kentucky Baptists? Should that effort take precedence over much of what we have done in convention politics?

It's time for a new movement, one that goes all the way back to what God intended in the beginning. God's people should walk together in unity and love. That's more important than our political victories or ambitious egos. The blessed sons of God are known for their peacemaking. How are we known?

W. Robert DeFoor, pastor
Harrodsburg Baptist Church
Harrodsburg

Strong conviction

I have served on the budget/finance committee of the Kentucky Baptist Convention for four years. I have never written concerning an action taken by the committee or the board in those four years.

However, the convention needs to know some facts concerning the funding of the Baptist Joint Committee.

First, the convention deserves to know that I made a motion to refer the matter to the KBC at large for debate and a vote during the Executive Board meeting prior to the KBC in Louisville. This motion was ruled out of order. Why is it wrong to allow the body to have the final voice?

Second, the financial condition of the KBC needs to be taken into account. The KBC has reduced programs, eliminated staff positions and exercised the financial crisis plan. The Kentucky Baptist Homes for Children was forced to turn away over 1,000 young people last year because it did not have enough funds. How many children could \$200,000 have helped? If the KBC doesn't have the monies to fulfill its programs, employ adequate staff and meet the needs of the children, it doesn't have the money to begin an endowment for the BJC or any other organization!

Third, there is one matter which most people did not consider during debate on this issue—this was a matter of conviction for me. I have compromised on several issues during my tenure on the Executive Board. But they were on matters of preference. This is a matter of conviction! I cannot compromise my convictions!

Fourth, there were other alternatives which would have been acceptable to me and, I believe, most Kentucky Baptists. These alternatives were rejected by the leadership of the KBC and the work group. I would be willing to compromise and allow an endowment to be established with monies designated by churches and individuals.

Let me encourage all who are appalled by this action to write the leadership of this state. If you would like to know more concerning the stand our church has taken, I would be willing to share that with you. Call me at (502) 753-7599.

Robert N. Johnson, pastor
Grace Baptist Church
Murray

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New facility purchased in Mayfield

I have shared with you in recent columns about the exciting new ministries we are moving toward in the coming months. This week, some of the plans we have been making for a new residential care facility for girls in Mayfield, Kentucky, came together.

On Thursday, November 19, the deed was received, and plans are progressing for our opening this new ministry sometime in the spring of 1993. Bill Heaton, our Western Region coordinator and director of the Dixon Temporary Shelter, will also oversee the new program. A director for day-to-day operations is currently being sought.

The new program had been courageously approved by our board during their October meeting. The new facility fits our plan to develop regional centers in Kentucky. The Mayfield facility will be only the second private girls treatment center in the state and will complement our Baptist Youth Ranch facility for boys located in Elizabethtown, Kentucky.

The Country Inn Retirement Home located at Route 4 on Old Dublin Road, formerly owned by Ted and Lois Courtney, has been

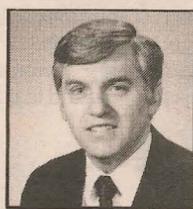
purchased by Kentucky Baptist Homes for Children. This location is ideal as it allows us to better serve the western region of our state. The building was in remarkable condition and will need only minor renovation. God truly opened doors throughout the negotiation process, and we at KBHC

are so grateful for the support of Baptist individuals and churches that make the expansion of services like these possible.

We need your continued help to fund the new ministry in Mayfield, our counseling ministry and ongoing ministries at Glen Dale, Spring Meadows, The Baptist Youth Ranch, Dixon and Morehead Shelters, First Step, the Center for Independence and our College and Career programs. As Kentucky's largest private residential childcare program, Kentucky Baptist Homes for Children is proud to expand our services to meet the growing needs of children and families across our state. I invite you to pray with us for this new ministry.

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

HOMES FOR CHILDREN



Curtis C. Mooney

Paid Column

Tri-County & Baptist Healthcare System

Tri-County Hospital in LaGrange was acquired by Baptist Healthcare System Oct. 1. It is a 120-bed acute care facility which opened in January 1987. Twenty-five of the hospital's beds were licensed for intermediate and skilled, long-term nursing care in January 1988. Its primary service area is Oldham, Henry and Trimble counties, with secondary markets of Carroll and Shelby counties.

Tri-County as a full-service hospital, provides inpatient/outpatient surgery, women's health services including obstetrics, pediatrics, intensive and critical care unit, telemetry, diagnostic cardiology, cardiac rehabilitation, diagnostic radiology, CAT scanning, nuclear medicine, ultrasound, mammography, physical and respiratory therapy, diagnostic laboratory services, and 24-hour emergency care.

The employees of Tri-County pride themselves in providing the community with quality healthcare close to home. The commitment to excellence is achieved by the dedicated board of trustees, employees, medical staff and volunteers.

Tri-County employs approximately 400 hospital personnel, has over 250 physicians on its medical staff and about 60 volunteers that contribute more than 200 donated

hours per week.

In addition to its strong commitment to providing comprehensive, cost-effective healthcare, Tri-County is always willing to support community events and projects.

Tri-County's affiliation with Baptist Healthcare System will allow the hospital to consider additional services and programs. The first such modification was the addition of a chaplaincy program. Stuart G. Collier was appointed pastoral care director Oct. 26. When asked about the response from patients and employees toward the chaplaincy program, Collier said: "A hospital stay can be a crisis that brings up spiritual issues in addition to emotional and physical issues. The staff at Tri-County has been very responsive in making me aware of patients or their families in need of spiritual care."

Paul Jennings, president of Tri-County, and his staff are proud to be a contributing member of the Baptist Healthcare System.

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

Paid Column

The Center for Christian Ministry of

GEORGETOWN

C O L L E G E

presents

Ministry with Integrity

the first Critical Issues Conference for pastors

January 11 - 14, 1993

Leaders

Dr. Glenn Hinson

Professor of Spirituality, Worship and Church History at Baptist Theological Seminary at Richmond, Richmond, Virginia

Dr. Tom Smothers

Donald L. Williams Professor of Old Testament, The Southern Baptist Theological Seminary, Louisville, Kentucky

Dr. Wayne Oates

Author, teacher, lecturer; pioneering professor in psychology of religion and clinical pastoral education, Louisville, Kentucky

Dr. Raymond Spence

Senior Minister of Second Baptist Church since 1962; past president of the Virginia Baptist General Association, Richmond, Virginia

Dr. George C. Hunter

Dean of School of World Mission and Evangelism at Asbury Theological Seminary and a recognized leader in church growth, Wilmore, Kentucky

Dr. Molly Marshall

Associate Professor of Christian Theology, The Southern Baptist Theological Seminary; popular teacher and speaker in schools and churches, Louisville, Kentucky

Dr. Kenneth Chafin

Author, preacher, teacher; former seminary professor and former pastor of Walnut Street Baptist Church, Louisville, Kentucky

Dr. William H. Crouch, Jr.

President, Georgetown College

Program

Monday - 7 p.m. Scripture and prayer

Welcome.....*President William H. Crouch, Jr.*
Keynote address*Dr. Glenn Hinson*

Discussion

Tuesday - 8:30 a.m. Scripture and prayer

Bible study*Dr. Tom Smothers*

Discussion

Break

Address*Dr. Wayne Oates*

Discussion

afternoon free

7 p.m.

Group worship*Dr. Raymond Spence*

Wednesday - 8:30 a.m. Scripture and prayer

Bible study*Dr. Tom Smothers*

Discussion

Break

Address*Dr. George C. Hunter III*

Discussion

afternoon break

7 p.m.

Group worship*Dr. Molly Marshall*

Thursday - 8:30 a.m. Scripture and prayer

Bible study*Dr. Tom Smothers*

Discussion

Closing worship*Dr. Kenneth Chafin*

Conference adjourns before 11 a.m.

Conference Registration

Please register me for the first Critical Issues Conference, *Ministry with Integrity*, January 11-14, 1993.

Name(s) _____

Address _____

City _____ State _____ Zip _____

Phone (_____) _____

Number attending _____

*There is no registration fee.
Please pre-register to attend the conference and to reserve a room.
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Georgetown College, Box 328
400 East College Street
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(502) 863-5218

KENTUCKY KERNELS

The first known Christian worship service in Kentucky took place in Boonesborough May 28, 1775, under an elm tree. That worship, led by an Anglican minister, predated the first record of a Baptist presence in Kentucky by nearly a year and the formation of Kentucky's first Baptist church by six years.

Source: *Kentucky Encyclopedia*

Mountains to the Mississippi

■ **BOWLING GREEN**—The children of **R.B., Jr., and Bobby Hooks** invite friends and relatives to a reception in honor of their parents' 40th wedding anniversary, at the Eloise Houchins Center from 5-7 p.m. Dec. 12. Hooks has served as pastor of nine churches in Kentucky.

■ **CAMPBELLSBURG**—About 70

Louisiana says thanks

HOUMA, La.—Kentucky Baptists have received a thank-you from Louisiana Baptists for their help following Hurricane Andrew.

Arthur Achord, director of missions for the Adolphe Stagg and Atchafalaya Baptist associations in South Louisiana, sent a letter expressing "thanks to churches, associations and individuals for their disaster assistance."

"People ... have come, fed people, built houses, cleaned and repaired church buildings, given out food and clothing, and witnessed as they worked and provided materials," Achord wrote.

"I hope and pray that the need for us ... to return the favor never will come. But if it does, count on us to help you."

girls attended a pizza party and lock-in for GAs in Henry County Baptist Association Nov. 13-14. The theme for the event, hosted by First Church, was "around the world in missions."

■ **ELIZABETHTOWN**—**Dale McAbee**, a doctoral candidate in pastoral counseling at Louisville Presbyterian Seminary, is a new pastoral counselor at Severns Valley Baptist Association's office of Personal Counseling Service, located at the association headquarters, 500 College Street Road in Elizabethtown.

■ **FISHERVILLE**—Green Hills Church retired the debt for its property in October.

■ **LONDON**—Corinth Church dedicated its Christian Activities building Nov. 22 at a 2 p.m. service.

New Salem Church recently held a ground breaking ceremony for its new family life center.

■ **LOUISVILLE**—Ormsby Heights Church will retire the debt for its sanctuary this month.

■ **MAYFIELD**—**Tommy Hight**, chairman of the department of practical theology at Mid-America Baptist Theological Seminary in Memphis, Tenn., will be the featured speaker for the Purchase Area Regional Ministers' Conference Dec. 1, at 10:45

a.m. at Mid-Continent Baptist Bible College in Mayfield.

■ **MIDWAY**—**Martha Clifton**, longtime active member of Midway Church, died Sept. 10. She was active in mission organizations and served for 16 years as a house parent at the Spring Meadows campus of Kentucky Baptist Homes for Children.

Also, **Lula Perkins**, the oldest member of Midway Church, died Oct. 1. She had prepared communion for the church for 40 years.

■ **MORGANTOWN**—**Bruce Smith** has resigned as pastor of Salem Church to become pastor of First Church in Woodsfield, Ohio.

■ **PARIS**—**J.T. Rafferty** is pastor at Spears Mill Church.

■ **SPRINGFIELD**—Bethlehem Church called **Joel Rackley** as pastor.

The Rackleys previously served at Oneida Church and Oneida Baptist Institute for more than 12 years. **Prue Kelly**, of Atlanta, served the Springfield church as interim.

MISSIONARY UPDATE

■ **Ron and Debbie Baker**, missionaries to Indonesia, are on the field at 6262 Fort Campbell Blvd., Hopkinsville, Ky. 42240.

■ **Asa and Lydia Greear**, missionaries to Ivory Coast, are on the field at Mission Baptiste Meridiona, BP 580, San Pedro, Ivory Coast. Both consider Ashland their hometown.

CLASSIFIED ADS

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WANTED: Part-time Youth Pastor for established youth group. Music experience helpful. Salary negotiable. First Baptist Church Whitley City, P.O. Box 670, Whitley City, Ky. 42653. (606) 376-2418.

Ray Wilson



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Oneida's Thanksgiving prayer

We thank thee, our Father, for the privilege given us through Oneida Institute to prove ourselves, by loving service, worthy of the great gift of life.

We thank thee for the joy of working from day to day with precious young human lives, and for the hope of eternal life which comes with a day of such work done the best we know how.

We thank thee for that within us which is satisfied only with our best, and for the times when we have been most true to our best selves, and for the supreme beauty of these moments when we have been better than our best.

We thank thee for that which makes us the servant of all.

We thank thee for the things we have, and for the things we want and never have, and for the things we learn to do without, and for the things we cannot buy or sell or lose.

We thank thee for our country and for our homes, and for our friends, and for our blessed comradeships which understand.

We thank thee no less for the losses and sorrows of life and for its wounds, without which there are no pearls.

We pray that in a world where values are too often measured in gold we may be able to understand what is important, and that we may never cease to love and long for the best things.

We pray that we may be uncomplaining and undespairing about the wrongs of the world, that we may never lose faith in ourselves or in others or in thee.

We pray that messengers from thee may always be whispering to us that today is the day to be kind and true, that today is the day to love and to give and to forgive.

Help us to be faithful over a few things.

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

Paid Column

Gospel singer comes home to preach

Some say you can't go home again. First-year student Doyle Harper believes you can. In August he returned to the campus where he spent three years as a boy. "Being at Clear Creek," says Doyle, "is like going home again."

Doyle first came to Clear Creek in 1968 when his father, Ennis, felt called to ministry. Doyle was 11 when the family moved onto Bear Trail. While a student, Ennis pastored Craft Colly Baptist Church, Whitesburg and Arjay Baptist Church. In the early 1980s while his dad was pastor of Riverside Baptist Church, Pineville, Doyle was associate pastor and worked with youth.

Before coming to Clear Creek, Doyle sang gospel music with the Songmen, Dixie Echoes and Trailblazers. In 1985, Singing News Fan Awards voted him one of the top 10

tenor singers in gospel music. His family has always been musically inclined. At 8, Doyle began singing with his younger brothers in church. Five years later they cut their first album, "Harper Brothers Sing Their Testimony." The cover pictured the brothers behind the pulpit at Arjay Baptist Church, where their father was pastor.

"Everywhere I sang, Clear Creek was mentioned. When I moved to Dalton, Ga., to sing with the Trailblazers, I passed Clear Creek Road every day on my way to the studio. The Lord wouldn't let me alone. He kept it before

me."

The Lord called Doyle into the ministry in 1979, but it wasn't until earlier this year, shortly before his father passed away, that he realized the Lord wanted him to preach. One of the last things his father said to him was, "Doyle, if the Lord has called you to preach, don't run from him. You can't run but so long." Those words really stayed with Doyle. "I realized I had tried to substitute my call to preach with singing gospel music."

Doyle doesn't know what the Lord has planned for his preaching ministry, but music will certainly remain a vital part. He hopes to soon complete recording for a solo tape. The campus recording studio is a resource for this project.

Doyle also works as minister of youth at Shawanee Baptist Church in Tennessee.

The youth group has doubled in the last two months.

Coming to Clear Creek may be like coming home for Doyle, but his wife, Sherry, had to leave a new house. She and Sabrina, 13, and Jeffrey, 12, are adjusting to a smaller student cottage. Years ago Doyle and his brother started a music group called "The Master's Way." Following the Master does bring about some adjustments. The way always leads home.

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

Paid Column

MISSIONS

William Carey's India still an important mission field

By Michael Chute
SBC Foreign Mission Board

DEHLI, India (BP)—India—the proverbial sponge—has produced a cultural mosaic not witnessed anywhere else in the world.

The subcontinent's vast point, jutting into oceans on three sides with mountains on the other, has acted like a giant cul-de-sac throughout history. This geographical trap has enveloped a myriad of invading peoples—each with its own language and culture—and created a nation always in flux.

India lured William Carey in 1792 like hordes of immigrants before him. He formed the first "Baptist Missionary Society for Propagating the Gospel among the Heathen" to carry the gospel to this land.

The young cobbler with a world map hung over his workbench launched the modern missionary movement. It has gathered momentum ever since.

Carey devoted 41 of his 73 years to evangelizing India without ever returning to his English homeland. His theme of faith—"Expect great things from God, attempt great things for God"—resulted in the planting of 20 churches and mission stations, most of which continue today; the establishment of Serampore College, which continues to train Christian workers; and the translation of at least portions

of the Bible into 42 languages.

Today, more Baptists live in India than anywhere in the world outside the United States. Only 21 million of India's 880 million people call themselves Christians, but more than 1 million are Baptists.

Gathered in more than 1,000 churches in 28 conventions and associations, these Baptists are the direct result of years of missionary efforts. They continue to spread the gospel.

Tracing expansion of Carey's efforts through churches in north India, history reveals one of the exciting dramas of 20th century missions—the conversion of Nagaland headhunters that led to 80 percent of the tribal state's people becoming Baptists.

Large Baptist concentrations are in surrounding states of Assam and Mizoram. American and Canadian Baptist work in south India resulted in 250,000 believers in Andhra Pradesh state alone. Now bands of Telugu Baptists from there carry their faith all over India.

Southern Baptists, although late entering India's missions picture, also have a story to tell. Long-term efforts to enter the country paid off when Foreign Mission Board medical personnel were granted permission in 1973 to open Baptist Hospital in Bangalore.

More than 20 career missionaries and scores of volunteers have served

through the hospital over the years, offering healing and hope so many could experience Christ's love for the first time. The 123-bed facility treats more than 33,000 patients every year.

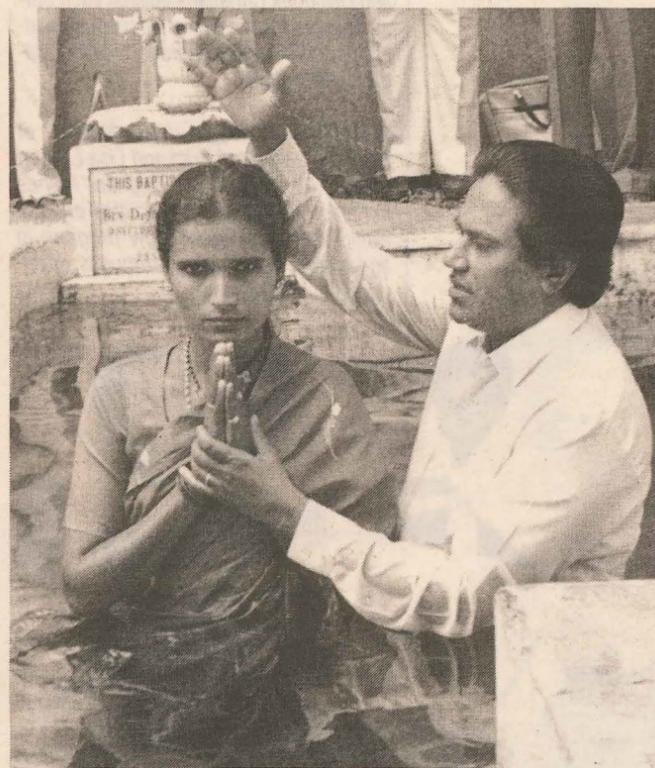
But Christian concern doesn't stop at hospital doors. In the hospital's first seven years, 13 churches were planted in the Bangalore area. Since 1980 that has multiplied to almost 500 congregations throughout Karnataka state.

As the government closed India's doors to most foreign missionaries, a new door opened for Southern Baptist work with Indian Baptists. National Indian Ministries was formed in 1983 and focuses on equipping Indians to evangelize their own country.

Southern Baptist volunteers and short-term personnel train Indian leaders through seminars and conferences. The ministry deploys teams for evangelism projects and channels support through Indian church planters.

The strategy has duplicated the phenomenal growth around Bangalore in places like Orissa, West Bengal, Chandigarh and Bombay.

The formation of the Southern Asia and Pacific Itinerant Mission several years ago also has enabled Southern Baptist missionaries to work in different areas of India for short periods. It has expanded the work of National Indian Ministries to locations in 14 states.



NEW BELIEVERS G. Samuel baptizes a new believer in the outdoor baptistry of Hyderabad Baptist Church in India. Samuel started the church in 1969 with 35 people. Today, more than 1,500 worship there, and the church has started 32 other churches and missions. (BP photo by Warren Johnson)

Change in hospital management keeps ministry doors open

BANGALORE, India (BP)—In Bangalore Baptist Hospital's main corridor, Rebekah Naylor confers with medical director Stanley Macaden.

She wags her head from side to side in distinctive Indian body language for "yes," agreeing with Macaden. The missionary doctor isn't even aware she does it.

Naylor has served the hospital 18 years. She's the senior member of the hospital's 240-member staff, having arrived just a year after it opened in 1973. And she's the only missionary left at the mission-started facility.

But Naylor is no longer in charge. She has turned that responsibility over to Macaden, an Indian Christian, and serves as his associate.

The 1980s were difficult for all missionaries in India, particularly Naylor. India's government restricted and revoked visas for many missionaries. Most had to leave the country. The action whittled Southern Baptists' one-time high of 11 missionaries in 1981 down to just Naylor.

The drastic reduction in missionaries and Naylor's uncertain future forced the Southern Baptist Foreign Mission Board to find Indian management for the hospital. Otherwise Baptists could have lost it.

At the same time, Naylor—then the medical director—was at the center of labor disputes among the staff.

"The hospital went through another crisis when the government refused to allow it to receive foreign funds," said Jerry Rankin, who directs Southern Baptist work in the region. "De-

creasing financial dependence on the Foreign Mission Board, as well as finding some way to transfer responsibility to local management, was not only wise but essential. There was no other alternative."

Looking at ways to turn the medical facility over to Indian Christians, a natural place to start was Christian Medical College located in nearby Vellore. Founded by an American missionary, the college successfully went from foreign to Indian ownership. Several Protestant denominations, churches and mission agencies in India operate it.

But when Naylor proposed the idea, the college's board wasn't interested. Then Naylor searched India for national management for the hospital; other mission administrators did the same. Nobody wanted the job.

In desperation, Naylor went back to Vellore. This time the proposal unexpectedly interested the college board. After a year of negotiations, a final agreement called for the FMB to retain hospital ownership, turning management of the facility over to Vellore.

"God is still working here," Naylor said. "There's something he still intends to do in this place. We're really beginning to see revival. The labor union is quiet now and something exciting is happening with our staff."

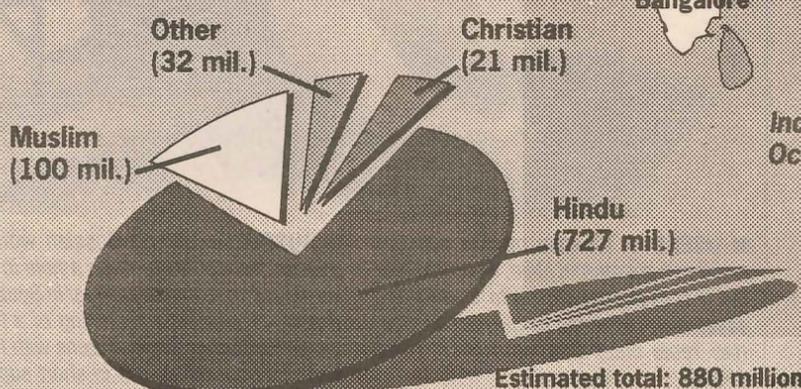
"We don't know where it will lead but it should strengthen our outreach and witness into the community. The hospital always has offered major opportunities for opening doors to evangelism. It still is."

Expansion in India

Southern Baptists begin work in India in 1973 by opening Bangalore Baptist Hospital. Hospital leads to 13 churches in area by 1980; 500 throughout surrounding state today.

In 1983, Baptist work expands through Indian leaders in an effort called National Indian Ministries, as government begins rejecting foreign missionaries' requests to live in India.

Starting in 1989, itinerant missionaries living outside of India help National Indian Ministries leaders start congregations. Work expands into 14 states.



Religious affiliation in India

WORLD

■ **SARAJEVO** In a war that pits Catholics and Orthodox Christians against each other, soldiers from a unit of Bosnian defenders pray during the funeral of a fellow soldier. (RNS photo)

■ **HAITI** Anna Leeger (left), daughter of Mennonite workers Brad and Lisa Leeger, washes dishes with her neighbor friends in Rankit, Haiti. Social and political crisis in Haiti have suppressed many programs in agriculture, health and community development. (RNS photo)



■ **LEBANON** Fadeela Ali, 50, uses crutches to walk amid the destruction of downtown Beirut, where hundreds of war-impooverished Lebanese live in shell-pocked homes, the result of years of fighting. (RNS photo)



■ **LIBERIA** A Liberian mother watches over her 5-month-old child, wounded during a rocket attack despite a unilateral cease-fire proclaimed by guerillas of Liberian rebel chief Charles Taylor. (RNS photo)

■ **RUSSIA** An elderly Russian woman washes her clothes through a hole in the ice of the frozen Kamenka River in Souzdal, Russia. It is just the beginning of a hard winter for former Soviet citizens with food and other essentials still in short supply. (RNS photo)



■ **ANGOLA** A 10-year-old girl waits for water at Sambizanga, a slum just outside Lyanda, Angola. She fled from Cachito, a heavily controlled town by the rebel movement UNITA. Angolans are starting to have food and water shortages due to cuts in food distribution. (RNS photo)