

FOR THE RECORD

Kmart stock

The Southern Baptist Convention Annuity Board has sold its stock in the Kmart Corp. after unsuccessful attempts to persuade Kmart to stop selling pornography in its Waldenbooks subsidiaries. See page 2.

Lottery sues

The Kentucky Lottery Corp. has sued the Temperance League of Kentucky to stop the anti-gambling organization from obtaining data about lottery ticket sales at each retail outlet in the state. See page 3.

Family Forum

When you see wolves coming at your marriage, put your heads together and your heels out. See page 4.

Editorial

A "precious" seminary undergoes change. See page 5.

Still the same

Highland Baptist Church in Louisville has discovered during its centennial year that the need for outreach to families in the Highlands neighborhood is as great as ever. See page 6.

FOCA advances

The House judiciary committee passed the Freedom of Choice Act last week, and the abortion-rights legislation now awaits debate by the full House. See page 7.

Vine Street helps families get grip on housing

By Jim Robinson
State Correspondent

LOUISVILLE—Thanks to an innovative, inter-denominational housing program, Vine Street Baptist Church has helped build low-income homes for needy families in and around the Germantown area of Louisville.

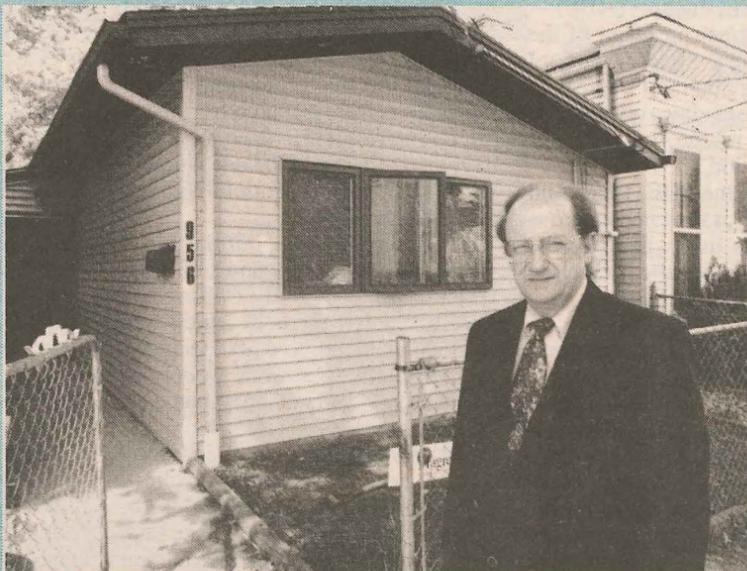
To date, Covenant Housing Inc. has overseen the building of four new homes, with 30 additional units planned for the near future. The ministry's board of directors includes members of Vine Street, Highland Presbyterian, Bardstown Road Presbyterian and St. Therese Catholic Church. The pastor of Vine Street Baptist Church, Jack Oliver, is president of Covenant Housing.

Covenant Housing came together around 1985 when some members of Vine Street Baptist saw a need and became interested in providing low-income housing.

"It's really just taken off from there," Oliver said.

The much-needed housing is provided through a partnership with the Kentucky Housing Corp. Covenant Housing borrows the construction funds from the government agency, and then builds the houses with various resource people and volunteer groups from other organizations.

The future homeowners themselves invest "sweat equity" as the



HOME HELP Jack Oliver, pastor of Vine Street Baptist Church in Louisville, stands in front of one of the houses recently constructed by Covenant Housing for a family who might not otherwise be able to afford housing. (Photo by Buddy Harrell)

construction phase proceeds.

Once the structure has been completed, Covenant Housing seeks to get the needy families qualified with the Kentucky Housing Corp. After qualifying, the families actually purchase the homes and begin paying back the government loans.

"The four homes already completed are 1,000-square-foot, super energy-efficient homes valued at around \$30,000 each," Oliver said.

Covenant Housing, along with

Habitat for Humanity and a few local builders, has developed plans for a new subdivision in the area on land once owned by Highland Baptist Hospital. The land had been abandoned and was not generating any tax revenue, said Oliver, so the city of Louisville donated it to the project.

"It's a done deal, only a matter of time," he said. The project's aim is to provide at least 30 new homes for needy families.

Religious freedom bill approved in House

WASHINGTON (ABP)—The U.S. House of Representatives struck a blow for religious freedom May 11, approving landmark legislation to restore a high level of protection for religious practice.

On voice vote, the House unanimously voted to suspend the rules and approve the Religious Freedom Restoration Act (H.R. 1308). Suspension is a time-saving method of approving bills in the House by allowing only 40 minutes of debate and disallowing amendments from the floor.

The bill has not yet passed the Senate, although a Senate committee has approved the measure.

RFRA would restore the tough standard the U.S. Supreme Court previously required government to meet before it could restrict the free exercise of religion. In 1990, the Supreme

Court virtually abandoned its three-decades-old test that stipulated government had to have a compelling reason—such as safety or health—before it could interfere with its citizens' religious practice.

The House debate yielded staunch, bipartisan support for the measure, with no representative speaking against the legislation.

Rep. Jack Brooks, D-Texas, and chairman of the judiciary committee that brought the bill to the floor, said, "The Supreme Court's decision three years ago transformed a most hallowed liberty into a mundane concept with little more status than a fishing license—thus subjecting religious freedom to the whims of government officials. That, indeed, has been the sorry legacy of the court's view of this matter."

"Passage of this legislation is the only means to restore substance to the constitutional guarantee of religious freedom," Brooks continued.

Brooks pointed to the "unprecedented coalition of religious denominations and civil-rights groups who have united to stand up for the liberty given meaning by this bill. I am proud of how such marvelous diversity was united by a shared view of the place and role of religion in our society."

Other representatives also noted the breadth and commitment of the Coalition for the Free Exercise of Religion, which was chaired by Oliver Thomas, general counsel of the Baptist Joint Committee. Nearly 60 groups, ranging from the American Civil Liberties Union to Concerned Women for America, have worked for the bill's passage.

Churchgoers donate more time and money

WASHINGTON (RNS)—Church-going people are by far the most generous Americans when it comes to giving time and money, independent surveys have confirmed.

"The natural affinity between religious beliefs and improving the human condition is probably much stronger than most think," said Virginia Hodgkinson, vice president for research with Independent Sector.

A recent survey Hodgkinson co-authored found that members of the nation's 258,000 local congregations dropped \$39.2 billion into collection

plates in 1991. In comparison, that's about half the amount the U.S. Defense Department spent in military personnel the year before.

Church members gave \$19.2 billion worth of their time to local religious groups in 1991, about \$4 billion less than the U.S. government spent on education in 1990.

Overall in 1991, local congregations raised \$48.4 billion and spent \$47.6 billion, with \$6.6 billion donated directly to other organizations or needy individuals.

The Independent Sector report,

"From Belief to Commitment," was funded by the Lilly Endowment and updates a similar report done five years ago. Both reports were to examine the links between religious commitment and giving and volunteering to all causes, religious and secular.

The latest report "tells us that congregations foster voluntary service, suggesting that many Americans get their first introduction to voluntary service and responsibility to engage in community activities through participation in a religious congregation," Hodgkinson said.

Pastors fight against odds on gambling

By Melanie Childers
Staff Writer

CORBIN—Terry Williams believes the stakes are too high to give up the fight against off-track gambling in Corbin.

But the odds against him seem almost overwhelming.

"One of the reasons I was excited about coming to (Corbin) was that it's a good, clean town to raise a family in," said Williams, pastor of Central Baptist Church since last November.

He said he hadn't anticipated Corbin's Holiday Inn becoming a center for gambling on horse races.

"I walked right into the situation," he said. "Apparently, this is something we're going to see all over Kentucky."

Claude Witt, director of the Temperance League of Kentucky, agreed that what Williams walked into was a race to establish off-track gambling enterprises in several targeted cities throughout the state.

And since this type of gambling was approved for Kentucky by the state's lawmakers, local citizens do not make a decision about whether or not to allow it, Witt explained.

Instead, once the racing commission approves a request to operate facilities in a certain town, the community simply is notified.

"The governing body of the location has a certain number of days to oppose the facility," after which the center may be established, Witt said.

Furthermore, the centers potentially could operate all year long by feeding in from tracks in other states when local tracks are not operating, Witt said.

He named four cities where such facilities already exist: Corbin, Franklin, Louisville and Maysville.

In Corbin's case, Witt said, the governing body made no opposition to the gambling.

However, Tom Thurston, mayor of Corbin, explained that previous votes in the city, such as one related to the lottery, indicated an overwhelming majority of citizens favor gambling.

Thurston, who emphasized he does not condone gambling and never even has bought a lottery or raffle ticket, said normally he would oppose situations like this.

But he is convinced off-track gambling is supported by the "silent majority," and "would not have been voted down."

Even if it had been opposed, the second choice for the facility's placement was North Corbin—barely outside the city limits—and the effect would have been the same, except without the city's control, he said.

Furthermore, the mayor said, "Corbin is reputed to have one of the most sophisticated bookie systems in the state." Thurston suggested that a legal facility in a controlled environment is better for the city than betting

□ See Against odds ..., page 7

Moving? See page 4 (0525)

BAPTIST BITS

■ **Bill Crosby**, pastor of Erlanger Baptist Church in Erlanger, has been named to a one-year term on the board of directors for the Baptist Joint Committee. He replaces Howard Cobble, pastor of Severns Valley Baptist Church in Elizabethtown.

■ **A "FamilyFest"** gathering planned by the Southern Baptist Sunday School Board in Gatlinburg, Tenn., this summer has been moved from the Holiday Inn after the board received numerous protests from Baptists. The Holiday Inn chain has been the object of a boycott by several Christian organizations because it makes available adult movies in most of its rooms. The Gatlinburg Holiday Inn earlier had agreed to block such movies from participants' rooms and remove all advertising during the conference.

■ **Resolutions** to be presented at the Southern Baptist Convention's annual meeting next month should be sent in advance to the resolutions committee if possible, the committee chairman has requested. Preliminary copies of resolutions should be sent to Convention Relations, SBC Executive Committee, 901 Commerce St., Suite 750, Nashville, Tenn. 37203.

■ **Two Kentuckians** have been named to committees to function during this year's annual meeting of the Southern Baptist Convention. Floyd Booth, a layman from Ninth & O Baptist Church in Louisville, will serve on the credentials committee, and David Turner, a layman from Bellview Baptist Church in Paducah, will serve on the tellers committee.

Elder urges recreating missions family

By Toby Druin
Texas Baptist Standard

NASHVILLE, Tenn. (ABP)—Lloyd Elder, former president of the Southern Baptist Convention, is asking Southern Baptists to start a "modern-day missionary movement" to rescue the Southern Baptist Convention.

The threat to the SBC, Elder said in a May 8 letter, is seen in dangerous statistical trends that will force the SBC to layoff missionaries and close down agencies and institutions, possibly by the year 2000.

Neither the SBC's "controlling majority" nor the "voting minority" can rescue the SBC alone, Elder said. Instead, he called for a "mission-support coalition within the whole Baptist family to stop the critical trends and support missions as we know it."

Elder asks that grassroots Southern Baptists—"not a new political party"—mandate that the 14-year denominational controversy be stopped through sweeping constitutional and bylaw changes that "would involve the whole family in missionary governance, and call on our people to renew their zeal in missions support."

The proposals would force the SBC's ruling conservatives to share power with state conventions and disident moderate Baptists.

Elder's proposals would have the SBC elect the first vice president to be elected for two years and alternate

between laypeople and ordained ministers; involve state conventions in the nomination of half the people to serve on SBC boards, commissions and committees; change how messengers qualify for the SBC annual meeting; increase the maximum number of messengers from a church from 10 to 20; and have the convention be held every two years and include simultaneous regional and national television hookups.

His proposals are outlined in a three-page cover letter and a 16-page research report titled "Calling the Family Back Together" which was mailed this month to 6,300 people—"representative missions leaders in the churches, associations, state conventions and SBC."

Morris Chapman, president of the SBC Executive Committee, declined to discuss Elder's research and proposals. "I have no response," he said.

Elder, who was forced to retire in August 1991 after seven years as president of the Sunday School Board, said he had paid the \$7,300 cost of research, editing, printing of 8,000 copies and distribution of the report. If others want to help with mass distribution, he said, copies can be obtained in lots of \$20.

Elder said he will attend the annual meeting of the SBC in Houston in June and hopes those to whom he has sent his report and others who will hear of his contents will act on it.

Elder's analyses include results of

SBC presidential elections, trends in membership growth, total baptisms, church gifts to all causes, church budget gifts, mission gifts, Cooperative Program gifts and other areas.

One graph details the giving examples of churches of people serving on the SBC Executive Committee and on the mission boards, the Sunday School Board, the WMU Executive Board, the Coordinating Council of the Cooperative Baptist Fellowship and those who have served the last 14 years as SBC president.

Elder's research suggests leaders of the Fellowship are more supportive of the SBC Cooperative Program than are recent SBC presidents or members of the SBC Executive Committee, which controls the Cooperative Program budget.

The churches represented by the members of the Fellowship's coordinating council gave a higher percentage of church income to the Cooperative Program in 1991 (7.21 percent) than the churches represented by the members of the Executive Committee (6.84 percent) or the last seven SBC presidents (4.45 percent).

The Fellowship churches also gave more to the Lottie Moon Christmas Offering (1.98 percent) than did the churches of the Foreign Mission Board trustees (1.78 percent) and more to total missions (18.19 percent) than other leadership groups with exception of the national WMU Executive Board (19.4 percent).

Wilkinson to lead Fellowship communications

By Mark Wingfield
News Director

BIRMINGHAM, Ala.—David Wilkinson, vice president for seminary relations with Southern Baptist Theological Seminary since 1987, has been named communications coordinator and interim staff administrator for the Cooperative Baptist Fellowship.

Wilkinson, 38, was elected to the newly created position by the Fellowship's Coordinating Council May 12 after approval by the communications committee. He begins work June 1.

In his new role, Wilkinson will be the Fellowship's chief public relations officer, will plan and direct all functions of public relations, marketing and news and information, and will supervise office support staff.

He is the fourth professional staff member hired for the Fellowship's Atlanta office. The others are Cecil Sherman, coordinator, Keith Parks, missions coordinator, and Betty Law, associate missions coordinator.

Wilkinson had announced his resignation from Southern Seminary April 30, although at the time he was only considering the Fellowship among several job possibilities. He was the fourth seminary administrator to resign in protest of changes the seminary is undergoing in a presidential transition.

Wilkinson said he views his own job change as a chance to "leave the salvaging business and get into the construction business again."

"I'm ready to be a part of something new instead of trying to piece together the fragments" of the South-

ern Baptist Convention, he explained.

"It's a chance to be Baptist and an opportunity to be a part of telling a grand story of courageous persons who have dared to dream some new dreams about being Baptist Christians."

Better communications currently is the most pressing need of the Fellowship, Sherman said in a news conference May 13. Wilkinson said he concurred with Sherman's assessment that the communications function is essential to support the Fellowship's primary emphasis of missions.

Wilkinson said he sees a need to communicate the Fellowship's message with two primary audiences—active supporters of the Fellowship and "the thousands of Southern Baptists who are aching for Baptist freedom."

Jesse Helms supports Masons; calls Holly pawn of 'liberals'

WASHINGTON—Sen. Jesse Helms, a conservative Republican from North Carolina, has thrown himself into the fray between some Southern Baptist conservatives and the Masonic Lodge.

In a letter published in the May issue of the *Scottish Rite Journal*, Helms warns that if the Southern Baptist Convention takes a stand opposing Freemasonry it would bring "great harm" to the SBC.

The SBC is set to consider in June whether or not to accept a Home Mission Board report that says some elements of Freemasonry are "not compatible with Christianity" but that in-

dividual Baptists should be free to decide whether to become Masons.

That report was done after Larry Holly, a Texas physician, made a motion against Freemasonry at last year's annual SBC meeting.

"I have reached the firm conclusion, both as a Southern Baptist and as a 33rd degree Scottish Rite Mason, that far too much has been made of the wrong-headed, albeit sincere, obsession of a Texas Baptist that prompted him to launch a false and unfair vendetta against Freemasonry," Helms writes.

Helms notes that he has been a Southern Baptist since childhood and

has served two SBC churches as deacon and Sunday school teacher. The senator also has been a Mason for 45 years, he adds.

Helms recommends that messengers to this year's SBC "give Dr. Holly's motion a quick and quiet demise."

"Many hotheaded 'liberals' have gone ballistic since their having been deposed from their longtime control of the Southern Baptist Convention," Helms writes. "It would be unfortunate if Dr. Holly allows himself to be used by these angry people, resulting in great harm to the Southern Baptist Convention."

Annuity Board drops Kmart

By Ken Camp
Texas Baptist Convention

DALLAS (BP)—After unsuccessful attempts to influence Kmart policy regarding the sale of pornographic materials at its Waldenbooks subsidiary, the Annuity Board of the Southern Baptist Convention last month sold its stock in the corporation.

However, the Annuity Board declined a request by Baptist Press to have its news office report on the liquidation. And little information was made available to a BP reporter outside the agency subsequently assigned to do the story.

After trustee action on Nov. 3, 1992, the Annuity Board filed a resolution with Kmart Corp. requesting its inclusion in proxy materials and consideration by shareholders at their annual meeting May 25.

The resolution asked Kmart's board of directors to instruct the corporation management to "stop the promotion, display and sale in its Waldenbooks subsidiary of literature and other media that is largely devoted to the description of sexual encounters or that has a graphic depiction of exploitative sex and/or gratuitous violence."

But in April, the board learned that its efforts to be included in proxy material and on the stockholders meeting agenda were unsuccessful, according to Thomas Miller Jr., Annuity Board senior vice president for public relations.

Miller had reported earlier that on Dec. 10, 1992, the Annuity Board held 221,200 shares of Kmart stock.

He would not release the number of shares held at the time the decision was made to divest but confirmed that all stock had been sold.

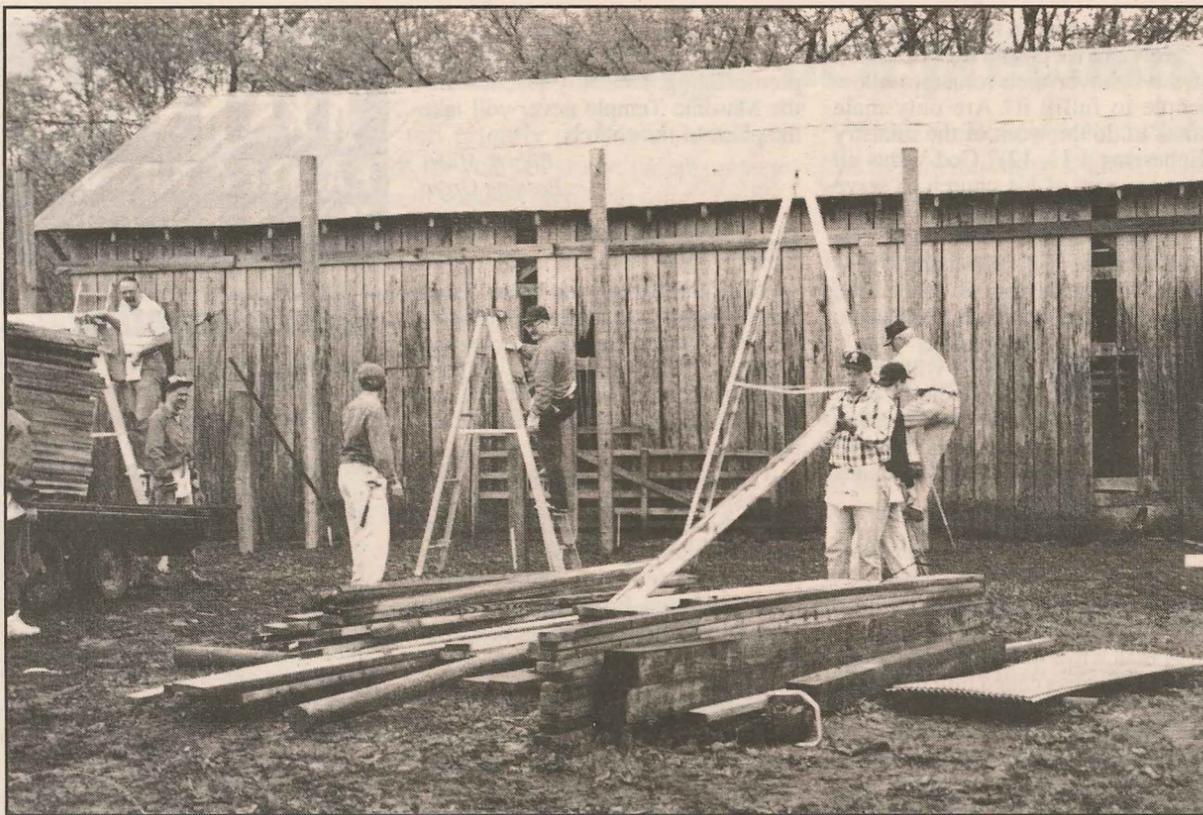
As for why the Annuity Board was not talking about the stock sale, Miller explained: "It had become obvious to us that we could not respond to every question about individual stocks, so the decision was made to stop doing that."

Holly, a conservative, responded that Helms' charge that he is being used by SBC liberals is "absurd." Rather, Masonry and liberals are allies, Holly said, and Helms, by supporting the Masons, has linked himself with "those who hate everything Jesus Christ stands for."

Holly called Freemasonry "one of the great evils in Southern Baptist life." Yet he denied he is on a vendetta against the Masons.

He also disputed Helms' charge that anti-Mason action by Southern Baptists will harm the SBC.

"No one is hurt by the truth," Holly said.



BARN RAISING Baptist Men from Lewis Lane Baptist Church in Owensboro construct a cattle shed at Glen Dale Children's Home, part of the Kentucky Baptist Homes for Children system. Lumber for the recently completed project also was donated. The children's home uses agricultural projects as one means of building self-esteem in children from troubled backgrounds.

Honeycutt speaks to 'set record straight'

By Mark Wingfield
News Director

LOUISVILLE—Critics who claim Roy Honeycutt has not stood firmly by the Abstract of Principles of Southern Baptist Theological Seminary are misguided and engaging in "libelous" activity, the retiring seminary president said during his last commencement address.

Honeycutt, who will retire July 31 after 11 years as seminary president, delivered the keynote address during commencement ceremonies May 21 in Alumni Chapel.

With some of the strongest language he has used publicly in recent years, Honeycutt said he wanted to "set the record straight" about his tenure as president and "drive down a stake" to show what the seminary has become under his administration.

He praised the current faculty and student body, reiterated his commitment to women in ministry and lamented the strife that has rocked the Southern Baptist Convention since 1979.

"I have something to say, and I'm going to say it," Honeycutt declared in introducing his remarks. The overflow crowd gave him an extended standing ovation both before and after his address.

Honeycutt's successor, Al Mohler, has made much of his intent to return the 134-year-old seminary to its "historic roots" based on a solid commitment to the Abstract of Principles, the school's doctrinal statement.

"Some seem to believe among trustees and critics that I have been less diligent than I should have been or than they wanted me to have been" in regard to the Abstract, Honeycutt explained.

"We have affirmed the Abstract of Principles, regardless of what others

may say," he asserted, labeling any account to the contrary as "libelous."

Honeycutt said the most painful experience of his tenure was having to dismiss professor Dale Moody, who after becoming the focus of convention debate on his views of apostasy said he could no longer affirm the Abstract. Moody, who was renowned in every other way as a brilliant conservative scholar, came to believe a Christian could fall away from salvation.

"For supporting the Abstract of Principles I paid the greatest price of my career. ... I want the record set straight about my maintaining the Abstract of Principles," Honeycutt said.

Talk about returning the seminary to its "historical foundations" through political action misses the point, he said later. "We are moving in a new direction where we have never been; not to a renewal of our beginnings and the theology of E.Y. Mullins."

Honeycutt also made a point of his support for women in ministry, an issue that has become the first major flashpoint between some seminary students, faculty and alumni in opposition to the president-elect.

Mohler has stated he does not believe women should serve as pastors or in certain other leadership roles in the church. However, he has said women will be accepted in all the seminary's degree programs.

Honeycutt said affirming women in ministry is "consistent with the heritage of Southern Seminary," "faithful to the Bible," "consistent with the unique nature of the divine call to Christian ministry," "faithful to the Holy Spirit's indiscriminate distribution of God's gifts," and "faithful to Southern Baptist polity."

Honeycutt also addressed moderate Baptists who have accused him of

giving in to conservative demands. That he and trustees have seen things differently is well-known, he said.

But after the Atlanta SBC meeting in 1991, Honeycutt said he "made a commitment to preserve as much of the wholeness of this seminary as possible."

"Damage control" rather than victory became his objective from that point on and will continue to be his priority, he said.

"Some would prefer the active abolition of the seminary by its friends, including faculty, staff and students. Others would prefer its demise rather than any change from the past," he reported.

But the outgoing president said he believes "we should preserve as much of our heritage for as long as we can in this seminary."

The criticisms he has received during the recent years of denominational controversy have impacted him increasingly less, Honeycutt said. He has come to realize that "nothing else matters but to live in Christ, to manifest Christ through personal relationships, to magnify Christ in my vocation, and when life's work is complete to rest in Christ eternally."

He urged the graduating students, when they feel uncertain about the future, to go back to the "holy place of meeting" where God first called them.

In his wide-ranging address, Honeycutt also said:

■ "God rewards a holy curiosity." He cited the early Christian leader Augustine, who said, "A free curiosity has more efficacy in learning than a frightful enforcement."

■ "There is no conflict between mind and faith. Christ came to take away our sins, not our minds. ... Intellectual honesty and spiritual piety are not in conflict."

Lottery sues Temperance League over data request

By Mark Wingfield
News Director

LOUISVILLE—The Kentucky Lottery Corp. has filed suit against the Temperance League of Kentucky to prevent the anti-gambling organization from obtaining detailed records of lottery sales.

Claude Witt, executive director of the Temperance League, had asked the Lottery Corp. Jan. 26 for names and addresses of all retail outlets where lottery tickets are sold, along with a complete listing of sales to each of those retailers in 1992.

Witt said he desired the information to do an analysis of lottery ticket sales compared to demographic data.

The Lottery Corp. provided Witt with a list of retail outlets but declined to provide the requested information about sales. Witt then contacted Attorney General Chris Gorman, who ruled in favor of the Temperance League's request. Gorman said the Lottery Corp. had until May 13 to comply.

On May 13, the Lottery Corp. filed suit in circuit court of Jefferson County to appeal Gorman's ruling.

Gorman and the Temperance League contend the Lottery Corp. is required to provide the statistics under mandate of Kentucky's Open Records Act. The Lottery Corp. contends Kentucky law specifically excludes the type of information Witt wants to get.

The law states that Lottery records "shall be deemed open records and subject to public inspection, unless ... the disclosure of the record would endanger the security of the Lottery or its retailers."

The Lottery Corp. contends in court documents that giving Witt the information he requested endangers lottery retailers and "facilitate crimes" against them.

Witt currently is asking for contributions from churches to pay for the legal fees necessary to fight the Lottery Corp. appeal.

On a related note, Witt said some Kentucky churches have misunderstood a recent action of the Kentucky Baptist Convention Executive Board related to the Temperance League.

The Executive Board approved putting up to \$50,000 in an endowment fund to benefit the Temperance League. Money for the endowment will come from budgeted funds unspent at year-end.

Witt said some people have thought the Temperance League was getting a cash gift from the KBC or was being put in the budget of the KBC. Neither are true, he said, emphasizing the Temperance League's dependence on gifts from individuals and churches.

Half of the \$50,000 endowment the KBC could establish is dependent upon the Temperance League acquiring matching gifts of \$25,000.

BLUEGRASS BURGEO

■ **Curtis Mooney**, president of Kentucky Baptist Homes for Children, has been elected president of the Southern Baptist Child Care Executives organization.

■ **Two Kentucky Baptist colleges** recently received honorable mentions in the annual John Templeton Honor Roll for Character Building Colleges. The annual listing of schools which exemplify and encourage development of strong moral character among students cited Cumberland College and Campbellsville College.

■ **Frank Clark** has been named vice president and chief information officer for Baptist Healthcare System. He will be responsible for developing, managing and updating tactical and strategic information systems for the hospital network. Clark most recently has been vice chancellor for information systems at the University of Tennessee Medical Center.

■ **Haywood Riner**, assistant football coach at Campbellsville College, has been named Kentucky's "Coach of the Year" by the Fellowship of Christian Athletes. Also, Campbellsville sophomore Becky Mishler was named FCA's "College Athlete of the Year."

■ **Correction:** The Events insert in last week's Recorder incorrectly stated that two meals and materials are included in the registration fee for the youth evangelism conference. Instead, the meals and materials are included in the fee for the mass evangelism conference, a separate event.

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

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Thanks to some

There is so much negative printing in our great state paper for the new president of Southern Seminary and the trustees that I must voice a positive response.

I am glad there are those who will stand for truth and the revealed word of God. I just want to say, "Men, my prayers are with you." Those who have made stands throughout history have faced similar disgruntled feelings from the opposition.

I wish we could have more positive reporting on the issues. What a good thing it would be to hear, "The trustees of Southern Seminary have worked hard and sought out a man who believes the word of God and stands for it."

Thank you, trustees, for your dedication and stand for what you believe to be the will of God for the seminary. We are glad that you elected a man who stands for the Bible, Dr. Al Mohler. Thanks to Dr. Mohler for accepting the seminary. Uphold the Bible as God's revealed word to us. Our prayers are with you.

Glynn Copeland
Lewisburg

Moot point

"Can a woman serve in the capacity of a deacon?" This is an age-old question that rarely is answered adequately.

Those in objection normally quote I Timothy 2:12. Still, whether a woman can serve in this capacity is not the issue. If deacon were a position of authority, I would agree with their objection. However, it is not.

We have stifled the spiritual gifts of women because we have wrongly defined deacon. A deacon is a waiter of tables; a servant. The question is not one of authority but of service. A woman should not "exercise authority over man." However, this is a moot

Not on bread alone

"People cannot live on bread alone" (Matthew 4:4).

Among the writers I enjoyed during our years away from Kentucky was one of Kentucky's former poet-laureates, Jesse Stuart. Our children enjoyed my reading to them some of his short, short stories—about dogs, and bees, and snakes, and things.

A few years ago, the folks in Greenup Baptist Association picked up on my appreciation of their "native son" and presented me a large water-color collage depicting his life.

A recent devotional written by Wayne Willis, director of Alliant Health System's pastoral care department, reminded me of my affection for Stuart's writing. Willis makes these devotionals available to employees of Alliant where both my daughter and son-in-law work, and who shared it with me.

"Jesse Stuart grew up in Greenup, Ky., so far back in the hills that 'the hoot owls holler in the daytime. They

point since a deacon has no authority.

How can we preach the priesthood of the believer then refuse to allow people to fulfill it? Are only male saints to do the work of the ministry (Ephesians 4:11, 12)? God wants all who are part of his church to serve him. ("His" is the operative word.)

If one's aim is to be boss, one should become a CEO somewhere else. The church has only one CEO, and it isn't the pastor or the deacon.

Moreover, God's mission will be accomplished only when we become more concerned about authority and less concerned about joining hands in shared leadership.

Johnny Collett
Pineville

God opens doors

A man wrote about being 51 years old and God has called him to preach but he can't find a church to hire him (WR, March 23).

It's wonderful to hear that God is still calling men to preach and they are responding to the call. But not every man that God calls to preach does he also call to be a pastor. The Bible has some very good examples for us.

Too many times when God calls us to a service we can only see one way to carry out that service. God is not limited to one way. God always opens the doors to where and how he wants us to serve him. But we have to wait on him and recognize the open doors, and also the closed ones.

T. Travelstead
Ledbetter

Masons no threat

Having been a third-generation Mason, and my father being a Baptist minister, I am really disgusted with all this talk concerning Masons and their threat to the Baptist faith.

Masonic teachings are based on the Bible, brotherly love, truth and

relief. We require no man to be of any faith but only his belief in the Supreme Being. Masonry teaches that the Masonic Temple never will take the place of the church.

Billy R. Miller
Bowling Green

Can we talk?

After publishing my letter about the election of Al Mohler and difficulties at Southern Baptist Theological Seminary (WR, March 23), you published a response (WR, April 27). Her letter illustrates the conflict we are experiencing.

First, she misquotes my letter. She addresses comments "to the gentleman who questioned actions of trustees who stand against seminary professors who deviate from the word." Quite different from my statement, "for deviant biblical instruction, that is, different from the trustees' interpretation."

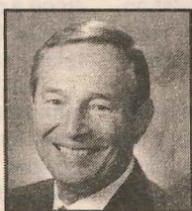
Secondly, she says, "I assume he believes all interpretations are correct." Her assumption is her interpretation and not my belief.

Thirdly, she proves my point by saying, "God means just one thing and that one thing is what he reveals by his Spirit to his children. It is not man's place to decide what God meant. Those who interpret the Scriptures by his Spirit will not be in conflict." I wrote, "In his will, God allows each of us to interpret his word." Being in his will is being in his Spirit. So what man, or woman, being in his will, led by his Spirit, tells another similarly led that he is incorrect?

John's gospel describes God's love and his plan through Jesus for everlasting life. In that, I am secure. In many other parts of Scripture, we "see through a glass darkly" and one day will understand. But for now, can't we lovingly, freely and openly discuss his word?

God is in control.
H.C. Robinson Jr.
Paris

ON MISSION TOGETHER



William W. Marshall

mistake daytime for night; the hollow is dark and deep.' His father could hardly write his own name. But by retirement, Jesse Stuart had written 32 books, 400 short stories and given over 5,000 lectures around the world. Kentucky named Jesse Stuart her poet laureate in 1954.

"When he eventually made it to Vanderbilt University with little more than the clothes on his back, hunger was an ever-present companion. In his autobiography, "To Teach, To Love," of sitting in Robert Penn Warren's class he wrote: 'He goes on lecturing. I don't get it all. My stomach keeps on bothering me. It is empty.

I forgot to drink water before I came to the class. ... Drink water when you are hungry so that your guts won't growl and the girls next to you won't hear and laugh. ... A man ought not to get hungry on a week. One on Sunday, two on Monday, one on Tuesday, two on Wednesday and Thursday, one on Friday, and two on Saturday.'

"Jesse Stuart had determined early

in life the place that physical hunger would hold in his value system. He wrote: 'I have known hunger on a Kentucky hill plowing. I always felt sorry for the mule. He knew as much about plowing as I did. I didn't have to drive him. A mule knows right where to step. But he can't tell his driver whether he is hungry or not. And food, for the mule, is all he lives for. Give it to him. I don't live for food alone. I live on food and dreams. Give me mostly dreams. Cramp your guts when they growl. Push them against your back with your hand flat against your stomach. But don't cramp your dreams.'

"Many human beings, even those of means, live their lives on the mule level. All their energies are devoted to the pursuit of physical well-being—food, house, car, things. Their spirits are anorexic. Their spirits' hungers go unnoticed and unfed. The spirit's need to 'clap hands and sing' is denied. As we grub to meet the needs of our bodies, we do well to make similar provision for feeding the hungers of our spirits."

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



Heads together

By Diana R. Garland

In his book about communication in marriage, H. Norman Wright tells the story of a Wyoming shepherd who had long hours to observe wildlife.

During the winter, he watched bands of wild horses protect themselves from roving wolf packs by forming a circle with their heads together and their back legs out. They would kick out at the wolves, wounding or driving them away.

The shepherd also saw the wolves attack a band of wild jackasses. They also formed a circle, but they put their back ends together and their heads out. They ended up kicking one another. Consequently, some were killed by the wolves, weakened as they were by the blows they suffered from each other.

We may doubt this story; jackasses are not that foolish. Unfortunately, married couples sometimes are.

We are attacked by forces from without—economic troubles, a family crisis, overwhelming demands by employers, sickness or accidents. Sometimes instead of protecting one another by attacking the troubles, we blame and attack one another. Instead of edifying one another with our words (Ephesians 4:29), we destroy one another's sense of worth and our covenant to stand together. But the wolves still attack. While we talk about who caused the problem, the problem goes unaddressed, still wreaking its damage.

When you see wolves coming at your marriage, put your heads together and your heels out. At that moment, it does not matter how you got into this fix. Keep focused together on how to handle the problems.

Perhaps no one is at fault; after all, there are wolves in this world. If you think the two of you together can take some action to avoid similar attacks, agree to look at this possibility after the crisis is over. You will be less defensive and more able to think creatively.

Even then, remember to keep your heads together and your heels out.

Diana Garland is dean of the Carver School of Church Social Work and director of the Gheens Center for Christian Family Ministry at Southern Baptist Seminary.

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

SBTS: Promised change in a precious place

Commencement bells normally toll brightly on Baptist seminary campuses. Graduates receive rewards for years of study; parents realize fulfillment of dreams for their children; spouses sigh with relief; professors bid fond farewell to colleagues in ministry. It's a happy day.

Such was not the case at Southern Baptist Theological Seminary last Friday. Of course, many people—new grads and their families—felt the ageless joy of accomplishment. But the thrill turned bittersweet at the sight of President Roy Honeycutt delivering his last sheepskin.

This was Honeycutt's final commencement before retirement. But it was more. This rite of passage marked more than a turn in two careers or even the transfer of power from one generation to another. Spring commencement '93 marked the end of a productive and noble era in Baptist theological education. Before the fall semester begins, a new presidency will be in place, and the changes we have been promised will be in full sway.

Change has been the focus of Southern Baptist Convention controversy. For 14 years, SBC presidents have been elected on the promise of change. Trustees have clamored for change. And with the help of retirements, some outright firings and many more "nudged" resignations, new agency heads have begun to deliver change.

Although its dreams are yet to be unveiled, Southern Seminary's new presidency has pledged to deliver the Louisville school back to its "theological tradition," an implied reverse-change. I, for one, hope the president and professors do not advocate slavery again. Nor do I hope the rules prohibit women and African-Americans from studying there. And dissolution of the schools of Christian education, social work and church music would be a tragedy.

Perhaps you say such suggestions are silly. Well, to many Baptists, arguments over the original intent of founding fathers—who have been dead for about a century—also are arcane. So, let's talk personally, about why one alumnus grieved last Friday.

Southern Seminary is precious to me. Some speak of the seminary as precious in an idealistic way. They say it is precious, but by implication denigrate the education it has provided and the principles for which it has stood in recent decades. Their "precious" has something to do with a revisionist interpretation of the school's founding fathers and a theoretical return to their era.

But by "precious," I mean here-and-now precious. Southern Seminary has been the second-most important shaping factor (behind my parents) in my life, which began in a Baptist preacher's wife's womb. Southern Seminary is precious to me, not because of its lovely campus, nor its library, nor its splendid heritage. It is precious because of its people. Precious people, who have imparted precious truths.

Southern Seminary people have been besmirched with the L-word, "liberal." And they are liberal: Liberal in their love for Christ. Liberal in their profound love for the Bible—love that stretches far beyond platitudes to fervent study, application and practice. Liberal in their love for the church. Liberal in their love for a lost and hurting world. Liberal in their love for ministers-in-training, a love that has shaped their lives to the point of sacrifice.

These precious people are and have been Southern Seminary to me and to generations of students. They would tell you they are not perfect. Still, they have been committed to Christ and the multiplication of Christ's ministry through their teaching. We who have been blessed to be their students, and the wider realm of the Baptist world as well, owe them a debt of gratitude we never can repay.

Yet, in spite of their good and godly gifts, we have been promised change. Not change to make the gospel relevant to the times—a change at which the seminary has excelled. Not change which embraces more of God's servants despite their color or gender—another change at which the seminary has excelled. But change which promises a "return" to the seminary's "theological tradition," as if it ever left. Roy Honeycutt and this sterling faculty, and the countless alumni who have been blessed to grow in faith and Christian maturity at their feet, would contend the seminary has upheld that tradition faithfully. Clearly, this "return" will be to a new, singular interpretation of that tradition.

The promise/threat of that "return" already has cost the seminary dearly. A number of outstanding professors and most top administrators have departed for other places of service, feeling the position taken by the trustee majority and incoming president has left them without a home on the campus. Others will follow. Thankfully, many remain and will serve faithfully and valiantly, despite steady blows to the campus morale. An observer who recently visited the campus described the seminary as a community in depression.

This summer, the new presidency will receive the mantle of leadership. It will strive to chart the seminary toward a course it deems appropriate for the current Southern Baptist Convention and for theological education of tomorrow. The new president is bright and articulate. If he surrounds himself with competent people, the seminary may achieve success, at least by his standards.

But those for whom the Southern Seminary of recent decades has been precious are likely to feel ill at ease with the "new" Southern Seminary. Recognition of that lonely fact produced the sadness of commencement day.

On the other hand, a Christian never totally abandons hope. The resurrected Christ who redeemed all humanity can produce redemption from every circumstance. So, those of us who love the Southern Seminary we have known find hope in the redemption of the early church. Under pain of persecution, the first-century Christians did not lose heart, and the church did not perish. Although they were dispersed, they did not quit. Wherever they went, they sowed gospel seeds, and God produced a spiritual harvest that multiplied through the generations.

This will be the story of the Southern Seminary we have known. Some of her fine professors will remain on campus, while many will be scattered far afield alongside her alumni, all teaching faithfully and mentoring fruitfully. We, who owe that great debt to our alma mater, will express our gratitude by sharing what we have learned, proclaiming what we know to be true. God will produce the harvest, and the church of Christ will multiply.

Marv Knox

Southern Seminary is precious to me, not because of its lovely campus, nor its library, nor its splendid heritage. Southern Seminary is precious because of its people. Precious people, who have imparted precious truths. ... We who have been blessed to be their students, and the wider realm of the Baptist world as well, owe them a debt of gratitude we never can repay.

If those girls doubt I love them, I'll show them my sticky fingers

Do you think my daughters know I love them? I proved it a couple of weekends ago.

We went camping. We didn't actually have to "rough" it. In fact, the nearby YMCA campground on the Ohio River is quite comfortable. But the cabins don't have water, much less air conditioning, so the place is rustic enough.

Beautiful, too. Hikers who take the red trail soon find themselves on a bluff high above the river, viewing one of the most gorgeous sights in Kentucky. During our little trek, a white-tail deer loped across our path, while a woodpecker pounded for her breakfast in a treetop. We saw red cedars and sugar maples and poison ivy and wild grape vines. We heard calling birds. And

we sniffed the earthy, damp, musty forest.

The campout is billed as a time when dads and daughters or dads and sons get away from moms and civilization.

So Lindsay, Molly and I bunked in a cabin with the rest of our Kiowa Tribe, daughters and dads who either live in our part of town or go to our church.

The logistics of a bunch of grown men taking a passle of little girls camping is quite amazing. But one of the developments the girls seemed to like best was that dads didn't get hung up on the ne-

cessity of showers.

Not that a good scrubbing wouldn't have been in order. Besides hiking, the kids rode horses, swung on tires, walked on logs, shot arrows, painted flower pots, tugged on ropes. Some played kickball, and some explored caves. Our girls also followed a time-honored camping tradition; they made water balloons.

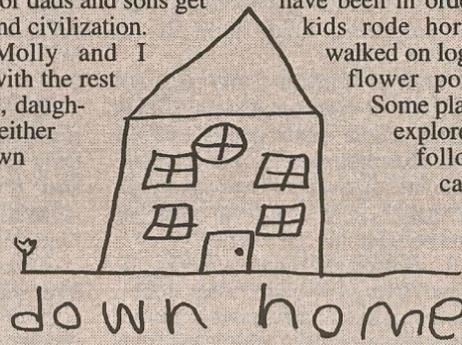
It was a wonderful time. Especially for a daddy who spends too many nights at meetings or on Kentucky highways while his girls are getting tucked into bed by their mother.

But togetherness wasn't how I proved my love to those daughters of mine. That part was pure pleasure, undiluted fun.

No, the love-proving venture came late at night, when some wise-acre dad decided we should roast marshmallows.

Most little girls—or at least my pair—don't quite have the arm length to roast their marshmallows just right. So Daddy rides up on his white charger and helps his damsels in distress. Actually, he stands in smoke, sings hair off his hand, blows out the glowing 'mallows, pulls the gooey globs off the stick and stands around with sticky fingers and an empty mouth while his children gorge on sweetness. If that ain't love, I'm Daniel Boone.

Marv Knox



Highland recommits to outreach in centennial year

By Mark Wingfield
News Director

LOUISVILLE—During its centennial year, Highland Baptist Church in Louisville has discovered at least one thing hasn't changed in 100 years.

Just as the church was founded in 1893 because residents of the Highlands needed a gospel witness, the modern-day church is rediscovering the needs of its community, said Pastor Philip Christopher.

Christopher said Highland's centennial celebration has reached one arm toward the past while stretching the other arm forward to the future. With both arms, he said, the congregation hopes to embrace the area around the church known as the Cherokee Triangle.

The centennial celebration, the work of a strategic planning committee and the impetus of a capital stewardship campaign all have worked together to refocus the church on mission, Christopher reported.

The strategic planning group did its work first, identifying five priority

areas to be addressed. Upon the committee's recommendation, the church voted unanimously that outreach should be the congregation's No. 1 priority.

Specific steps were outlined for this purpose, including evangelism training, setting goals for new members and baptisms, and planning special events geared toward outreach.

A cornerstone of this strategy will unfold July 4, when Highland hosts a community-wide picnic and carnival, which will be preceded by a door-to-door survey of about 3,000 homes. The purpose of the survey is to determine the spiritual and social needs of people who live in the Cherokee Triangle, as well as to let residents know the church cares, Christopher explained.

"We want to get to know our neighbors, whether they join our church or not," he said. "And we want them to know who we are and that we are part of this community."

Meanwhile, the church is working to get its house in order—literally. Members have pledged more than \$365,000 toward a three-year capital

campaign.

Those gifts will enable the church to renovate parts of its facility, including making the main entrance more accessible, creating a "gathering place" near the sanctuary, installing an elevator and upgrading educational space.

The theme of the capital campaign, "A Century of Faith ... A Commitment to the Future," ties directly into the centennial celebration, Christopher noted.

The church marked the anniversary with special services throughout the winter and spring. Several former pastors returned.

Special events the week of the May 8 anniversary highlighted the constituting of the church, which occurred after a group of believers had been meeting in homes for more than a year. At that time, the Highlands was a new suburb of Louisville without a Baptist church.

Among the founders was Basil Manly Jr., also a founder of Southern Baptist Theological Seminary. In his sermon on centennial Sunday, Christopher noted Manly's contribution

was especially timely.

Not long after the mission began meeting, Manly was mugged and sustained wounds that led to his death some time later, Christopher explained. "Thank goodness he seized the moment on that day ... His future was cut short, but he seized the moment. He was faithful in the present."

Manly died before the church constituted and moved into its first building, although he was instrumental in making construction possible.

Linking the present needs in the Highlands with the church's founding, Christopher explained that the history of Christianity is like a long parade through the ages.

There is a time to look at the part of the parade that has past, and there is a time to anticipate the part that is a time to come, he said. "And there is a time to look at the parade that is right in front of us."

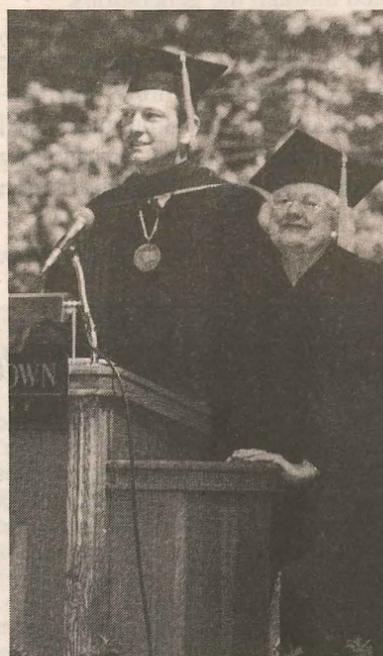
"We are not here this weekend just remembering history ..., we are also making history," the pastor said. "One day we will be remembered for how we seized the opportunities that are before us."

"We are not here this weekend just remembering history ..., we are also making history. One day we will be remembered for how we seized the opportunities that are before us."

Philip Christopher, pastor of Highland Baptist Church in Louisville, speaking on the church's centennial



ON MISSION Thirty-six members of Kentucky's Campers on Mission chapter gathered for a spring rally at Park City April 16-18. While there, they leveled, cleaned, repaired and painted the "Little Chapel on the Hill" at Kentucky Diamond Caverns. A fall working rally has been scheduled for Oct. 15-17 at Oneida Baptist Institute. "We're not just a group of folks who sing and enjoy campfire fellowship with other Christians," said President Gil Chard of Nicholasville. "COM members are available for VBS, survey work, fix-up and construction projects."



HONORARY DEGREE Marian Frances Knight Cisney of Greenville receives an honorary doctor of letters degree from Georgetown College President William Crouch during commencement ceremonies May 8. Cisney is a member of First Baptist Church in Greenville and a former trustee of Georgetown College.

West Kentucky woman has led Bible drills for 52 years

By Pauline Stegall
State Correspondent

ARLINGTON—Working with Bible drills for a half century has been pure delight for Mary Helen Parrish Hocker of Arlington.

Hocker was introduced to Bible drills at Sinking Springs Baptist Church in 1941. Newly married, she attended a meeting there with her husband, Robert Hocker Jr., who was the director of the West Kentucky Associational Baptist Young People's Union.

At that time, Bible drills were sponsored by BYPU. When that organization grew into Baptist training union, and later discipleship training, the sponsorship of the drills was shifted to each of those groups.

Hocker was deeply impressed that Baptists put so much emphasis on teaching children to learn the Bible. She wanted to be a part of it.

Since that time, she has worked consistently with the Bible drill program at First Baptist Church of Arlington. Under her leadership, the church has produced 10 state winners. The state winner automatically becomes the Kentucky participant in the national drill held annually at Ridgecrest, N.C.

The road to the national competition must be conquered step by step. Young people must qualify in their home churches, then in their associations and then in state competition. For many years, a regional competition preceded the state drill.

In addition to 10 state winners, the small Arlington church has had a number of state participants and second-place winners. Many have made perfect scores when participating at the national, which is not a competition.

The first state winner from Arlington was Mary Beth Stanley Brown in 1949. Years later her two sons and a daughter became state winners. Brown currently is training a grandson and granddaughter, along with two others, for this year's drill.

Another winner was Joyce Dunn, who later had a daughter sharing the same honor.

Hocker works almost daily with the young people, starting after Christmas and continuing for several months.

She says finding time to work is becoming more difficult because the children have so many outside interests.

But at no time since 1941 has the Arlington church failed to have participants in the program.

There are many rewards, Hocker said, but the greatest is seeing former Bible drill participants filling responsible positions in churches all over the United States and in foreign countries.

There have been memorable incidents, sad or funny, or both. One young person was late to a state drill because a train blocked the highway. Another reached a state drill barely on time because the car in which she was riding slid off a slick road into a willow thicket and had to be pulled out by a wrecker.

One competent young woman was mysteriously confused during a state drill. On the way home she discovered the Bible she used had been scrambled by the book binders into an impossible hodge-podge.

Hocker, who completed college after she had raised a family, faithfully continues to train her students, even though she fills other church positions and has worked full time as a speech pathologist at Paducah's Easter Seal Center for 23 years.

Paducah First writes governor and president

PADUCAH—Members of First Baptist Church in Paducah have written Gov. Brereton Jones and President Bill Clinton to express their concerns about homosexuality, abortion and school prayer.

A resolution passed by the church April 21 informs the governor of the congregation's opposition to the Kentucky Supreme Court's overturning of the state's sodomy law.

The resolution notes the church "opposes the legitimizing of homosexuality as an alternative lifestyle" and wants the General Assembly to let voters decide whether the sodomy law is valid or not.

A separate letter to Clinton explains that members of the west Kentucky church are "deeply concerned about the disintegration of morals in our society."

"We pray you will change your decision and not lift the ban on homosexuals in the military," the letter states. "We oppose public policy which would make 'sexual orientation' a protected status. We also would appreciate reinstating prayer and allowing the Bible to be read in our public schools."

The Baptists further ask Clinton to "consider the rights of millions of unborn children when you decide on the Freedom of Choice Act." The pending legislation, if approved by Congress, would guarantee certain abortion rights by act of law.

Abortion-rights bill ready for vote in House & Senate

By Tom Strode
SBC Christian Life Commission

WASHINGTON (BP)—The Freedom of Choice Act was approved May 19 by the House judiciary committee, after committee members rejected several amendments designed to enable states to continue to regulate abortion.

The committee passed FOCA by a 20-15 vote, meaning this year's most significant abortion legislation now is on the floor of both the Senate and House. The labor and human resources committee sent FOCA to the full Senate by a 12-5 vote in late March.

When a floor vote will be held in either house is not known.

"This is an extreme bill that would require abortion on demand, even during the final months of pregnancy," said Douglas Johnson, legislative director of the National Right to Life Committee, in a written statement.

"This is a major victory for pro-choice America," countered Kate Michelman, president of the National Abortion Rights Action League, in a prepared statement, "a critical step toward restoring the freedom to choose

for every American woman—in whichever state she calls home."

Supporters of FOCA contend it only writes into federal law the Supreme Court's 1973 Roe vs. Wade decision legalizing abortion, but opponents of the bill argue it is more far-reaching and would prohibit state limitations on abortion.

Among amendments rejected by the House judiciary committee which have been allowed by the Supreme Court under Roe:

- Permitting states to require a short waiting period, rejected on a 17-17 vote.

- Allowing states to prohibit abortion after 24 weeks of pregnancy, rejected 20-15.

- Enabling states to prohibit non-physicians from performing abortions, rejected 18-17.

- Permitting state and local governments to ban abortions in their public hospitals, rejected 18-17.

- Allowing states to require parental consent or notification for minors' abortions, rejected 19-16.

- Enabling states to require informed consent for women considering abortion, rejected 20-15.

"We have stressed time and time again how radical FOCA is," said James Smith, director of government relations of the Southern Baptist Christian Life Commission. "The actions of the House Judiciary Committee underscore just how true this statement is."

In all but one case, all 14 Republicans on the panel voted for each of these amendments, while Democrats George Sangmeister of Illinois, Romano Mazzoli of Kentucky and David Mann of Ohio crossed over at least three times each to join them.

On final passage, Sangmeister and Mazzoli were the only Democrats to oppose FOCA, while Jim Ramstad was the only Republican to favor it.

The committee approved by a 31-4 vote an amendment by Rep. Don Edwards, D.-Cal., chief sponsor of FOCA, permitting states to protect religious and other private hospitals from being required to provide abortions. The House version already included a "conscience clause" for individuals. The Senate version provides protection for both individuals and institutions.

The committee also passed a pa-

rental involvement amendment offered by Edwards by a 19-14 margin, with two voting "present," the equivalent of abstaining.

The amendment allows a "responsible adult" to be involved instead of a parent. Republican critics on the committee charged the language would enable an abortion clinic employee to be the "responsible adult" involved.

"No one should take heart in the so-called parental involvement provision," the CLC's Smith said. "It is a sham and fraud meant to give political cover to members of Congress who wish to deceive their constituents about this bill. The Edwards amendment will not result in true parental involvement and will, in fact, result in nullifying true parental notice and consent laws currently on the books.

"I cannot stress too much how critical it is that Southern Baptist pastors and others become engaged in this fight," Smith said. "This radical abortion-on-demand bill is now ready for consideration in both houses of Congress. It is urgent that Southern Baptists bombard their representatives and urge them to oppose this bill."

Express your opinion

- Write representatives by name at U.S. House of Representatives, Washington, D.C. 20515.

- Write senators by name at U.S. Senate, Washington, D.C. 20510.

- Call the Capitol switchboard at (202) 224-3121.

- Call the White House comment line at (202) 456-1111.

- Write the president at the White House, Washington, D.C. 20500.

Churchgoers may be different week to week

PRINCETON, N.J. (RNS)—Although church attendance figures in America fluctuate very little from year to year, clergy looking out from their pulpits are likely to see different people from week to week.

In a typical week last year, four people in 10 told Gallup pollsters they had attended a church or synagogue in the seven-day period preceding the interview. That percentage matches the average results for most years since 1939, when the question was first asked.

One person in three attends at least weekly, and an additional 10 percent say they go almost every week.

Less frequent visitors are the 14 percent who say it is a monthly event at best, while 27 percent say they seldom go to church or synagogue. Fourteen percent say they never attend services.

At a typical service there are likely to be more women than men. Forty-four percent of the women said they went to church the previous week—compared to 34 percent of the men.

And because of a tendency for people to go to church more frequently as they grow older, older parishioners outnumber the young. For example, 54 percent of those 65 and older say they attended last week. The percentage begins sliding among 50- to 64-year-olds (45 percent), and 30- to 49-year-olds (38 percent). Among the 18- to 29-year-olds, only 30 percent say they made it to services.

Ruling limits Bible distribution

WASHINGTON (ABP)—Distribution of Bibles by Gideons to elementary school students during instructional time is not permissible under a federal appeals court ruling which the U.S. Supreme Court upheld May 17.

Without comment, the nation's highest court refused to disturb a ruling by the 7th U.S. Circuit Court of Appeals that struck down a Rensselaer, Ind., school district's policy that for years had permitted the Bible distribution by Gideons International.

The appeals court's ruling reversed a federal district court's finding that the practice was no more offensive than allowing representatives of Little League baseball to discuss the sport in the classroom.

The school district argued that it had created a designated public forum by giving school officials the authority to allow distribution of literature by community members and that it could

not discriminate against religion in such a forum.

In rejecting the school district's argument, the appeals court noted that the superintendent had excluded one publication and intended to exclude others found to be objectionable. The school district cannot exercise control over content while claiming to be tied to the requirements of content neutrality, the court said.

A Baptist church-state attorney warned that school officials and others should not read too much into the court's action.

"The decision should not be interpreted as prohibiting the distribution of religious literature by students," said Oliver Thomas, general counsel of the Baptist Joint Committee.

"Such distribution, as long as it is not disruptive, is generally permissible, subject only to reasonable restrictions on the time and place of distribution," he said.

Against odds, pastors fight off-track betting

Continued from page 1
bootleggers.

Despite overwhelming odds, the area ministerial association has done a "superb job" at fighting the spread of off-track gambling to Corbin, Williams said. "We made a good, strong effort."

That effort included a boycott of the Holiday Inn, a rally attended by 400 people, a community forum and a lot of media publicity, he said. "Now we'll have to put pressure on the legislature on the state level."

Williams said he found it ironic that the gambling in his area was billed as a "family-oriented" activity.

Witt emphasized that the intent is to "make it as appealing and comfortable as possible"—complete with betting windows, television screens and

eating establishments.

One of the most important things Christians should do to help offset this increase, Witt and Williams agreed, is to educate people about the harmful effects of gambling.

Citing several Scripture passages in I Timothy, Williams pointed to gambling as an example of how "the love of money is the root of all evil."

"Gambling conditions a person to accept and tolerate sinful attitudes" and "changes a person's commitment to spiritual things," the pastor wrote in a statement about gambling.

Witt said increased gambling activity will present social and economic problems to communities, even though it also can be lucrative for them.

"We're turning into a gambling

Reds settle by banning signs

CINCINNATI (EP)—Under pressure from a federal judge to resolve a discriminatory ban on religious signs, the Cincinnati Reds said April 26 that they now will ban all noncommercial signs and banners from display at Riverfront Stadium.

The action by the Reds grew out of a dispute with Guy Aubrey, who attended the Cincinnati Reds-New York Mets game at Riverfront Stadium and attempted to hang two religious banners with the words "Go Reds John 3:16" and "John 3:16." Stadium officials told Aubrey he would either have to leave the stadium or leave his signs with security personnel and pick them up after the game.

Aubrey contacted the Rutherford Institute, and the organization's attorneys asked a judge to enjoin the Reds and the City of Cincinnati from removing Aubrey's banners at a May 2 game.

"It's unfortunate the Reds have to take the fun out of baseball, but this certainly is a decision that's within their right," Aubrey said.

The Reds took their action after U.S. District Judge Arthur Spiegel's Feb. 25 ruling that the team's "good taste-bad taste" policy which had been used to exclude religious signs was unconstitutional.

society, and people aren't realizing it," he said. "Every dollar spent on gambling is not going to buy a pair of shoes."

Another impact of the betting centers is that more areas may opt to allow the sale of alcohol. Since Corbin is in a dry county, Witt said, he expects the wet-dry vote to surface again there soon.

But Mayor Thurston said those are faulty predictions.

"There is no plan for a wet-dry vote in Corbin," the city's mayor promised. "And I would vehemently oppose any attempt" to allow the sale of alcohol.

Witt said he expects this gambling enterprise to continue to increase in Kentucky: "I look for at least four more sites to be explored in 1993.



MR. AND MISS CAMPBELL'S *Joey Foster and Julie Vaughn were named Mr. and Miss Campbellsville College this spring. The honor is determined by a vote of faculty from a pool of students who meet a minimum of qualifications. Foster, of Campbellsville, received the bachelor of science degree in political science this month. Vaughn, also of Campbellsville, received the bachelor of science degree in business administration. (Photo by Joan McKinney)*

Pastor says missions work changed his life

TAYLORSVILLE—Kentucky Baptists' partnership with Baptists in Utah has stretched all the way to Moscow for Philip Bradshaw.

"Partnership missions has changed my life," said Bradshaw, pastor of Kings Baptist Church in Taylorsville.

He recently returned from his third trip to Utah, where he preached in revival services for First Baptist Church of Grantsville. This was Bradshaw's second year to lead the Utah church's revival, and he already is scheduled to return next year.

Bradshaw's first trip to Utah in 1991 took him from Taylorsville, Ky., to Taylorsville, Utah, where he preached and helped with door-to-door canvassing.

This three-year association with Utah Baptists has given the Kentucky pastor a second family, he said.

The connection is so vital that members of the Grantsville, Utah, church last year helped pay Bradshaw's way to Russia, where he preached, witnessed and participated in the Billy Graham Moscow crusade.

"I felt God's abiding presence reassuring me that my church family in Kentucky and my church family in Utah were praying for me," Bradshaw

said.

He described the Russia experience as a "modern-day Pentecost" that created a "chill running through my spine and a numb sensation from the top of my head to the bottom of my feet."

But the joy of preaching in Utah has been exciting as well, Bradshaw said.

Grantsville is a small town located about 50 miles west of Salt Lake City. First Baptist Church is the only Baptist church in the immediate area, where the population is 95 percent Mormon.

During the first year he preached for the church's revival, six adults made professions of faith in Jesus Christ, out of an average attendance

of 35 people. During the most recent revival, two people made professions of faith and about a dozen recommitted their lives to Jesus.

Though a small church, First Baptist of Grantsville has a thriving ministry and a "dynamo for the Lord" as pastor, Bradshaw explained.

Bradshaw said every experience he has had with partnership missions has been rewarding. In addition to working in Utah and Russia, he has traveled to Kenya and Miami on mission.

"I urge every pastor to pray that God will enable you to participate in partnership missions either in Utah, Idaho, Brazil or Russia or through helping our disaster relief effort," Bradshaw said.

Cecil retires to Mid-Continent

RICHMOND, Va.—James Cecil, an associate director in the Southern Baptist Foreign Missions Department's volunteers in missions department, has announced plans to take early retirement and teach part time at Mid-Continent Baptist Bible College in Mayfield.

Cecil is a former pastor of Baptist

churches in Valley Station and Sinai. Mrs. Cecil, the former Kay Gardner, is a nurse of the Penrod.

Cecil, 62, a former missionary to Hong Kong and 25-year veteran of foreign missions, said his retirement is necessary due to health concerns.

In his current role, Cecil helps churches, associations and state conventions plan and organize participation in volunteer projects with missionaries and national Baptists in Spanish-speaking countries of Latin America and Canada. He also has worked with the FMB's Laity Abroad program, Acteens Activators Abroad program and Athletes in Mission.

CLASSIFIED ADS

FOR SALE: Dodge 15-passenger, balance of factory warranty, low mileage, \$6,000 off new. Three other 15 passenger vans from \$3,350. Call: Frankfort Chrysler 1-800-289-8223.

WANTED: Part-time minister of youth, preferably young married or engaged couple. We also are seeking a part-time minister of music, single or married. If interested in either position, send resumé to: Personnel Committee, 622 Kentucky Ave., Frankfort, KY 40601.

FOR SALE: Gestetner 5210 duplicator, purchased 12-90, \$4000; Adler-Royal 230Z copier, purchased 10-87, \$300. Prices negotiable; call Stithon Baptist Church, Radcliff, Ky., (502) 351-6055.

PASTOR SEARCH: First Baptist Church, Burlington, N.C., invites nominations for pastor. FBC is a downtown church with a membership of 852 and a budget of \$548,000 in a community of 40,000. Send resumé and referrals to Tom Stogsdill, First Baptist Church, P.O. Box 2686, Burl-

ington, NC 27216-2686.

WANTED: Part-time youth minister for small church. Send resumé to: B. Woodward, 217 Cottonwood, Harrodsburg, KY 40330.

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TESTIMONIES: Looking to 'Do Something' innovative? Use Baptist laypersons with strong testimonies on subjects like: Being a professional Christian; How to be a Christian; Life in an un-Christian world; How to live in the 90s marriage. Call (502) 368-7203—leave message.

RETREATS: Bud's Lake, I-65, exit 81, Sonora, Ky. (502) 324-3036. Dormitories, kitchen, gym, swimming and campground. Year-round Christian fun.

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Children and music

I am not a musician. In our family that role belongs to SuEllen, Andrea and Jason. I do appreciate music performed well, and most of all I appreciate the joy I see on the faces of children when they are performing. SuEllen has 25 piano students and Andrea also takes piano. I know the quality and quantity of practice which must go into a piano piece or a song to be performed publicly. There is nothing I enjoy more than seeing children do a good job.

I recently spoke at First Baptist Winchester. Two different children's choirs performed before I spoke and both did well. To see the excitement they felt and the joy they had was a special treat.

That same afternoon I traveled back to Louisville in time to attend the final concert of the Louisville Youth Choir at the Kentucky Center for the Arts. Andrea sings in the preparatory choir of that program, and SuEllen is the accompanist. All three of the choirs did an outstanding job. Again the joy on the faces of the children and the excellence which characterized their performance were special.

That same evening Andrea and Jason's cantata at church. They had told me

before that I would like it, and from their performance it was obvious that they had a good time.

Music is a part of the lives of the children in our care as well. If you ever have had an opportunity to hear the Homeland Singers from Glen Dale, you know how much they like to perform. Their director, Sue Carlin, does a tremendous job

of incorporating children of varying levels of ability into a group that really cares about their performance. At Spring Performance we have a number of young people who take piano lessons. The teachers have told me how excited the young people are to learn. Throughout the ministry you will find young people with radios and tape players lis-

tening to their favorite songs. Music plays such a role in our lives. I am grateful to the teachers who give countless hours to teaching music to our young people. I am grateful to a former teacher, Mrs. Myrla Peck from Paducah, who left us funds in her will to support our music programs and train young people to be musicians.

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

Paid Column

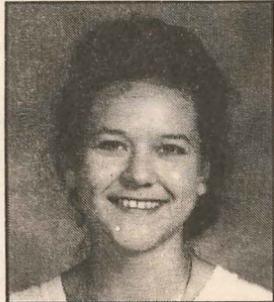
FBC
Hopkinsville, KY

We Invite You To Join Us For Our
175th Anniversary Celebration
Sunday, June 6, 1993
9:30 A.M. - Sunday School
10:45 A.M. - Worship
Guest Speaker - Rev. Malcolm Luncelford
Noon - Dinner at our Christian Life Center
2 P.M. - Sharing Our History
Featuring Visual, Oral and Musical Presentations

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Meet our 1993 Summer Missionaries

Twenty-eight Cumberland College students will participate in summer missions through the Kentucky Baptist Student Union, the Home Mission Board, the Foreign Mission Board and Appalachian Ministries. For several years Cumberland College students have filled all the spots allowed by the BSU and HMB. This year's missionaries include: (in addition to those pictured) Ann Kelly, Los Angeles, California; Steven Brown, Cross Point Traveling Team; Chris King, Alaska.



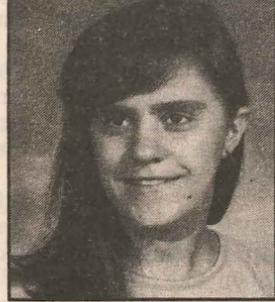
DeShannon Bunch
Lexington, South Carolina



Amy Cummins
Richmond, Kentucky



Gretchen Loesch
Virginia Beach, Virginia



Wendy Robishaw
Louisville, Kentucky



Sarah Sleet
Sun Life - Brazil



Lesley Thomas
Kenya



Amy Jacobs
Hilton Head, South Carolina



Sherry Fury
Home Mission Board



Jenny Collins
Home Mission Board



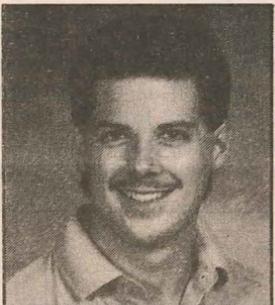
Anita Jordan
Home Mission Board



Jenny Gyorey
Home Mission Board



Terrina Cornett
Alaska



Albert Jones
Appalachian Ministries



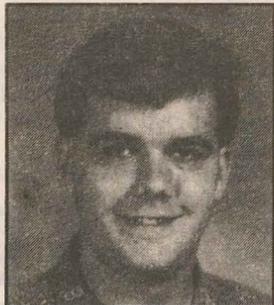
Matthew Husted
Appalachian Ministries



Candi Rheins
Appalachian Ministries



Traci Carver
Appalachian Ministries



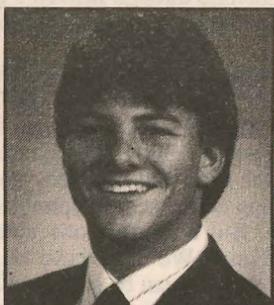
Chad Blevins
Appalachian Ministries



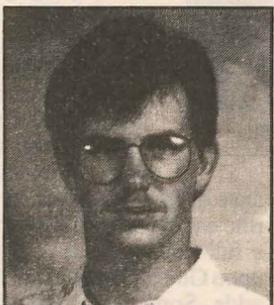
Jeff Taylor
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Anna Willard
Appalachian Ministries



Darrell Burriss
Appalachian Ministries



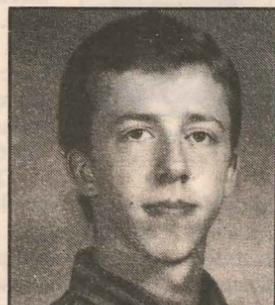
Shane Caudill
Appalachian Ministries



Hunter Barber
Appalachian Ministries



Elizabeth Pennington
Appalachian Ministries



Ansel Smith
Appalachian Ministries



Tammy Franks
Appalachian Ministries

Cumberland College
Williamsburg, Kentucky 40769

KENTUCKY KERNELS

Newly revised 1993 federal guidelines on the poverty line, a factor in eligibility for public assistance programs and benefits, are set at \$6,970 in annual income for one person, \$9,430 for a family of two, \$11,890 for three, and \$14,350 for a family of four.

Mountains to the Mississippi

■ **BENTON**—Sand Hill Church called **Robert Harrison** as pastor.

■ **BURLINGTON**—Bullittsburg Church begins a year-long celebration of its 200th anniversary June 6. Former members and friends are invited to join the church in the inaugural event, which includes services at 11 a.m. and 2:30 p.m. and a meal at noon.

■ **CAMPBELLSVILLE**—Elkhorn Church called **Rusty Watkins** as minister of education and youth. He has served at Hyattsville Church in Lancaster since 1987.

Seibert Sullivan has resigned as pastor of Eastside Church to become pastor of First Church in Westmoreland, Tenn.

■ **EMINENCE**—Eminence Church licensed **Carol Lacquemont Penick** to the ministry May 16.

■ **FAIRDALE**—**Delbert Watson**, pastor of Brookview Church in Louisville, and **Bob Bowman** of Floyds Knobs, Ind., led Oak Grove Church in a revival May 5-9.

■ **FRENCHBURG**—Frenchburg Church called **Gary Conner** as pastor.

■ **FULTON**—First Church honored pastor **Rodger Eakin** May 23 for 25 years in the ordained ministry.

■ **HENDERSON**—Immanuel Temple called **Leslie Smith** as associate pastor and **Seton Norris** as minister of music.

■ **LAWRENCEBURG**—First Church called **Jack Duffer** as minis-

ter of activities and youth. He has served in a similar position at Parkland Church in Louisville.

■ **LOUISVILLE**—Maple Grove Church called **Russell Cole** as minister of education and youth. Cole previously served in a similar position at First Church in Forsyth, Ga.

Donald Coleman, pastor of South Jefferson Church, announced his retirement from the active ministry, effective Aug. 29. He served as pastor of South Jefferson for 20 years, and has been in the ministry 38 years.

■ **WINGO**—Wingo Church called **James Faulkner** as pastor.

MISSIONARY UPDATE

■ **Greg and Shelly Bruckert**, missionaries to Indonesia, are in the States for a six-month furlough. They may be contacted at 906 Forest Park Road, Louisville, Ky. 40223.

State spending \$1 million to encourage teens not to have sex

FRANKFORT—The Kentucky Department for Health Services has announced plans to spend more than \$1 million on programs to encourage teen-agers to delay having sex.

The effort is a response to the state's "alarming incidence" of teen pregnancy and births to teen-age mothers, a statement from the Cabinet for Human Resources explained.

Health Services Commissioner



GROUNDBREAKING Representatives of First Baptist Church in Murray turn the first shovel of soil during groundbreaking ceremonies held April 11 for a \$1.45 million educational wing. The three-story building will house classrooms for preschoolers, children and youth. It also will provide space for a Mother's Day Out program, fellowships, training sessions and special events. Construction should be complete within one year. Shown breaking ground are **Bill Adams**, construction manager; **Thomas Hogancamp**, chairman of the programming/facilities committee; **Alvis Jones**, member of the building committee; and **Greg Earwood**, pastor.

Rice Leach said most of the \$1 million will go to programs developed by local health departments that encourage teens to delay having sex or at least to reduce risks associated with sexual activity.

The state will support 20 adolescent sex postponement programs in the fiscal year that begins July 1, up from 12 grants in the current year.

"Our society—not just govern-

ment, but also schools, the private medical profession and most especially parents—has to put more attention and resources into getting teens to think abstinence, or at the very least, adequate care and protection when it comes to sex," Leach said.

One of the projects funded by the grants trains younger youths to develop decision-making and refusal skills aimed at sexual abstinence.

Because they 'want to'

Souls being won is the most important thing that has or can ever happen at Oneida.

Yet we do not try to scare, high pressure or shove anyone through heaven's gate. We do not proclaim God's word in an atmosphere of hysteria.

Thousands have accepted Christ and have begun their Christian walk on the Oneida campus. Oneida ranked second last year in Kentucky, of the more than 2,300 Baptist churches, in numbers led to the Lord and baptized. No doubt many of the young converts have stumbled seriously. But how does one measure these things? We don't have to. God knows. But we can be sure the Christian growth that has followed genuine life-changing eternal decisions is something beyond measure or price.

Oneida is a little place. But then so were Nazareth and Galilee.

Oneida is doing no more important a mission work than any other work being done anywhere in the name of Jesus Christ. Nor is our work any less important.

Ours is an old-fashioned enough faith to believe that God will and does provide when we are in his will doing his work. Living his love, feeding the hungry, giving water to the thirsty, clothing the naked and taking in strangers is the most genuine type of spirituality. The Oneida staff has done these things daily for 90 years.

We really believe in the miracle of the loaves and the fishes. In faith we live and experience. Our work is a daily manifestation that God still performs such miracles.

For such miracles to happen we must return to God something to bless. We must give in love and with faith. When either one or both are missing there are no miracles.

ONEIDA JOURNAL



Barkley Moore

God's value system, God's economics, is different from the world's. In his scheme of things there are no little places of service because there are no little people! The master says, "Inasmuch as you have done these things to the least of these, my children, you have done them unto me."

This being so, we need not—we do not—model our approach on the business world, nor do we measure our work by the bottom financial line. Ours is not a business in the world's sense. Our business is the Master's. We do not have to know in advance where the last penny is coming from nor where it will be spent. God knows. Meeting needs in faith and seizing opportunities to serve without unnecessary bounds allows room for the Holy Spirit to work.

We do not spin our wheels in numerous and lengthy committee meetings. We do not put paper work as the first priority. Rather, Christ would have us see people over paper. Nor do we spend a huge percentage of God's money raising our money or promoting the program.

Oneida is not on radio or TV. We have no "development" program as many modern institutions understand the term. We have no high-powered public relations people or state-of-the-art fundraisers.

We just go on taking girls and boys and doing our best to meet their needs. Somehow, some way enough money comes to take care of the bills though we are always behind and pressured. People give because they believe we are getting a much better than average return on every dollar spent.

Reprinted from WR, April 17, 1990

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

Paid Column

Melvin & David

These two features were written by freshmen students in a composition class taught by Beth Bevins.

Losing a finger for the Lord?

Ever heard of sacrificing a finger to do the Lord's will? Melvin Price lost his finger doing woodwork. "During time off I realized I needed to give 100 percent to the Lord," Melvin said.

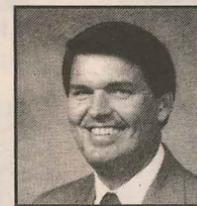
When Melvin was 17 years old, he asked Jesus to come into his heart. "As time passed I fell from the Lord's will," stated Melvin. When he accidentally cut his index finger off in October 1989, he decided to give his whole life back to the Lord. He and his family started back to church.

On March 31, 1991, Melvin surrendered to the ministry. In August 1992 he and his family moved from their hometown of Auburn, Ky., to Pineville to attend Clear Creek.

Melvin works on the campus construction crew, and his wife, Sharon, works part time on campus and part time at PicPac grocery. They attend Jenson Baptist Church. Melvin enjoys doing what the Lord has called him to do. "Our plans are to graduate May 1996 and pastor a church wherever the Lord leads us," says Melvin.

Michelle Hillard, Ind.

CLEAR CREEK CHRONICLE



Bill Whittaker

Seeking God's approval

"Where I'm from, people have the attitude that preaching and education don't mix," says David Jones. "But 2 Timothy 2:15 tells us to 'study to be approved of God.'" With that commitment, David enrolled at Clear Creek.

David lives in Rogersville, Tenn., where his father is pastor of Mt. Zion Baptist Church. As a bivocational pastor he knew David would need an education to be successful in the ministry. His father and Charby, David's wife, encouraged David even though it meant leaving a well-paying job with great benefits.

Saved at the age of 8, David was called to the ministry in February 1992. He is currently a three-day commuter and plans to obtain an associate degree. However, he does not rule out the possibility of becoming a full-time student. "I just depend upon God and seek his will," David adds. Sometimes that will, as in David's case, calls one to do things that others may not understand. God understands. David has discovered that, as he seeks God's approval on his life.

James Overbee, Ky.

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

Paid Column

Baptists growing in Middle East despite threats

LARNACA, Cyprus (BP)—Baptists in the Middle East are growing—despite continuing strife and an increasingly militant Islam.

About 60 Baptist leaders—half of them women—from several Middle Eastern countries met recently in Cyprus in the first such gathering sponsored by the Baptist World Alliance. They prayed together and traded encouraging stories of evangelism across one of the world's longtime hot spots.

Despite their upbeat reports of growth and increasing hunger for knowledge about the Christian faith across the region, the leaders stressed persecution and problems continue, although varying widely from country to country. They insisted specific names and locations not be publicized for fear of reprisals.

Baptists from several countries

said their very success in evangelism has led to reprisals from militant Muslims as well as from Catholic and Orthodox church leaders. Baptists are a minority throughout the Middle East. Their numbers range from fewer than 200 to more than 1,000 members per country.

But the leaders reported growth in each country, often obtained at a high cost.

In Egypt several Baptist churches have been closed—then reopened—in the past year as a minority of militant Muslims has waged a violent campaign to move the country toward their brand of Islam. Construction of churches has been banned, and persecution of native Coptic Christians has increased.

Baptists in another country said they can build churches only in restricted areas. In yet another country,

Baptists face lengthy delays in getting government permission to build churches.

Throughout the area, the leaders agreed, opponents often harass Christians or try to discredit them by identifying them with Jehovah's Witnesses, a U.S.-based cult group banned in some Middle Eastern countries.

Despite such barriers, pastors related story after story of personal evangelism encounters that often last through the night.

One man told of a group of Muslim engineers who asked him about the sins of the biblical prophets compared to the sins of Jesus. "I told them Jesus was sinless, that he came down from heaven, perfect God and perfect man," he said. "These engineers were afraid, so they closed the door and then asked me to speak more about Jesus."

Other pastors listening to the story broke into applause; they understood the risk involved in such encounters in his area.

Although Christian witnessing is restricted throughout the region, Baptist reports revealed differences in the degree of restrictions. Approaches to evangelism vary widely.

In one country, Baptists are careful to work only with individuals or small groups. But in another country they now preach and distribute Bibles on the streets and evangelize in Muslim neighborhoods. The popular "Jesus" film has been used with good results in many areas.

In some areas Baptists have been able to use mass approaches to spreading the gospel. When one church advertised free New Testaments in local newspapers, almost 10,000 people responded.

Throughout the area, opponents often harass Christians or try to discredit them by identifying them with Jehovah's Witnesses, a U.S.-based cult group banned in some Middle Eastern countries.

Somalian press highlights fear of Christians

MOGADISHU, Somalia (BP)—Articles printed in Somalia newspapers vividly illustrate fears and misconceptions Muslims have about the presence of Christians.

Stories like these are common:

- Christian prostitutes seduce Somali Muslims to give them AIDS.

- Starving Somali children are kidnapped from feeding centers and shipped to Sweden to be raised by Christian families.

- Missionaries operate beauty salons to entrap Somali youth.

- Christian groups oppose peace negotiations since the end of the civil war would end their opportunities to make converts.

These stories may not make newspapers in New York, London or Paris but they are routine in the Somali press. It's a press dominated by militant Muslims who resent the cultural invasion by Christianity of their country and intend to resist it as violently as necessary.

"It's difficult to determine how large a segment of Somali society these articles speak for," one Christian aid worker said. "From conversation with many Somalis, both inside and outside the country, I know many hold opinions diametrically opposed to the sentiments expressed in the newspapers."

Americans interpret Operation Restore Hope as an effort to keep a nation from starving, but radical Muslim clerics interpret it as a well-financed, subtle and determined effort to destroy the "one true religion of Allah."

They think Somalis should die before changing their religion "for one piece of bread or one cup of porridge." And they're ready to punish—with death—Somalis who do convert.

Gospel making gains in unreached World A

RICHMOND, Va. (BP)—A blip appeared on the screen when Southern Baptist missionaries looked back on their efforts during 1992.

Among 1,606 churches started by Foreign Mission Board workers and their overseas partners, 20 were launched in a certain isolated area of the world—an area known to missiologists as "World A."

World A is not exactly a place, although much of it can be found in a wide swath encompassing the Middle East, North Africa, China and central and southern Asia. Rather, it is a state of being—specifically of being mostly untouched by the Christian gospel.

Because of the political systems, cultures, religions or borders within which they live, few people in World A have heard about Jesus Christ, much less had the chance to accept or reject him. Many of them are members of large people groups that spill across borders but identify with each other through language and ethnicity. They have no or few churches, Bibles, indigenous Christian leaders, Christian literature or broadcasts.

The number of unevangelized people in the world now stands at about 1.19 billion—or 21.5 percent of the world's population total, according to researcher David Barrett.

Now, through Baptist efforts, some of those peoples have their first church in modern times or, in several cases, their first believer.

"It's not just a matter of trying to approach these areas, or elicit prayer for these areas, or have someone researching," according to Mike Stroope of Cooperative Services International, the Southern Baptist aid organization which works throughout World A.

"It's a matter of seeing churches planted," he said. "In some places it's the first church among a people group, in other places the first believer among a people group. That's why we're there. It's history-making. It's their first-century church."

Added board vice president Lewis Myers: "In at least three unevangelized people groups, we've seen the first person in history come to know the Lord and be baptized."

History is cooperating, at least for now. Few could imagine 10 years ago that so many closed areas would open so quickly with the crumbling of Soviet communism. But the gospel is making its way into an empire even more closed and hostile to Christianity: the heartland of Islam.

One new believer, in an area once dominated first by Islam and then communism, now travels each weekend to a different village or factory and shows the "Jesus" film. In the past six months he has shown the film to more than 15,000 people.

More than 40 people in his city alone read the Bible and believe it to be the word of God. They meet in small groups to discuss their insights and ask questions.

Joining other evangelical mission groups, Southern Baptists began focusing much more sharply on untouched peoples in the mid- to late 1980s. Missiologists and mission researchers began producing ever more specific studies of who unevangelized

peoples are and where they live.

Evangelizing the world by the year 2000 is more than a slogan or possibly idealistic goal, they declared. It's actually possible—but only if all evangelical Christians join together, pray specifically and use the resources and technology at their disposal.

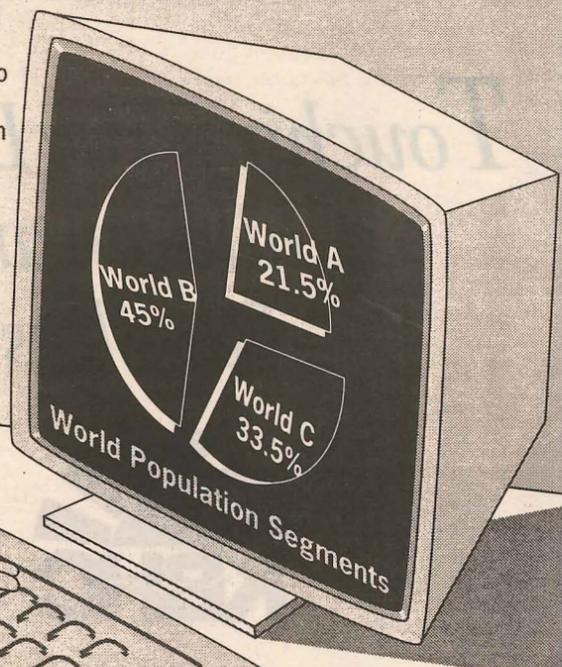
In 1985 Southern Baptists sought alternative ways, such as Cooperative Services International, to offer professional and social services to restricted countries where traditional mission work is impossible. They would seek to spread their faith as they aided such societies and, where possible, encourage local churches if any existed.

As the '80s drew to a close, FMB strategists helped pioneer the "nonresidential missionary" approach. Now called a "strategy coordinator," such a missionary becomes an expert, advocate, information clearinghouse, strategist and coordinator for missions to a particular unevangelized people, country, city or area—whether or not he can live among his target group.

Baptists making history in World A

In the mid-'80s Southern Baptists started appointing personnel to collect data on people groups that had virtually no access to the gospel. As a result, some of these groups now have their first church in modern times — or their first believer.

- Some facts about World A:
- 21.5 percent of the world's population, or 1.2 billion people, live there.
 - 85 percent of people in these groups live in a swath extending from north Africa through Central Asia.
 - For these people, Christians spend only .01 percent of the money they use to evangelize the world.



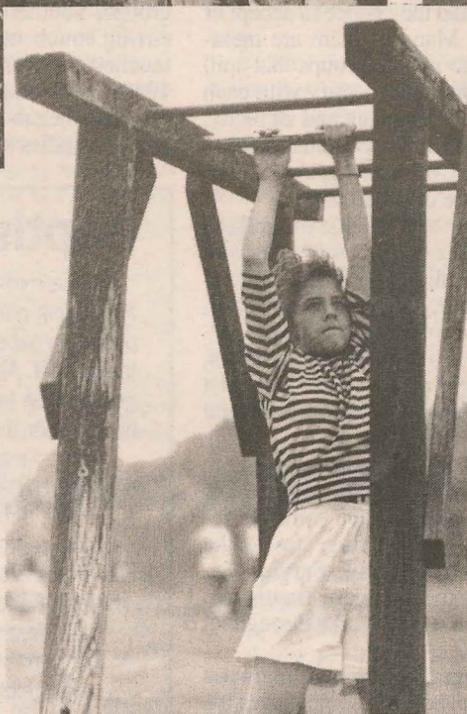
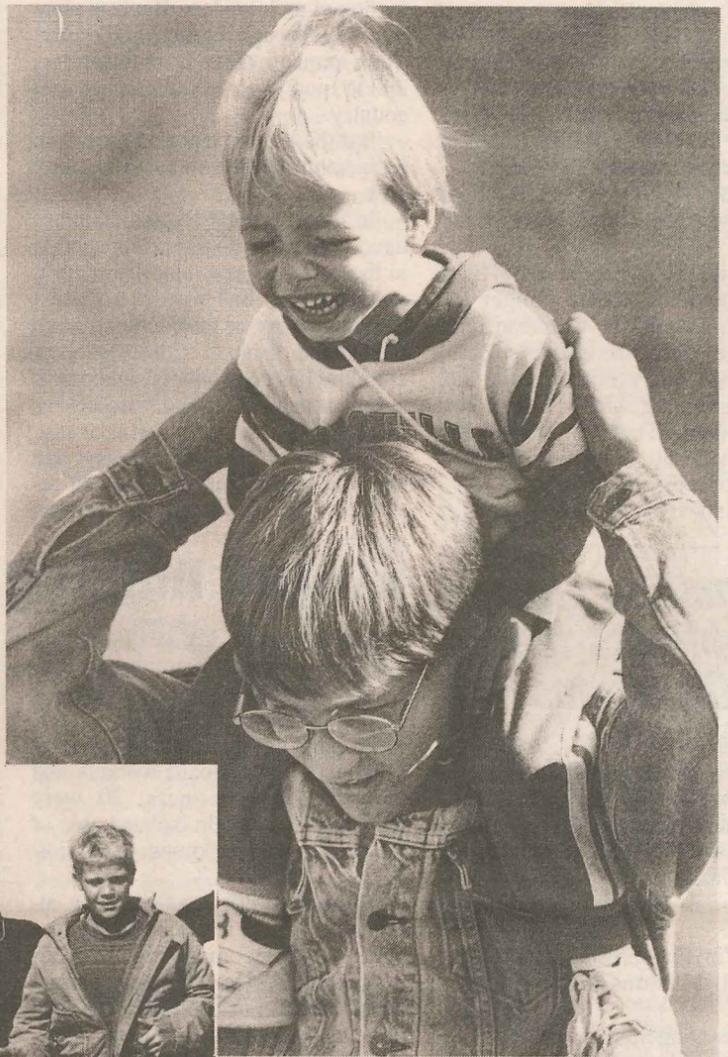
(BP) GRAPHIC By Marty Croll

HOMES FOR CHILDREN

Bringing hope and healing to children - that's what we're about at Kentucky Baptist Homes for Children. Since 1869, KBHC has touched the lives of over 50,000 boys and girls. Kentucky Baptist Homes for Children has reached out to meet the needs of hurting children - children for whom there was no one else to care.

We reach out to hurting children and families because of our relationship with God. Through the love that fills us, we recognize the hurt in the world around us. We seek to ease the hurt, to reach out in love to minister to the individual needs of very real boys and girls who carry the scars of abuse, neglect, abandonment and family crisis. For each child, KBHC provides a safe Christian atmosphere, where they can begin to put their lives back together.

KBHC has speakers available to share the story of the children we serve. In addition, we invite you to visit our campuses. Come see for yourselves the miracles that happen when Kentucky Baptists give to offer hope for children trapped in the hopelessness of abuse, abandonment, neglect and family crisis.



*Touching The Lives of
Children and
Families*



KENTUCKY BAPTIST HOMES FOR CHILDREN

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1-800-456-1386 or (502) 245-2101