

FOR THE RECORD

Search underway

Four men are emerging as top candidates for the presidency of Southwestern Baptist Theological Seminary. See page 2.

Bumper crop

Ministry to migrant workers has yielded a bumper crop of changed lives in Shelby County. See page 3.

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Parochial schools seek \$4 million busing subsidy. See page 5.

Test yourself

Take George Gallup's quick quiz and see how your religion IQ stacks up. See page 6.

Fallout continues

A document on cooperation between evangelicals and Catholics continues to spur debate and is likely to be a topic of debate at this week's Southern Baptist Convention. See page 7.



RISE AND SHINE It's early morning, but 11-year-old Geoffrey Mutuku is still asleep on a street in Nairobi, Kenya. Behind him lie his friends in the area they jointly have staked out for themselves. (BP photo by Charles Ledford)

Baptists reaching out to world's street kids

By Erich Bridges
SBC Foreign Mission Board

RICHMOND, Va. (BP)—“All I wanted was to be a child, but they wouldn't let me.”

So reads the headstone at the grave of Nahaman Carmona, a 13-year-old street kid reportedly kicked to death in 1990 by Guatemalan police in plain view of eyewitnesses.

About 100 other street children followed her body to the cemetery. The words on Nahaman's headstone could be their motto too—or that of most street children.

Pure religion, said the apostle James, is to visit orphans and widows in their distress. In that context, Christians have a lot of visiting to do: UNICEF estimates up to 145 million children languish on the streets of the world's cities.

Not all street children are orphans, but most face the life of the abandoned—hunger, hopelessness, the constant threat of abuse or death. Millions engage in long hours of manual labor to eke out existence. Others beg, search garbage for food, steal, join violent gangs or sell their bodies in order to eat.

“Street children are ... totally ex-

ploited,” writes John Cheyne, recently retired director of human needs ministries for the Southern Baptist Foreign Mission Board. “Poverty is the pimp that leads to child prostitution, theft, drug abuse and, ultimately, death.”

As many as 10 million children worldwide may be trapped in the sex industry through prostitution, pornography and “sex tourism,” Cheyne estimates. Besides the abuse and degradation they suffer, they're especially vulnerable to AIDS and other sexually transmitted diseases—which they also pass on.

“They are utterly without hope and willing to sell themselves to the highest bidder,” says a Brazilian pastor. “They are constantly depressed and melancholic, considering themselves to be worthless.”

Cheyne's report reveals a grim situation in cities around the world.

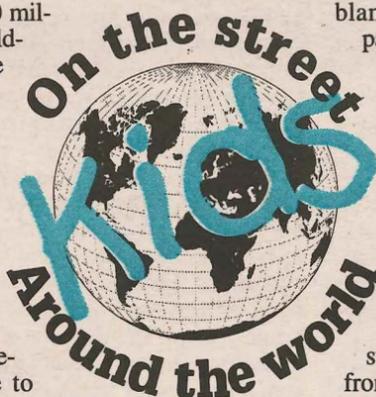
For example, street kids are called *trombados*—“castaways”—in Brazil, where estimates of their ranks range as high as 17 million, Cheyne writes. Many Brazilians call for rescuing and protecting the homeless children; others blame them for rampant crime and other urban social problems. Meanwhile, the children themselves frequently die at the hands of vigilantes or killers apparently hired to eliminate them.

Where do street children come from? Cheyne identifies three basic types:

■ **Children on the street.** The largest group, they may live with one or both parents or another relative. But they spend their days on the street doing whatever it takes to bring something back to their poverty-stricken families—shining shoes, selling trinkets, stealing.

■ **Children of the street.** A par-

□ See *Baptists help ...*, page 9



Congress hears views on EEOC's guidelines

By Pam Parry
Baptist Joint Committee

WASHINGTON (ABP)—Witnesses at a hearing on protecting religious expression in the workplace were sharply divided over how best to achieve that aim in testimony before a Senate subcommittee June 9.

The Senate Subcommittee on Courts and Administrative Practice heard testimony on controversial new anti-harassment guidelines proposed by the Equal Employment Opportunity Commission. The guidelines will spell out what constitutes religious harassment in the workplace.

The EEOC has been gathering comments until June 13, when the final draft of the guidelines was to begin. Many religious groups are monitoring the process to ensure that the guidelines do not hinder religious expression.

There is sharp division, however, over how best to achieve that aim. One camp says the guidelines must protect employees from harassment based on religion, while another predicts that including religion in the guidelines could backfire by causing employees to lose rights they now have to express their religion at work.

Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission, told the Senate subcommittee that lumping religion into generic, “one-size-fits-all” harassment guidelines would have a “chilling effect” on religious expression in the workplace.

Whitehead objected to treating religious speech as “the moral and legal equivalent of racist slurs and sexual vulgarity.”

The EEOC's executive director, Douglas Gallegos, said the guidelines as proposed would both “protect from unlawful harassment those wishing to express their faith at work” and “protect workers from being forced to comply with someone else's religious beliefs.”

□ See *Congressional ...*, page 6

Louisville man found faith in Christ after child's death

By Ken Walker
Freelance Writer

LOUISVILLE (BP)—Nearly three years have passed, yet the image is freshly etched in Michael Harris' mind. The doctor walked into the waiting room and shook his head, “This is serious. We haven't been able to revive him.”

Harris' youngest son, Adam, then 6, had gone to a pool party with an older brother. When the host called everyone to dinner, the youngster came near the house, then ran around the corner to retrieve a ball.

Seeing it in the pool, the adventuresome boy jumped in after it. Two

minutes later, adults who went to see why Adam was missing pulled his body from the bottom of the pool.

“My whole world tore apart,” Harris said. “I never had someone that close to me die.”

“I went through all the emotions, mainly guilt for letting him go. I had always told him I would be there and wouldn't let him get hurt. And then I wasn't there.”

That was the beginning of Michael Harris' journey to faith in Jesus Christ.

Although he and his family lived in California at the time of Adam's death, both he and his wife are Kentucky natives. They now live in Lou-

isville and are members of Highview Baptist Church.

Ironically, two months before his son's death, Harris came face to face with his own mortality. The stress of long hours as a computer operations supervisor overwhelmed him; he felt so bad he thought it might be the end.

That touched off a time of family togetherness. Although Harris attended the Catholic church of his youth and the rest of the family went to a Baptist church, at home they started daily devotions.

Through these Bible studies and teaching at church, Adam accepted Jesus Christ as his Savior before his sudden death.

But it took something more for Harris to make the same decision.

“God knows you and he knows what makes you work,” Harris said. “With me it was always physical, sports and things like that. When I thought I was dying, that got my attention. My body was not what he was interested in. It could go at any moment.”

His spiritual search already was underway. After living together for years with Vivian, her Christian upbringing bothered her conscience. She issued an ultimatum: “What we're doing is wrong; we either change or break up.”

□ See *Louisville man found ...*, page 8

BAPTISTS

BAPTIST BITS

■ **Oliver "Buzz" Thomas**, former general counsel for the Baptist Joint Committee, has been named special counsel for religious and civil liberties by the National Council of Churches of Christ in the U.S.A. Thomas will continue to reside in Tennessee, where he moved after leaving the Joint Committee, and serve the NCC on an on-call basis. The NCC is the nation's largest ecumenical agency, made up of 32 Protestant, Orthodox and Anglican communities.

■ **Logan Carson** is the first African American to be named a full-time professor at Southeastern Baptist Theological Seminary in Wake Forest, N.C. Carson, who has been blind since birth, will teach courses in theology and ethics, President Paige Patterson said. Carson holds the doctor of philosophy degree from Drew University in Madison, N.J., and the master of divinity degree from Louisville Presbyterian Theological Seminary.

■ **Randy Sprinkle** has been named director of international prayer strategy with the Southern Baptist Foreign Mission Board. He succeeds Minette Drumwright, who recently retired. Sprinkle and his wife, Nancy, were missionaries to Africa for 15 years.

■ **Southern Baptist Theological Seminary** has received two of its largest alumni gifts ever, totalling more than \$500,000. Len Weston of Manassas, Va., and Thomas Tichenor of Westchester, Ohio, contributed \$300,000 and \$212,000 respectively through irrevocable trusts. Tichenor is a native of Taylorsville.

Four considered top candidates at Southwestern

By Greg Warner
Associated Baptist Press

FORT WORTH, Texas (ABP)—Four men have been identified as top candidates to become president of Southwestern Baptist Theological Seminary, and the search committee is beginning the interview process.

Committee Chairman Miles Seaborn said he is "not at liberty to say" how many people are being interviewed or who they are. "We're not to that point yet, but we are moving along," said Seaborn, pastor of Birchman Baptist Church in Fort Worth, Texas, where the seminary is located. "We might interview four. We might interview six. We're not sure."

Other seminary sources close to the process consistently name four men among the top candidates—Richard Land, executive director of the Southern Baptist Convention's Chris-

tian Life Commission; Mark Coppenger, vice president for convention relations at the SBC Executive Committee; Timothy George, dean of the Beeson Divinity School at Samford University in Birmingham, Ala., and Ralph Smith, pastor of Hyde Park Baptist Church in Austin, Texas, and a former trustee chairman at Southwestern.

Two other names prominently mentioned are John Sullivan, executive director of the Florida Baptist Convention; and Jerry Sutton, pastor of Two Rivers Baptist Church in Nashville, Tenn. However, Associated Baptist Press has learned neither is under serious consideration at this time.

The committee is seeking a successor to Russell Dilday, who was fired as president March 9 by the conservative-dominated trustee board, which accused Dilday of blocking conservative reforms.

Seaborn said the committee still is in the early stages of its work. It does not have finalists, he said, but candidates have been assigned to three "tiers," indicating the committee's level of interest at this time.

Seaborn said the committee, which has received "approximately 20 to 23" nominations with resumes, is beginning the interviews with its first-tier candidates. Packets of information about the seminary have been sent to the interviewees.

Coppenger and George would not say if they are being interviewed. Sullivan said he has had no contact from the committee. Coppenger and Sullivan confirmed they have been nominated. George said he was unsure. The other three could not be reached for comment.

The committee is not committed to selecting its nominee from the six people named and is still open to other recommendations, a committee

source said.

All six are considered theological conservatives. Land, Coppenger and Smith are closely identified with the conservative movement that now dominates SBC affairs.

Land and George are the only candidates with administrative experience in theological education. George was a professor at Southern Baptist Theological Seminary before taking the helm of Beeson. Land was vice president for academic affairs at Criswell College in Dallas before going to the CLC. Both were finalists for the presidency of Southern Baptist Theological Seminary in Louisville last year.

All six hold doctorates. But neither Land nor George holds a degree from Southwestern. Coppenger, Smith, Sullivan and Sutton do. Land is a graduate of New Orleans Baptist Theological Seminary and George is a graduate of Southern Seminary.

Dildays move out of seminary house

FORT WORTH, Texas (ABP)—Russell Dilday, fired president of Southwestern Baptist Theological Seminary, moved out of his seminary-owned house June 7 after resolving a last-minute dispute with trustees over money set aside for his new residence.

Trustees who fired Dilday March 9 gave him until June 7 to move out of the two-story home on the Fort Worth, Texas, campus where he and his wife, Betty, have lived for 16 years.

The Dildays purchased a house on the city's southwest side using a \$150,000 housing fund approved by trustees years ago for that purpose.

But closing on the new house was delayed twice, Dilday said, because the trustee officers wanted to put a first lien on the property, which caused the mortgage company to balk. "We would have been out three weeks ago if all had gone according to plan," Dilday said by telephone from the seminary house June 7 as he and family members were removing belongings.

The impasse was resolved, Dilday said, by separating the housing fund from Dilday's severance package, which remains in dispute with trustees. No lien has been placed on the property, he said.

Trustee Chairman Ralph Pulley and seminary spokesman John Seelig were unavailable for comment June 7.

The Dildays signed the papers for the new house June 6, the same day friends and supporters held a banquet in his honor in Dallas. The \$25-a-plate dinner at the Loews Anatole hotel was attended by 1,100 people, Dilday said.

The program featured testimonials on behalf of the Dildays offered by William Pinson, executive director of the Baptist General Convention of Texas; Bruce Corley, dean of the theology school at Southwestern; Frank Pollard, pastor of First Baptist Church in Jackson, Miss.; Jesse Fletcher, chancellor and former president of Hardin-Simmons University; and Kenneth and Millie Cooper, founders of The Cooper Aerobics Center in Dallas.

Texas exploring alternative schools

DALLAS (ABP)—Texas Baptists' executive board has denounced the firing of Russell Dilday as president of Southwestern Baptist Theological Seminary and voted to consider starting an alternative school for training ministers.

Although Southwestern and other Texas schools offer theological training, the board said June 7, a study is warranted to see if "additional opportunities for theological education in Texas" are needed.

Dilday's March 9 firing has become a flash point for many Texas Baptists unwilling to stand idle while conservative trustees correct what they perceive as a liberal drift in Southern Baptist Convention institutions such as Southwestern Seminary.

There has been talk among state leaders of forming a theological education consortium as an alternative to Southwestern.

The consortium would involve various Texas Baptist colleges in ministerial training, with the Baptist General Convention of Texas in a coordinating role and with Dilday

perhaps serving as its administrator.

"There is a need for coordination of the best use of energy and financial resources," the executive board said in a motion that created a 15-member study committee. The motion was offered by state convention President Jerold McBride of San Angelo.

The committee was asked to bring its recommendations back to the board Sept. 13 and, if approved, to the Baptist General Convention of Texas meeting in Amarillo Oct. 31-Nov. 1.

In a separate resolution approved June 7, the Texas executive board said Southwestern's trustees "acted irresponsibly and unconscionably" in the manner in which they removed Dilday.

A clear majority of the 213-member board approved the resolution, presented by Houston pastor Bruce Prescott, which praised Dilday as "a man of uncompromising integrity, unrepachable theology and unassailable administrative abilities."

Beware of scam, lawyer warns

NASHVILLE (BP)—If your church gets a notice that it is to benefit from the will of a Nigerian man, proceed with caution, a Nashville law firm advises.

Guenther and Jordan, legal counsel to the Southern Baptist Convention, has alerted churches to a scam being perpetrated by Nigerian hustlers.

The Nashville law firm represents two Baptist entities which recently were notified they were beneficiaries from the estate of a "Harry Olson."

"From the very first of what came to be series of exchanges the deal did not smell right," James Guenther said.

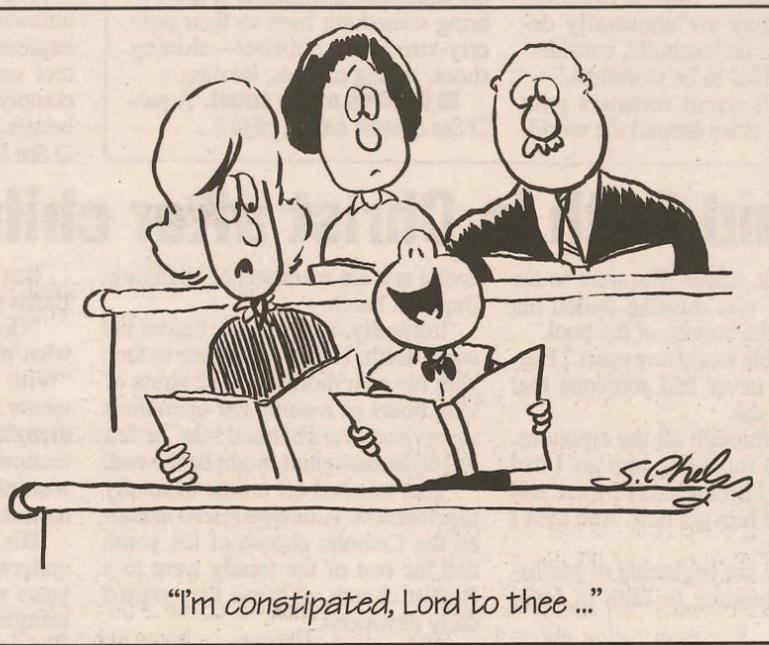
According to a story in the May 25 edition of USA Today, a Roman Catholic church in Sioux Falls, S.D., was told it was to receive \$3 million. The church was to wire \$90,000 to the

Central Bank of Nigeria to cover a "government inheritance tax" and then fly to Nigeria to collect the gift.

The "gift" is probably a trick, according to the U.S. Department of Commerce, and is part of a scam going on in Nigeria for a decade.

As it turns out, attorneys representing most of the major U.S. denominations report having some contact with the scam.

Churches and denominational agencies receiving the notices usually are asked to make personal contact with the Nigerians. However, Guenther cautions against that. The USA Today article reports three people in separate instances were killed when they agreed to the Nigerian insistence on a personal contact and refused the request to pay some money before they got the purported bequest.



KENTUCKY

Migrant ministry producing crop of transformed lives

By Melanie Childers
Staff Writer

SHELBYVILLE—A fertile ministry among migrant workers in Shelby County has produced a bumper crop of transformed lives.

With the help of several volunteers from area churches, migrant minister Jesus Pacheco has cultivated a life-changing ministry among seasonal workers.

In two brief years, about 130 migrants have made professions of faith in Jesus Christ, Pacheco reported. And many are changing their lifestyles to reflect such decisions.

For example, nearly 100 people attended a festive double wedding ceremony of two Hispanic couples last month.

In both cases, the couples had lived together for several years but never had made the step toward marriage. Pacheco identified differing socio-cultural backgrounds and values systems as the reason.

Using biblical principles, Pacheco preached and taught about the importance of marriage.

Now, he said, seven more couples want to get married.

Pacheco is a Venezuelan who moved to the United States with his family in 1991 to pursue theological education. He said he discovered the Lord had another mission for him while he was here.

For almost two years, he has nurtured the small congregation among the migrant workers in Shelby County and surrounding areas.

Shelby Baptist Association, the Kentucky Baptist Convention and the Southern Baptist Home Mission Board jointly sponsor the ongoing ministry.

The wedding, held at Clay Village Baptist Church in Shelbyville, marked one of the most celebrative events of the year.

"Everyone participated," Pacheco said. Workers volunteered to assist with flower arrangements, decorations and a multi-cultural reception after the wedding.

The mission currently meets in the Shelby Baptist Association building and is looking for a larger facility. About 75 people attend weekly worship during "high season"—July to October. Attendance levels off at about 45 during low season.

Pacheco said he sees great potential in ministry among migrants. Yet, initiating the work in Shelby County has been no simple task.

To show God's love and to show they care about the workers, Pacheco and other volunteers have invested in the migrants' lives, he explained. "We had to do holistic ministry," meeting physical and social needs as well as spiritual.

Pacheco and others offered transportation, legal advice and translation

services.

"You help them send money to families, get their driver's license and sign immigration papers," he said. "It was a lot, and when we say a lot, we mean a lot."

But the effort was worthwhile. "We see their needs as opportunities to minister to them. ... And they are friendly and grateful for the help."

Although he preached some as a lay pastor in Venezuela, Pacheco said, this is his first actual pastorate.

"We use every opportunity we have to present the gospel," he said. "It's wonderful to see how the Lord is working."

The group meets on Sunday evenings and during the week for social and recreational activities as well as spiritual discipleship and worship, Pacheco said. In addition, six volunteers from Baptist churches in the area teach English as a Second Language courses to the migrants.

Contrary to some stereotypes, Pacheco said, most migrants are honest, hard-working people "and they have excellent relationships with the farmers."

Migrant ministry is a recent but vital opportunity in Kentucky, Pacheco said. Five Hispanic missions across the state are growing but need support from established Kentucky Baptist churches and willing volunteers.

The majority of migrant workers in Kentucky are of Hispanic origin,



TWO BRIDES Lillian Sandoval (left) and Maribel Gonzalez stand poised at the back of Clay Village Baptist Church in Shelbyville before walking down the aisle to meet their grooms, Atilio and Roberto. More than 100 people attended the double ceremony last month.

Pacheco explained, noting most come from Mexico and Guatemala.

He estimates 20,000 migrants will work the fields in central Kentucky this summer.

"I see a great future in this ministry," Pacheco said. "The Lord has given us a tremendous opportunity and the right conditions."

"It's not a new method, a new plan or anything. We just try to use the opportunities the Lord has given us to serve and help others."

Mitchell named KBC evangelism associate

Northern Kentucky pastor Tommy Mitchell has been elected associate director of the Kentucky Baptist Convention's evangelism office.

Mitchell, 36, will join the KBC Executive Board staff July 1, following his recent election by the Executive Board's administrative committee.

He has been pastor of First Baptist Church of Ludlow since 1989. Previously, he was pastor of five other Baptist churches—Trammel Creek in Greensburg; Dover in Shelby County; Liberty Hill in Pope, Miss.; Pleasant Hill in Ashland, Miss.; and East Marietta in Marietta, Miss.

"Tommy brings a background of about 20 years of preaching and 16 years of pastoring," said Bill Jagers, the KBC's evangelism direc-

tor. "As an associational evangelism director, he has done an outstanding job of developing an associational evangelism strategy. And he practices evangelism personally."

Mitchell is well-suited to provide leadership for Kentucky Baptists, whose churches are located from remote areas to large cities, Jagers added. "He was raised in a rural setting but has served a vital, dynamic urban church very well."

Mitchell is evangelism director of Northern Kentucky Baptist Association and has been evangelism director in every Baptist association where he has served. He also is a trustee of Oneida Baptist Institute in Oneida and has been a trustee and officer of Baptist Convalescent Center in Newport.

He has helped conduct evange-

lism training and is on the statewide steering committee for the Southern Baptist Convention's 1995 simultaneous evangelism crusades, "Here's Hope. Share Jesus Now."

In his new job, he will focus on developing strategies for presenting the gospel to youth, Jagers said. He also will assist in the statewide "Here's Hope" effort.

Mitchell is working on a degree from Southern Baptist Theological Seminary in Louisville and is a graduate of Blue Mountain College in Blue Mountain, Miss., and Itawamba Junior College in Fulton, Miss.

Mitchell and his wife, Andrea, are the parents of three children, Drew Thomas, 11; Lesley Elizabeth, 7; and Kelsey Margaret, 2.



MISS KENTUCKY Tonya Virgin, the reigning Miss Kentucky, has been added to the program for YouthFest '94, the Kentucky Baptist Youth Evangelism Conference. She will give her testimony and sing at the Saturday morning session June 25. The conference will be held at the Frankfort Civic Center June 24-25.

Campbellsville to offer degrees at Boyce

LOUISVILLE—Campbellsville College and Boyce Bible School have announced a joint venture through which Boyce students may earn bachelor's degrees without leaving Boyce's Louisville campus.

Campbellsville will offer classes in Louisville leading to bachelor of science and bachelor of arts degrees in Christian ministry.

Boyce, a subsidiary of Southern Baptist Theological Seminary, offers theological training for non-college graduates over the age of 21. The Bible school recently began offering an associate of arts degree in addition to

its diploma program.

Under the new arrangement, students who complete the associate degree at Boyce may remain on the Louisville campus to earn a bachelor's degree with two additional years of study.

Courses will be taught by Campbellsville faculty and adjunct faculty from the Louisville area, said Campbellsville's president, Ken Winters.

Winters called the agreement "a defining moment" for both the college and seminary. "I believe people 20 to 30 years from now will look back at this decision made by both our

institutions and will applaud our spirit of cooperation."

Bill Marshall, executive secretary-treasurer of the Kentucky Baptist Convention, said he believes the new arrangement will benefit Kentucky Baptist churches.

"This new initiative will greatly benefit students by providing more portability and a stronger incentive to complete both college and post-college work," he said. "More churches will benefit from the increasing number of better-prepared ministers."

For information about the Boyce offerings, call (502) 897-4693.

Kentuckian to head seminary

KADUNA, Nigeria—Kentucky native Charles Hedrick has been elected president of Baptist Theological Seminary in Kaduna, Nigeria, in western Africa.

Hedrick and his wife, Carrie, have been missionaries since May 1989. They have been teachers at the seminary, and he has been the school's treasurer and business manager.

Before moving to Nigeria, Hedrick was pastor of several Kentucky Baptist churches.

His mother, Mrs. John C. Hedrick, lives in Pleasureville, and her parents are Mr. and Mrs. Allan Stears of Germantown.

Hedrick's appointment will be effective July 1. Mrs. Hedrick will continue on the seminary's faculty.

They will be home in Kentucky June 20 to July 31.

Biggest one-day music event coming to Kentucky

LOUISVILLE—Kentucky will play host to the largest one-day contemporary Christian music festival in the United States this month.

"JoyJam '94" is scheduled for Cardinal Stadium in Louisville on Saturday, June 25.

The event is jointly sponsored by KFC, the Louisville Redbirds, World Vision, Jefferson County Area Community Ministries, Habitat for Humanity and WJIE 88.5 FM.

Scheduled performers include Michael W. Smith, Carman, 4HIM, White Heart, Susan Ashton, Rich Mullins, Al Denson, Mark Lowry, Michael Sweet and Louisville's own Straight Company.

Gates will open at 9:30 a.m., with performances scheduled from 11 a.m. to 11 p.m.

General admission tickets are priced at \$20, with reserved seats at \$23 and field seats at \$25. Discounts of \$2 per ticket are available for groups of 20 or more. Also, \$2 discount coupons are available at Louisville-area KFC stores.

Tickets may be purchased through the Redbirds ticket office at the fairgrounds, regional Ticketmaster outlets and at area Christian bookstores.

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MARV KNOX
Editor

MARK WINGFIELD
News Director

MAURI SMITH
Marketing & Business
Manager

C. R. DALEY
Editor Emeritus

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

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Beware 'ethic cleansing'

Of everything they saw in America, self-serve gas most amazed our Brazilian friends. In Brazil, they said, people would fill their tanks and drive off. And while theft is becoming more frequent here, most Americans still understand you pay for what you get.

A friend dropped a \$100 bill in a store. When she missed it, she returned to the clerk, who remembered her. And the clerk remembered a couple in line behind her—with a \$100 bill.

An elementary school principal gave his teachers an article listing 12 traits of an effective teacher. Coincidentally, each trait had a Christian root, and the final example was Jesus, acknowledged even by atheists as a master teacher. The principal's supervisor told him to back off "religion" because he had a captive audience.

America is standing at a very important intersection. While our insti-

tutions wrestle to delete the influence of religion from daily life, we convulse from the worms of an "ethic cleansing" eating our insides away.

What keeps us from descending into the complete anarchy that results from idolizing individual selfishness? From our beginnings, Americans shared a common, if not universal, ethic. You paid for what you got, you married before you had children, you were responsible for your actions.

Communities had common standards. Community members helped families endorse those standards by taking initiative to note, correct and encourage proper behavior. They passed on the common thread of behavior, expectation and ethic that knit our society.

What institutions fail to realize is this common ethic finds its root in religion. Only our relationship to God governs for good our relationship to

others.

When you try to erase the vestiges of religion, you hack out the ethic that orders society.

If doubters and cynics accomplish their "ethic cleansing," how might life be different in America?

There would be no checks, no loans, no borrowing, no credit. You couldn't order things over the telephone; you would pay for restaurant meals before you received them. You would take your own sheets and pillows to a hotel.

You would never leave your car unattended and would install bars on every window.

You could never believe anything. Contracts would be worthless. A grade would mean nothing at school. Monogamous relationships would be fantasy. Absolute anarchy would reign. We would literally be back to a stone age. With no self-serve gas.

*Norman Jameson, editor
Charity & Children
Thomasville, N.C.*

How to help

Often we hear of tragedies and wonder how we can help. We truly wish to help, but what can one person do? And how do we do it?

A recent article (WR, May 31) detailed the rape victims of Bosnia and an organization, Women for Women, headquartered in Washington, D.C., that is providing much-needed help

to these victims. The word "rape" is not a pretty word, but it is a reality. I have talked with Mrs. Salbi, who is the head of Women for Women, and was impressed by her enthusiasm and concern for victims of this tragedy.

If you are a woman reading this, won't you please consider joining to help? In case you have lost that edition of the Western Recorder, the address is Women for Women, c/o Zainab Salbi, Box 9733, Alexandria, Va. 22304.

And thank you, Western Recorder, for printing this article.

*Kay Presson
Cunningham*

Disturbing news

I found "Seminary trustee chastises SBC leaders for being silent" (WR, May 31) a revealing and disturbing article on the firing of President Russell Dilday at Southwestern Baptist Theological Seminary.

It seemed strange that in one quote the trustee said, "Each one of us did what we felt God wanted done." Yet he also said, "We finally did what you men had been leading us to do."

Which was it? Was it God or the "eight key figures in the conservative movement" who provided the leadership? If it was really God, man's approval is not required. If it was the "key figures," why are they replacing

the Holy Spirit as guide?

In the same edition, a similar tone was noted about "SBC presidential contenders." Fred Wolfe followed the "well-established protocol of recent conservative presidents, waiting first for the encouragement to run from one or more of the past presidents." Jim Henry ignored this protocol and sought the leadership of the Holy Spirit.

Ironically, it was said that Henry "made his mistake ... in not seeking the counsel of conservative leaders." Apparently, the good ol' boys were upset that their advice was considered to be inferior to the Holy Spirit's.

Is this really what the SBC has come to? Will the Baptist Faith and Message be rewritten to describe the Trinity as God the Father, the Son and the "eight key figures of the conservative movement?"

Please tell me it's not true!

*Stanley Spicer
Louisville*

Some thoughts for Father's Day

During the years I served as the Southern Baptist Foreign Mission Board's Middle East field representative, I traveled extensively away from our Cyprus home to 14 countries in that area.

While on furlough in Louisville, our family was interviewed during a church missions conference. One of our children was asked to describe what their father did. The response was, "He travels a lot and writes letters."

That description gave me a penetrating insight. I realized not only that our children had developed a very limited awareness of my work, but that I had not done a very good job of helping them experience the work of their father. I also realized the difficulty that "traveling fathers" have in involving their children in their work.

It was not so with my father and grandfather.

Dad frequently took me with him on his mail route, especially during the summer months. Though I never

verified it, I suspect that at least one of the reasons was to help Momma by getting one of us out from under her feet.

I went early with him to sort the mail, rode home for breakfast with him, and then "helped" him deliver the mail over the bumpy rock roads in the 1941 Dodge that was made to last through three motors. If someone asked me what my father did, I knew from experience. Even today, when we return from an extended journey and go by to request our mail from the post office, the "smell of mail" unfailingly stimulates my memories of going with dad on his mail route.

It was the same with my grocer granddaddy. I followed him around the store, watched him "wait on" people, cut meat, stock groceries and went on the delivery to customers. Later I worked there with my Uncle Les, who took the store over from my grandparents. So pleasant are those memories, it still gives me pain to go

ON MISSION TOGETHER



William W. Marshall



No regrets

By Jewell Nelson

You will never regret doing special activities with your child.

■ Tell your child how special he or she is to the family.

■ Ask her to tell you some very good things about each child in her class.

■ Take a trip to the library. Select favorite books. Turn off the TV and have a reading time each evening.

■ Encourage your child to act out a story, or tell the story.

■ Walk in the neighborhood, and speak to neighbors and friends.

■ Make a special food and take it to a shut in.

■ Help your child write a thank you note to a teacher.

■ Leave a note of appreciation in your child's room. For the non-reader, draw a happy face.

■ Talk about safety and have a fire drill for the whole family.

■ Make a family tree together.

■ Ask your child to tell you what he/she likes about himself or herself.

■ Have a family forum periodically. Discuss issues that concern the children. Allow each child time to express feelings (without interruption).

■ Make meal time a happy time. Talk happy talk. Don't press for clean plates; simply serve small amounts of food.

■ At meal time ask each person to tell something he or she appreciates about each family member.

■ Have a "favorite meal" night once a week. Honor a family member with his or her favorite meal. Add a special favor, song, poem and/or choice of an after-dinner activity.

■ Guide your child in planting herbs or flowers and help him learn how to care for them. Together, prepare recipes that include herbs.

■ Take your child to a park and play.

■ Model good language, morals and habits.

■ Share Bible stories and pray with your child.

■ Say, "I love you" often. You will never regret, nor forget, nor will your child.

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

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

EDITORIALS

Parochial schools seek \$4 million busing subsidy

As if developing a balanced budget weren't hard enough already, Kentucky lawmakers are being asked to add frills even before the state's basic budget is funded.

The General Assembly is meeting in special session and having a difficult time coming up with a budget that provides enough resources to cover expenses.

Despite the tightness of funds, legislators are being asked to spend \$4 million on parochial school busing. However, the busing budget for public schools already is under-funded by \$25 million, according to a study by Americans United for Separation of Church and State.

When it comes to cooking up a balanced budget, lawmakers are being asked to spread on the icing before they finish baking the cake. The state's first obligation is to support facilities and institutions that serve all its citizens. Consequently, support for public schools should precede any aid for private and parochial schools.

You can let legislators know how you feel.

To write your senator and representative, address letters to them by name at Capitol Annex, Frankfort, Ky. 40601. To call, dial (502) 564-8100.

Marv Knox

Parochial schools are asking the state to provide \$4 million to subsidize their busing programs, while the public schools' busing program is underfunded by \$25 million.

The irony of 'SBC Life'

SBC Life, the Southern Baptist Executive Committee's news magazine, served up a helping of irony last week. Editor Mark Coppenger has touted the magazine as a "good news" journal. Ironically, this edition features a caustic editorial, penned by Coppenger, defending the firing of Southwestern Seminary President Russell Dilday and blasting media who criticized seminary trustees for the firing.

Coppenger's key argument is the media's failure to cite Dilday for liberalism, based on his 12-year-old book, "Doctrine of Biblical Authority." Ironically, Coppenger (a) fails to note political conservatives had not cited "evidence" of Dilday's liberalism during the past 12 years, (b)

ignores the preponderant evidence of Dilday's conservatism, (c) declines to report the trustees hadn't given any reason for the firing when the media reported it and (d) refuses to say the trustees needed almost two weeks to come up with a public reason for the firing.

Ironically, Coppenger also fails to disclose his full relationship with Southwestern Seminary trustees. He begins by noting the school is his alma mater. But he does not mention he is listed among candidates to succeed Dilday. Is it possible Coppenger has used his platform at the helm of the SBC's national news magazine to campaign for a new job? What better way to ingratiate himself to Southwestern's trustees than by taking on the role as their strident defender.

Marv Knox

New ecumenical document 'throws out the baptismal water'

As a Southern Baptist missionary serving a country that is 85 percent Catholic, I was surprised to learn of the new document "Evangelicals and Catholics Together."

The document's most astonishing statement is, "It is neither theological-ly legitimate nor a prudent use of resources" to proselytize among active members of another Christian community. Specifically, the document addresses the USA, Europe and South America; I would include the Philippines, where I serve, as a predominantly Catholic nation which this document addresses.

As Baptists, we must focus on the meaning of church membership itself in relationship to the term "proselyte."

While current colloquial usage may allow for it to relate to "sheep stealing," the term refers to anyone who "changes from one opinion, religious belief, sect ... to another; a convert."

The "convert" definition marks an essential separating point between Southern Baptists and Catholics. We should neither shy away from the term "proselyte" nor define it so narrowly that it relates only to church competition for the same members.

"Proselyte" resides at the heart of Southern Baptists' message; it means to be born anew in our relationship with God. It also implies the convert joins a community of like-minded believers who share convictions about conversion.

By contrast, the Roman Catholic tradition relies upon a sacramental system that supposedly mediates God's grace through priests and sacraments. Baptists have declined this approach. The Catholic catechism states a person "becomes a Christian through the sacrament of baptism," which can be administered shortly after birth. Salvation, linked to church membership through baptism, does

not require a "personal conversion," as Baptists believe.

Southern Baptists believe no other person or institution can mediate this relationship to God for us. A personal, cognizant conversion experience is vital. Conversion must be entered with one's faculties fully engaged, not as an infant. In essence, we become "proselytes" of a new way, a Jesus way, consciously chosen and not mediated by another person, group or practice.

So, a statement that claims Southern Baptists will not proselytize draws close to compromising our identity. As Southern Baptists who evangelize, we present a choice to people about their relationship with God. In the very act of evangelism, we challenge the authority of all institutions which believe their sacramental systems are sufficient to mediate God's grace. From their perspective, our calls for conversion are superfluous.

As Southern Baptists, we do not

suggest a person who begins this new unmediated relationship with Jesus return to or even turn to a sacramentally mediated system. This would be hypocritical and would devalue the significance of our own conversion-based faith. Neither do we encourage new believers to choose from a smorgasbord of churches as if they all are the same. We encourage them to join a fellowship that will nurture and sustain their new-found faith without human mediation.

"Throwing out the baptismal water" is what is at stake. I call upon the heads of the Home Mission Board and Christian Life Commission to withdraw their endorsements of this Catholic-Evangelical document.

Surely there must be better ways to find common ground on ethical issues than foundering one's theological heritage.

Graham Walker, dean
Asia Baptist Theological Seminary
Baguio City, Philippines

Endorsement of the new document of agreement between Catholics and evangelicals dangerously erodes Southern Baptists' identity, especially in Catholic dominated countries, believes Graham Walker, a missionary to the Philippines and a former Kentuckian.

VIEWPOINT

Pass that torch of culture to the next distinguished generation

The Shakespeare/Beethoven/Rembrandt Rule, an ageless principle, provides a great guideline for parenting: "Raise your children in an atmosphere of culture and refinement."

You know what the S/B/R Rule means: "Expose your kiddoes to the greatest of literature, the classiest of music and the finest of art. Then, when they grow up, they'll be well-rounded and self-actualized, able to make immortal contributions to the human community. And they'll get decent jobs and move out of your house."

That's why moms and dads shell out hard-earned cash for ballet and symphony tickets, music lessons, home computers and encyclopedias. Braces too, because if the little tadpole swimming around in your

gene pool never writes the great American novel, joins the Symphony Guild or paints the Kentucky Derby poster, you want that child to have nice, straight teeth in order to apply for a job turning letters on the world's arbiter of literate culture, "Wheel of Fortune."

Well, Joanna and I have little to fear; our kids are well on their way to mastering Great Culture. Just the other night, as I climbed the stairs to tuck Lindsay and Molly in bed, I heard them reciting the lines to a poetic master-

piece: "Roses are red / Violets are blue / Sugar is sweet; / And you've got stinky green feet."

Isn't parenthood wonderful? How else could a person experience such fulfillment but to hear one's offspring, the future of one's family, reciting stirring lines from the world's finest literature.

Of course, we've known all along our children were destined to contribute magnificently to society and culture.

For example, they mastered classic music shortly after we purchased our piano.



down home

Court knocks public school's rental policy

WASHINGTON (ABP)—The U.S. Supreme Court has refused to save a Virginia school district's policy designed to discourage churches from long-term or permanent rental of school facilities.

Without comment June 6, the high court let stand a federal appeals court's ruling that school districts may not single out churches for higher rental rates than those charged other non-profit groups for off-hours use of facilities.

Concerned that long-term use of school facilities by churches might be seen as subsidizing religion, the Fairfax County School Board adopted a policy in 1982 designed to discourage churches from renting its facilities longer than five years.

The policy provides free use for groups such as Boy Scouts, Girl Scouts and parent-teacher associations. Cultural, community and civic organizations are charged a non-commercial rate that reimburses the district its actual costs, while private organizations and business are charged a commercial rate designed to approximate market rental costs. That rate is five times the non-commercial rate.

Under the policy, churches are charged the non-commercial rate for five years, but their rent climbs over the next four years to the commercial rate. The escalating rates do not apply to other non-profit groups.

The policy was challenged by Fairfax Covenant Church, a 1,000-

member evangelical Christian congregation that has been renting school facilities since 1980.

Lower courts sided with the congregation. The 4th U.S. Circuit Court of Appeals cited the Supreme Court's 1981 ruling that a state university cannot deny religious groups access to a public forum on campus.

The court said the school board had opened its facilities to a wide array of non-profit and commercial organizations and that the escalating rates for churches discriminate against religious speech and practice protected by the First Amendment.

The district court must now assess what reimbursement is due the church, which is seeking \$280,000 plus interest.

Clinic Access Act gets first testing

MILWAUKEE (ABP)—Defying a new federal law against blocking access to women seeking abortions, anti-abortion demonstrators chained themselves to cars and a concrete-filled drum in front of an abortion clinic in Milwaukee June 4.

Five protesters were charged in the first application of the law signed May 26 by President Clinton. The law provides stiff penalties for blocking access to abortion clinics, damaging property or physically intimidating patients or clinic workers. First-offense violations carry a six-month jail term and a \$10,000 fine. Repeated or aggravated violations can bring life sentences and fines up to \$250,000.

Charged were Dale Robin Pultz, 32, James Daniel Soderna, 31, and Colin Lester Hudson, 55, all of Milwaukee, Michael Charles Suhy, 20, of Canton, Mich., and Marilyn Ruth Hatch, 43, of Seattle. A juvenile also was arrested, but won't be charged, according to Associated Press.

The six protesters succeeded in closing the clinic for 90 minutes while police and firefighters pried open chains and handcuffs linking them to two cars and a 55-gallon drum filled with concrete outside the Affiliated Medical Services clinic.

Supporters of the new law say it is necessary to curb violent protest of abortion. Its detractors contend that local laws already prohibit violence and that the law violates free speech and the ability to protest peacefully.

The law is being challenged in court by anti-abortion groups including the American Life League in Stafford, Va., and the American Center for Law and Justice in Virginia Beach, Va.

Test your Bible knowledge against the average American

PRINCETON, N.J. (RNS)—Over the years, the Gallup Poll has asked people about the biblical and religious knowledge. This quiz is based on those questions.

■ Questions

1. What is the first book of the Bible?
2. Please tell me all the Ten Commandments you can think of.
3. Can you name one or more of the prophets mentioned in the Old Testament of the Bible?
4. Who delivered the Sermon on the Mount?
5. Where was Jesus born?
6. Who was the mother of Jesus?
7. What country ruled Jerusalem during the time of Jesus?
8. How many disciples did Jesus have?
9. What religious event or happening is celebrated on Easter?
10. What is the Holy Trinity?
11. Can you name the four Gospels of the New Testament of the Bible?
12. Can you name one or more founders of other religions besides Christianity?

■ Answers

1. About half of adult Americans (49 per-

cent) know that Genesis is the first book of the Bible. Give yourself one point.

2. On average, teens can name about three or four of the Ten Commandments. Most likely to be named are the commandments against stealing, adultery and murder. Give yourself one point for each of the commandments you correctly named: No other gods, no graven images, don't take the Lord's name in vain, remember the Sabbath, honor father and mother, don't murder, don't commit adultery, don't steal, don't bear false witness, don't covet.

3. Only 21 percent of adults can name at least one of the Old Testament prophets such as Isaiah. Give yourself one point for each one you name correctly, up to three points.

4. One adult in three (34 percent) knows that Jesus delivered the Sermon on the Mount. Give yourself one point if you said Jesus.

5. About two adults in three (64 percent) know that Jesus was born in Bethlehem. Give yourself one point if that's what you said.

6. Most adults (95 percent) know that Mary was the mother of Jesus. Give yourself one point for the correct answer.

7. Only about one adult in three (35 percent) knows that Rome ruled Jerusalem during the time of Jesus. Give yourself one point

for the correct answer.

8. Two teens in three (66 percent) know that Jesus had 12 disciples. Give yourself one point for the correct answer.

9. Three adults in four (75 percent) know that Easter celebrates the resurrection of Jesus Christ. Give yourself one point for the correct answer.

10. Four adults in 10 (40 percent) can describe the Holy Trinity—Father, Son and Holy Spirit—correctly. Give yourself one point for each of the three you named.

11. Only one teen-ager in three (35 percent) can name the four Gospels—Matthew, Mark, Luke and John. Give yourself one point for each one you named.

12. Only three adults in 10 (30 percent) can name another founder of a religion. Give yourself one point for each one you named, such as Buddha or Mohammed, but no more than three points total.

■ Scoring

Total the number of points you got for correct answers. Here is your grade, based on the curve established by Gallup Poll answers to the same questions:

- A, 25-30 points; B, 19-24 points; C, 12-18 points; D, 6-11 points; F, 5-0 points.

Congressional committee hears views on EEOC guidelines

Continued from page 1

"Let us be clear that the guidelines are intended to explain existing law, consolidating existing judicial and commission precedent, not to create any new legal theories or in any way abridge the free exercise of religion in the workplace," Gallegos said.

Gallegos dismissed a proliferation of commentary stating the guidelines would prohibit religious expression. Such a prohibition, he said, would violate Title VII of the Civil Rights Act of 1964 which already prohibits, but does not define, religious harassment.

The workplace guidelines do not prohibit the wearing of religious symbols, such as a cross or yarmulke, having a Bible on one's desk or inviting a colleague to church, as some have asserted, he said.

Dan Cathy, executive vice president of operations for Chick-fil-A, said he is afraid the guidelines will intrude on policies of his family business. Chick-fil-A was built on biblical principles, such as observing the

Golden Rule, and sponsors voluntary religious activities for its employees, he said. He said he fears the guidelines would force his company to eliminate these programs.

Claims of religious harassment present a conflict between employees' rights to religious expression and the countervailing right not to be harassed because of their faith or lack of it, said Douglas Laycock, professor at the University of Texas School of Law. The guidelines do nothing to draw boundaries between those competing rights, he said.

"The guidelines do not distinguish expressions of religious faith and disagreements about religious issues, which are constitutionally protected, from personal attacks on other employees or persistent speech directed at a captive audience, which are not."

Laycock proposed the guidelines include a set of hypothetical examples of speech that is and is not religious harassment.

The ban on religious harassment

should be retained in the guidelines, insisted Marc Stern, co-director of the Commission on Law and Social Action of the American Jewish Congress.

"Not so long ago Jews, Catholics and others were not welcome in certain workplaces," Stern said. "Employment in whole industries was out-of-reach to Jews who identified as such."

While such blatant discrimination is no longer commonplace, Stern said, some religious bigots still do their best "to make life for persons of disfavored faiths uncomfortable through various forms of verbal harassment, of the kind all-too-well known to women and racial and ethnic minorities."

Sen. Howell Heflin, D-Ala., said he called the hearing because "I fear that the overall impact of the proposed EEOC guidelines ... will be to create a workplace in which religious freedom is stifled and employers are put into an untenable position."

Sen. Hank Brown, R-Colo., a member of the Judiciary Committee, also expressed concern about the guidelines. Brown introduced a resolution June 7 that would urge the EEOC to strip religion from the guidelines.

"Harassment is wrong," Brown said. "A nude picture on the wall is different than wearing a cross around your neck. My hope is that the EEOC will withdraw these guidelines and respect people's right of expression."

Twenty-one senators signed a letter to the EEOC's acting chairman expressing concern about the proposed guidelines.

Rep. Howard McKeon, R-Calif., introduced a resolution that calls for religion to be "categorically removed" from the guidelines. He told the subcommittee 130 members of Congress from both sides of the aisle are co-sponsoring the resolution.

Sen. Howard Metzenbaum, D-Ohio, called those fears "completely absurd."

Celebrate!

125th anniversary

Celebrating 125 years of love through Kentucky Baptist Homes for Children

A supplement to the
Western Recorder
June 14, 1994

Children's homes throw statewide birthday party

For additional information about the ministry of Kentucky Baptist Homes for Children, contact us at 10801 Shelbyville Rd., Middletown, Ky. 40243, (800) 456-1386 or (502) 245-2101.

We operate these ministries:

- Baptist Youth Ranch at Elizabethtown
- Baptist Youth Shelter in Morehead
- Center for Independence in Louisville
- Cornerstone Counseling in Ashland, Bowling Green, Erlanger, Frankfort, Hopkinsville & Madisonville
- Dixon Temporary Shelter in Dixon
- First Step Pregnancy Counseling and Adoption
- Foster Care
- Genesis Home in Mayfield
- Glen Dale Children's Home in Glendale
- Spring Meadows Children's Home in Middletown
- Southern Regional Shelter in Somerset

Kentucky Baptist Homes for Children has launched a year-long celebration of its 125th anniversary in an ambitious effort to say "thank you" to Kentucky Baptists and to raise public awareness of the growing needs of children.

"We are truly excited to be into our celebration year," President Curtis Mooney said. "Kentucky Baptists can be proud of their long heritage of child care, and we want them to know how appreciated they are."

Mooney said the celebration is focusing on three primary areas: a series of celebration events held around the state, a church celebration Sunday scheduled for June 26, and a public awareness campaign.

"The celebration events are essentially birthday parties that will give us a chance to say 'thank you' to churches and communities for their support," Mooney said. "They're all going to be fun-filled, outdoor festivals with plenty of food, fellowship and entertainment for the entire family."

Mooney said the events are designed to be family-oriented with lots of activities and entertainment for children.

"Children are what we're all about, so we want these celebrations to be events that families can enjoy together," he said. "We're encouraging churches to

bring van loads to whichever event they would like to attend."

Three events already have been held—in Elizabethtown, Pikeville and London—and were well-received by the churches and communities.

The single-biggest day of the celebration will be June 26, when churches all across Kentucky are asked to celebrate the 125th birthday in their worship services.

"Kentucky Baptist Homes for Children is the oldest child care ministry in the Southern Baptist Convention, so you might say that Kentuckians have a link not only to the thousands of children who have been helped in our state over the last 125 years, but to the many thousands of others who have found the compassionate care of Baptists all over our nation," Mooney said.

"This is certainly something to praise our Lord for, and we're hoping all of our churches will participate."

Mooney said a package of materials, including a videotape, bulletin inserts, drama script and other helps have been mailed to churches for use in the local celebrations.

A public awareness campaign also will be part of the celebration as Kentucky Baptist Homes for Children seeks to educate all Kentuckians about the tremendous needs facing children and families today.

Big anniversary celebration weekend coming June 25-26

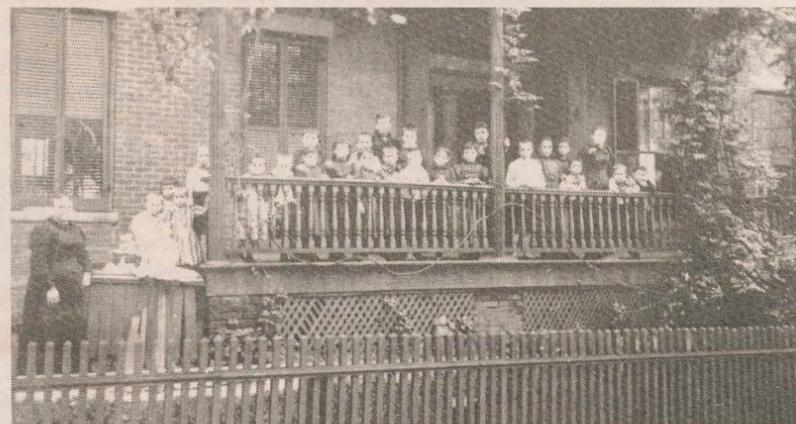
Although three celebration events are now history, there's still much more to come for Kentucky Baptist Homes for Children's celebration of its 125th birthday.

The single largest weekend of the year-long celebration is coming up June 25-26 with three important events commemorating the birth of the children's ministry in 1869.

Saturday, June 25, will see crowds from throughout central

Kentucky enjoying celebration festivities on the grounds of Spring Meadows Children's Home in Middletown.

Live entertainment, children's activities, campus tours, food and plenty of fellowship will mark this casual, family-oriented event.



125 YEARS OF LOVE These photographs show the early days of Kentucky Baptist Homes for Children's ministry. The children shown here were among the first cared for at the Louisville Baptist Orphans Home, founded in 1869 as the first Southern Baptist child care ministry in the United States. Today, Kentucky Baptist Homes for Children continues the ministry through a variety of avenues, including foster care, residential care, counseling services, youth shelters, crisis pregnancy and adoption services and much more.



Festivities begin at 10 a.m., with a formal commemoration of the anniversary scheduled for 1:30 p.m.

An alumni reunion will be part of the celebration, and alumni activities will continue after the program until 4 p.m.

Sunday, June 26, looks to be an even bigger day for Ken-

tucky Baptist Homes for Children, however.

On that day, churches all across Kentucky will celebrate their heritage of child care through local commemorations of the anniversary.

Each church received a packet of celebration materials—including a videotape, bulletin inserts and drama script—for use in celebrating the birth of the oldest Southern Baptist child-

Continued on page 3-A

Kentucky Baptists have special history of caring

Kentucky Baptists have for 125 years been caring for hurting children. Here is a brief history of this ministry of love.

A child of war

The War Between the States hit Kentucky particularly hard. As a border state, she was claimed by both North and South. Families were torn apart as divergent loyalties pitted brother against brother and father against son. The war dealt harshly with Kentucky, and the reconstruction was very difficult.

In the midst of these troubled times, a group of women from Walnut Street Baptist Church in Louisville began to look beyond the harassments of the present to a future that would offer shelter and security for the sometimes forgotten victims of the war—the children. In 1866, through the leadership of their pastor, George Lorimer, they founded the Orphans Aid Society to reach out to orphaned and destitute children.

At first, the women worked to raise funds and help children by finding them homes or by paying their rent in local boarding houses.

Funds for a more formal ministry were raised by 1869 and on June 21, 1869, the first meeting of

The Society for the Baptist Home for Helpless Children was held. Just nine days later, on June 30, 1869, three children were received into care in a rented house at 828 W. Walnut Street. They were joined a week later by the new Home for Helpless Children's first matron, Mary A. Hollingsworth.

Early in 1870, a lot at First and St. Catherine Streets was donated for the purpose of building an orphanage. Construction on a new building soon began. By the end of the year, Baptists were caring for children at what was called the Louisville Baptist Orphans' Home.

In the first decade of its ministry, the home struggled and faltered under financial burdens. Each time it seemed as if the home would close, however, Christian administrators stood firm on the faith that had called them to minister to children and the ministry weathered the storm.

Move to Middletown

Baptists continued to care for children in downtown Louisville for the next 78 years. Then in September of 1948, groundbreaking ceremonies were held on 76 acres of land purchased near Middletown for a new and modern children's home campus. The program was renamed Spring Meadows Children's Home at the time of the move.

Earlier, a second Baptist children's home had been established at Glendale in 1915. The two children's programs operated separately until 1954, when the Kentucky Baptist Convention created a single board of child care which later became Kentucky Baptist Homes for Children.

A third campus, Pine Crest Children's Home, opened in Morehead in 1956. It served children until its closure in 1971.

Decade of growth

The decade of the 1980s brought tremendous growth to Kentucky Baptist Homes for Children. In 1980 and 1981, new cottages were constructed for Glen Dale and Spring Meadows. An emergency shelter was established in Elizabethtown in 1982. That was followed by the opening of the Dixon Temporary Shelter the next year. A third shelter, the Baptist Youth Shelter at Morehead, opened in eastern Kentucky in 1988.

The late 1980s also saw the beginnings of the Center of Independence which helps older youth in care make the transition to adulthood.

Kentucky Baptist Homes for Children established its first residential treatment center in 1989 when the shelter in Elizabethtown became the Baptist Youth Ranch. This new ministry helped Ken-

tucky Baptist Homes for Children begin reaching out to boys who had suffered severe abuse, neglect and family crisis.

Prepared for the '90s

Kentucky Baptist Homes for Children has continued its growth in the 1990s. An earlier-closed adoption program was reopened in 1990 as the First Step Pregnancy Counseling and Adoption Service.

Then in 1992, Kentucky Baptist Homes for Children established a Christian counseling ministry called Cornerstone. The new program began providing professional, Christian counseling to individuals and families at an office in Bowling Green through a partnership with Warren Baptist Association.

Cornerstone offices since have opened in Erlanger, Hopkinsville, Madisonville, Frankfort and Ashland. Two additional offices—in London and Pineville—are set to open in July.

In 1993, the Genesis Home in Mayfield was added to the Kentucky Baptist Homes for Children system. Genesis Home provides residential treatment services to up to 15 girls who have suffered from severe abuse, neglect or other family trauma.

Also in 1993, an expanded emphasis was given to foster care to help meet the needs of younger children and children whose emotional needs cry out for the close, personal attention of a caring foster family.

In 1994, Kentucky Baptist Homes for Children was asked to acquire the Operation Hope youth shelter in Somerset, which had operated for more than a decade in that community.

Acquiring this 12-bed facility helped the agency realize a long-held dream of providing residential services in southern Kentucky.

Today, Kentucky Baptist Homes for Children continues its heritage of reaching out in love to the children of Kentucky. Each year, this special ministry touches the lives of more than 700 children and adults.

In the beginning, Kentucky Baptists embraced the orphans of war. Today, they embrace orphans of a different kind—children who have been orphaned by such tragedies as neglect, abandonment and family crisis.

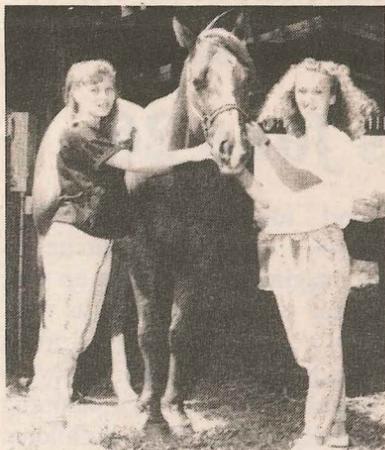
WORK ETHIC This photo from the Kentucky Baptist Homes for Children archives shows residents of the Louisville Baptist Orphans Home working in the kitchen.



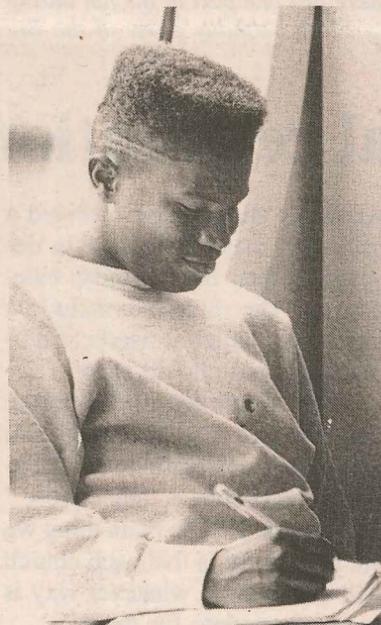
Celebrate!



SERVICES TODAY ■ *Left: A student helps a teaching parent with chores at Spring Meadows. ■ Below: An adoptive family is happy to be together. ■ Center below: Baptist Youth Ranch boys enjoy room to heal and grow.*



SERVICES TODAY ■ *Above: A Glen Dale student learns caring and compassion through caring for animals. ■ Right: All children in care get the one-on-one attention of our loving staff.*



'Miss Mary' became a mother to many children

She was known as "Miss Mary" and never married, but Mary Hollingsworth became a mother for literally hundreds of Kentucky's children.

When Baptists first ventured into child care in Louisville in 1869, Hollingsworth was not far behind. The first three children were received into care in a rented house on June 30, and on July 6, she joined them as the new ministry's first matron.

Over the next 35 years, she gave her heart and soul to the new Baptist work, serving through the original construction in 1870 and later expansion of the new ministry's first building at the corner of First and St. Catherine streets, and the growth of hundreds of children who came into her care during those years.

According to early editions of the Orphan's Friend, the orphanage's newsletter, when Hollingsworth wasn't caring for children, she was talking about them as she traveled the state by train and wagon to visit churches and tell of the children's needs. Although necessary, she found it difficult to leave the children for these trips and made it a point to kiss each one before she left.

Children around the state were especially interested in seeing "the lady with 50 children," according to the Orphan's Friend.

"Miss Mary" served the children until poor health forced her retirement in March 1905. The Board continued paying her salary until she died at the home of a niece in Howell, Ind., in 1911.

Her funeral was held at the Louisville Baptist Orphans' Home.



MOTHER TO MANY *Mary Hollingsworth, the woman standing in front of the door holding a child, was the first matron of the Louisville Baptist Orphans Home.*

Special service set at Walnut Street

Because Kentucky Baptist Homes for Children's 125th birthday is especially meaningful to one Kentucky Baptist church, a special anniversary service is planned there for Sunday, June 26.

Walnut Street Baptist Church in Louisville is where Southern Baptist child care work was born. A group of women from the church, led by their pastor, George Lorimer, were touched by the plight of children left destitute after the Civil War.

Their work to meet the needs of these children led to the

founding of Kentucky Baptist Homes for Children.

Kentucky Baptist Homes for Children staff, alumni and current residents will be saying "thank you" at Walnut Street in a special way when the morning worship hour is dedicated to celebrating the 125th anniversary.

"It is very humbling to think about how the vision of these Christian women 125 years ago has led to literally thousands of children in Kentucky being helped," President Curtis Mooney said. "Celebrating at Walnut Street will be special."

Anniversary weekend

■ *Continued from page 1* care agency.

One of the special services will be held at Walnut Street Baptist Church in Louisville, where the childcare ministry began.

A group of women from the church, led by their pastor, George Lorimer, were touched by the plight of children left destitute after the Civil War.

Kentucky Baptist Homes for Children staff, alumni and current residents will be guests at Walnut Street's morning worship.

The celebration doesn't end that weekend though. Events are still to come in Dixon, Morehead, Glendale, Erlanger and Mayfield.

We need you!

■ If you have historical photos of any of our ministries and you would be willing to share them, please contact us at 10801 Shelbyville Rd., Middletown, Ky. 40243, (800) 456-1386.

■ If you're part of an adoptive family brought together by Kentucky Baptist Homes for Children, you're invited to be our special guest at the Spring Meadows celebration June 25.

Be our guest at these upcoming events

June 25

Spring Meadows Children's Home, Middletown

July 16

Dixon Temporary Shelter, Dixon

August 6

Baptist Youth Shelter, Morehead

September 4

Hosted by Erlanger Baptist Church, Erlanger

September 17

Glen Dale Children's Home, Glendale

October 8

Genesis Home, Mayfield

Anniversary celebrations off to big start statewide

The 125th anniversary celebration of Kentucky Baptist Homes for Children has gotten off to a big start with events in Elizabethtown, Pikeville and London.

The celebration began April 16 at the Baptist Youth Ranch in Elizabethtown. High winds and cool temperatures forced cancellation of some activities and forced what had been planned to be an outdoor party inside, but enthusiasm was high.

A highlight of the event was the recognition of the original founders of the Baptist Youth Ranch.

Judge R.R. Thomas, Port Wheeler, Hugh Gwynn, Bill Swope and the late Glen Hodge Sr. were recognized as the driving force behind the beginning of the home, which opened in 1977 as an independent youth outreach and became part of Kentucky Baptist Homes for Children in 1981.

Thomas, Wheeler and Gwynn were invited to hear Kentucky Baptist Homes for Children President Curtis Mooney praise the

group for their vision.

"We are here today because of the vision these men had for meeting the needs of abandoned and abused boys of this area," Mooney said. "Since the work began, there have been literally hundreds of

boys who have been helped."

Enthusiasm also ran high for the Big Sandy celebration May 14.

The weather cooperated fully for this family festival that drew a crowd of more than 500 to the grounds of First Baptist Church in

Pikeville.

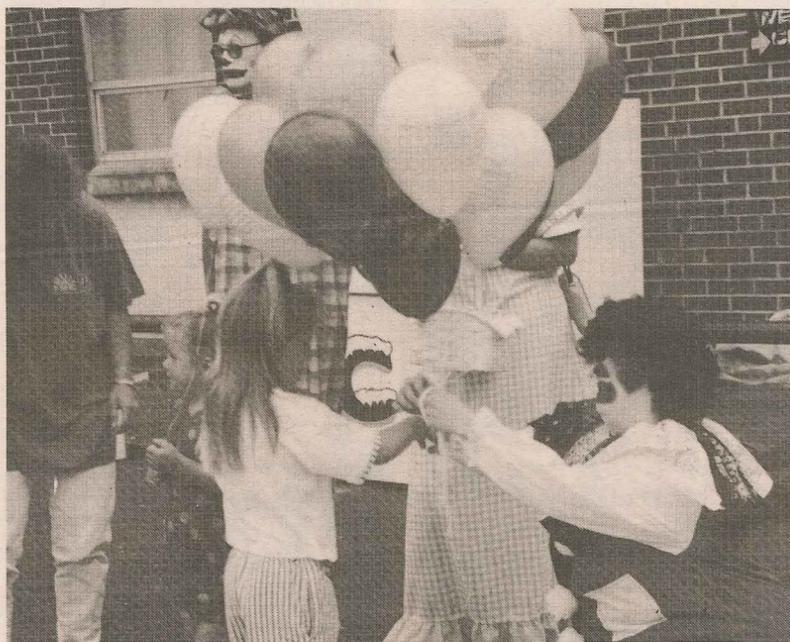
Musical groups performing under a large tent kept the crowd entertained as did a midway of children's carnival games, clowns and plenty of free food.

The Big Sandy event included a visit from Kentucky First Lady Libby Jones as well.

The celebration for southeastern Kentucky was June 4 on the grounds of First Baptist Church in London. A volleyball tournament and bicycle rodeo were added attractions for this event.

"The celebrations have been wonderful opportunities to say 'thank you' to the people and churches who have made this ministry possible for 125 years," said KBHC staffer Robert Reeves, who has been helping to coordinate the events. "Each event has been unique and taken on the local flavor of that part of the state.

"The many volunteers who have worked to plan and carry out each event have just been wonderful. They have really made each event a blessing."



FUN FOR ALL Clowns and balloons were just one part of the fun during Kentucky Baptist Homes for Children's 125th birthday party in the Big Sandy region.

Churches asked to plan local celebrations June 26

Baptist churches across the commonwealth will celebrate their common wealth in the rich heritage of Kentucky Baptist Homes for Children on Sunday, June 26.

The Sunday celebration date falls just four days before the 125th anniversary of Kentucky Baptists opening the doors of their first children's ministry in 1869. It was on June 30, 1869, that the first three children were received into care at the Home for Helpless Children in Louisville.

"One of the primary goals of our 125th celebration is to say 'thank you' to what has now become several generations of Kentucky Baptists for their faithful support of this ministry. The Lord has blessed greatly over the last 125 years and we hope all of our churches will use this anniversary time to praise Him and learn more about the needs of today's children," said Kentucky Baptist Homes for Children President Curtis Mooney.

Mooney said each church in

Kentucky should have received a packet of material for use in developing their own birthday celebration. The materials include a videotape, bulletin inserts, a drama script and clip art sheet.

"We've worked to design the material so that churches can make their celebrations as elaborate or as simple as they choose," Mooney said. "The main thing we are hoping for is that each church will celebrate in whatever way is most appropriate for them."

While the materials provide

good ideas for celebrating, Mooney encourages churches to be imaginative in coming up with unique ways to celebrate as well.

"I've heard some good ideas already," Mooney said. "They've ranged from churches planning birthday parties for their children to having someone dress as our first superintendent, Mary Hollingsworth, and deliver a monologue about our beginnings. A celebration is supposed to be fun, so I'm hoping our churches will make this a fun time."

It's not too late! More anniversary celebrations yet to come

Although three celebration events are now history, there's still much more to come for Kentucky Baptist Homes for Children's celebration of its 125th birthday.

The single largest weekend of the year-long celebration is coming up June 25-26 with three important events commemorating the birth of the children's ministry in 1869.

Saturday, June 25, will see crowds from throughout central Kentucky enjoying celebration festivities on the grounds of Spring Meadows Children's

Home in Middletown.

Live entertainment, children's activities, campus tours, food and plenty of fellowship will mark this casual, family-oriented event. Festivities begin at 10 a.m., with a formal commemoration of the anniversary scheduled for 1:30 p.m.

An alumni reunion will be part of the celebration, and alumni activities will continue after the program until 4 p.m.

Sunday, June 26, looks to be an even bigger day for Kentucky Baptist Homes for Children, however.

On that day, churches all across Kentucky will celebrate their heritage of child care through local commemorations of the anniversary.

Each church received a packet of celebration materials—including a videotape, bulletin inserts and drama script—for use in celebrating the birth of the oldest Southern Baptist childcare agency.

One of the special services will be held at Walnut Street Baptist Church in Louisville, where the childcare ministry began. A group of women from the church,

led by their pastor, Dr. George Lorimer, were touched by the plight of children left destitute after the Civil War. Their work to meet the needs of these children led to the founding of Kentucky Baptist Homes for Children.

Kentucky Baptist Homes for Children staff, alumni and current residents will be guests of honor at Walnut Street's morning worship.

The celebration doesn't end that weekend though.

Events are still to come in Dixon, Morehead, Glendale, Erlanger and Mayfield.

Fallout continues over evangelical-Catholic document

Messengers to this week's annual meeting of the Southern Baptist Convention likely will be asked to disavow a statement on cooperation between Roman Catholics and evangelicals signed by two SBC agency heads.

Meanwhile, one of those signers, Larry Lewis, president of the SBC Home Mission Board, has written a 10-page letter to his trustees defending his decision. And Chuck Colson, the Southern Baptist layman who helped spearhead the document, has said he would like to meet with Southern Baptists critical of the statement.

The signatures of Lewis and Richard Land, head of the SBC Christian Life Commission, represent a "step toward ecumenism" which the SBC should reject, according to Tommy French, pastor of Jefferson Baptist Church in Baton Rouge, La. French was to ask the SBC's resolutions committee to present a resolution disavowing the accord and censuring Land and Lewis.

The document, "Evangelicals and Catholics Together," describes concerns shared by evangelicals and Catholics in the realm of social morality—including abortion, pornography and family values—and encourages dialogue on differences that divide the two traditions.

French said he supports those aims. But the document signed by Land and Lewis errs, he contends, when it wanders into theological consensus, including an assertion that evangelicals ought not to "proselytize" among active adherents of the Catholic church.

That sort of compromise, French said, is why Southern Baptists histor-

ically have shunned ecumenical movements which, he charged, inevitably lead "to the diluting of and compromising of truth."

Lewis said he wrote his May 27 letter to HMB trustees to correct "general misunderstanding and misinterpretation of the document."

One trustee, whom Lewis would not identify, has said he intends to ask the board's executive committee to instruct Lewis to publicly withdraw his endorsement of the document.

Lewis contends the furor is based on a misreading of the document, intensified by media coverage lending "a totally negative tone to that which could have been and should have been a positive story."

News reporting about the document "centered on the proselytization issue and seemed to imply that there was something about the document that we had agreed with the Catholics not to evangelize," Lewis said. That is not true, he said.

Among Lewis' critics is Larry Holly, the Beaumont, Texas, physician who led last year's attack against the HMB and Freemasonry.

The document refers to Catholics and evangelicals as "brothers and sisters in Christ" and affirms that both traditions represent "authentic forms of discipleship," Holly noted.

"If traditional and formal Roman Catholicism is an 'authentic form of discipleship,' Southern Baptists are wasting money in evangelizing Mormons, for if Roman Catholicism is an 'authentic form of discipleship,' so is Mormonism," Holly said.

But Lewis contends the document is not about theology. "Neither Catholics nor evangelicals have yielded or compromised anything in the realm of

doctrine or theology," he wrote.

The primary issues addressed in the document are missions, evangelism, social concerns and religious liberty, he said. He argued that some critics miss the document's true significance—a recognition from a Catholic perspective that evangelical groups represent a legitimate expression of Christianity and acknowledgment of their freedom to bear witness to that expression.

"This may not mean much to those of us who live in areas where Protestants and evangelicals are the majority," he wrote. "But in areas where Catholics are in control, especially in nations of the world where church and state combine to thwart the work and witness of evangelicals, sometimes even to the point of persecution, this promises to be a great new day for the concept of religious freedom."

But the very assertion that the document is not about theology concerns Holly.

Although couched in terms of Christian unity, the document's main agenda is to push an anti-abortion, pro-family social agenda through political means, Holly alleged. While he agrees with those aims, they are less important than evangelism, he said.

Evangelism is the concern cited by leaders of the SBC Foreign Mission Board, who have said they do not like the document. The document's content will cause problems in the culturally Catholic countries of Latin America, they contend.

But Colson has countered that "we don't give up anything on the mission field that we don't gain. We gain a great deal.

"We were asking some significant concessions from Catholics," he said.

Among those was a recognition that it is wrong to call Southern Baptists and other evangelicals "sects."

"This document is saying Catholics ought not do that to us," he said. "At the same time, this document is saying we ought not say to Catholics that 'just because you are Catholic you can't be a Christian.'"

Baptist historian Walter Shurden, chair of the religion department at Mercer University in Macon, Ga., said debate over the document "poses an interesting problem for the new fundamentalism of the SBC."

Baptist conservatives generally support both a right-wing political agenda and anti-Catholicism, he said. "What one sees in the current debate is a conflict between the politics of fundamentalism and the sectarianism of fundamentalism."

The current debate "is not whether Southern Baptists are ecumenical or not," Shurden said. "It is a struggle over which kind of fundamentalism will carry the day in the SBC."

But another Baptist historian, Timothy George of Samford University's Beeson Divinity School, found the agreement more laudable in an editorial he wrote for the May 16 issue of Christianity Today magazine.

"Here is an ecumenism of the trenches born out of a common moral struggle to proclaim and embody the gospel of Jesus Christ to a culture of disarray," he wrote.

"For too long, ecumenism has been left to left-leaning Catholics and mainline Protestants," George continued. "For that reason alone, evangelicals should applaud this effort and rejoice in the progress it represents."

Compiled from Associated Baptist Press and Baptist Press reports

Clinton & pope meet but still disagree

WASHINGTON—President Clinton sought June 2 to find common ground with Pope John Paul II, even though neither man budged on the issues that separate them the most.

Clinton met with the pope at the Vatican in Rome during his European tour that culminated in the commemoration of the D-Day invasion of Normandy. While Clinton and the pope hold differing views on abortion and birth control, Clinton said they share a "common commitment to the family."

Clinton told a group of seminarians at the Vatican that he and the pope discussed a broad range of issues from peace and religious freedom to world population problems. Clinton said he pledged his "best efforts to work with other nations, especially nations in Asia, in the cause of religious freedom."

The two leaders also discussed an upcoming United Nations Conference in Cairo on world population, Clinton said, adding that there were points of agreement and disagreement on the issue. They talked about "how we could come together on a policy that would promote responsible growth of the world's population and still reaffirm our common commitment for the central role of the family in every society," Clinton said.

The pope pressed Clinton not "to be insensitive to the value of life or appear to be advocating policies that would undermine the strength of the family," the president said.

Compiled from Associated Baptist Press and Baptist Press reports

Land won't sign evangelicals' document on environment

NASHVILLE (BP)—The executive director of the Southern Baptist Christian Life Commission has announced he will not be among 200 signers of "An Evangelical Declaration on the Care of Creation."

The document, which was made public in March, was instigated by Evangelicals for Social Action and World Vision.

Land has cited two major concerns about the document.

One is a paragraph that refers to "degradations of creation" and warns "many of these degradations are signs that we are pressing against the finite limits God has set for creation. With continued population growth, these degradations will become more severe."

Land said the CLC has "been instructed by our trustee board to do nothing which would be construed as arguing for population limitation and birth control as a means of limiting overpopulation of the Earth."

Another concern is a statement toward the end of the declaration calling on Christians "to listen to and work with all those who are concerned about the healing of creation, with an eagerness both to learn from them and also to share with them our

conviction that the God whom all people sense in creation (Acts 17:27) is known fully only in the word made flesh in Christ the living God who made and sustains all things."

Land said he has no objections to sharing with non-Christians, but "learning from New Agers is not something I'm willing to endorse; learning from pantheists is not something I'm willing to endorse."

Cliff Benzel, director of the Evangelical Environmental Network in Wynnewood, Pa., said the drafters were "very disappointed" Land did not sign on because "Southern Baptists represent a very large part of our evangelical constituency."

One Southern Baptist who said he has no problem with the statement is Robert Parham, a former CLC employee who now directs the Baptist Center for Ethics in Nashville.

Speaking to Land's concern about the population growth reference, Parham said: "It is my perspective that the biblical mandate to multiply has been fulfilled. If the rate of population growth continues, human life will become even more impoverished in the southern hemisphere and will be diminished in the northern hemisphere."

Pope speaks firmly on women

VATICAN CITY (RNS)—Priestly ordination for women is a topic not open for further discussion, Pope John Paul II said May 22 in an apostolic letter to bishops.

"In order that all doubt may be removed regarding a matter of great importance, I declare that the church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the church's faithful," he wrote.

As one reason for his position, the pope cited the Catholic belief in apostolic succession, a doctrine that priestly ordination in the Catholic church has been handed down in direct succession from the time Jesus Christ called forth apostles. This ordination has "from the beginning always been reserved for men alone," he said.

"The exclusion of women from the priesthood is in accordance with God's plan for his church," the pontiff declared.

Reaction to the declaration was predictably split along liberal and conservative lines.

"This is a slap in the face," said Ruth Fitzpatrick, executive director of the Women's Ordination

Conference, a Virginia-based network of Catholics who support women's ordination. "God can't be put in a box like this."

Hans Kung, the Swiss theologian and Catholic priest whose views on papal infallibility led to his being stripped of his license to teach theology in the name of the church, said the pope's arguments are illogical.

If one deduces from the gospels that only men may be ordained, "then only Jews ought to be made bishops, since all the apostles were of course Jews," he said.

But Helen Hull Hitchcock, director of Women for Faith and Family, a St. Louis-based organization which affirms church teachings on a number of controversial issues, hailed the papal letter. She called it "a hopeful statement" and "an unusually clear warning to all who are responsible for the teaching of the Catholic faith, including theologians, priests and bishops."

She predicted that "those who have said women will eventually be ordained to the priesthood, even if not in this millennium or in the lifetime of this pope, now face some difficult choices."

PEOPLE

Louisville man found faith in Christ after child's death

"The main issue with me is that (God) loved me first. That just blows me away. No matter what sins I've committed or what will happen. I can't even begin to understand that."

Michael Harris

Continued from page 1

The firmness of her decision—they soon married—and the consistency he saw in her life led him to consider what faith in Christ meant.

Still, he dragged his feet until his son's death. The weeks after proved painful.

Harris often contemplated suicide. One day he wandered into the middle of heavy traffic, not caring if someone ran him over.

The death put strain on his marriage, too, and Harris knew he needed something greater than himself to survive the pressure.

"I changed first out of desperation, because I had lost my child," he said. "I realized Christ was the only way I knew I would be guaranteed to see him again. It was selfish. But my wife kept reiterating, 'Christ just wants you to give your life to him and let him start working.'"

As part of their spiritual search, the Harris began looking at the environment they wanted for their other children's formative years.

That spurred them to forsake southern California for their Kentucky roots.

It wasn't easy coming back home. For more than a year, Harris' only work came through temporary employment agencies. And the family still was going two separate ways on Sunday mornings.

One afternoon he came home and Vivian and her sister were raving about a pastor they had heard on the radio. That pastor was Bill Hancock of Highview Baptist Church.

So in October of last year the Harris attended their first service at Highview. A month later, they decided to make Highview their church home.

Although baptized as an infant, Harris realized he needed to enter the waters on his own free will. But that

decision didn't come easily, he said.

"When I decided to join the church, I started to think about Christ and who he was and what he's done for me," Harris recounted. "I realized how blessed I've been in my life and that I hadn't done anything for him. That made me feel worthless. But I saw this was my opportunity to go forward and live my life for him. I felt God tugging at me, saying, 'Do it.'"

His personal relationship with Jesus Christ offers many benefits, he said, including:

■ Better control of his temper. Although in the past he was fairly easy to get along with, he said he learned to manipulate others by selectively "blowing up" at someone to get his own way.

■ An awareness of how his actions represent Christ. "Every day that goes by and I don't curse I count as a victory. I've learned that my Christian walk, attitude and the things I say matter."

■ Finding permanent employment four months after his baptism and being true to his faith at work. It is only by God's power that he avoids swearing and other bad habits surrounding him, he explained.

■ Becoming the head of his household, particularly by leading the way to church instead of being dragged along. "I still have a struggle between my time and church time, but it outweighs what I used to be."

Life is not perfect, he added. He said he finds it hard to yield control of his life to Christ, yet he knows Jesus is best qualified to lead it because of his sacrifice on the cross.

"The main issue with me is that he loved me first. That just blows me away," Harris said. "No matter what sins I've committed or what will happen. I can't even begin to understand that. That keeps me going straight and forward for Christ."

How do I become a Christian?

Have you ever wondered what you must do to become a Christian or what you must do to be saved? The Bible has an answer that is easy to understand.

■ **First, understand that, like everyone, you are a sinner.** Your sin has a penalty. You cannot save yourself. The Bible says, "all have sinned," and "the wages of sin is death" (Romans 3:23; 6:23).

■ **Second, understand you can be saved because Jesus Christ died on the cross for your sins.** The Bible says, "God demonstrated his love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8).

■ **Third, understand what you need to do to be saved.** Acts 3:19 says we must repent and turn away from our sins. But repentance alone is not enough. Ephesians 2:8 says that we must place our faith in Jesus Christ as Savior and Lord.

God has made a way to salvation through Jesus' death on the cross. The Bible says, "Whoever will call upon the name of the Lord will be saved" (Romans

10:13). If you are ready to trust Jesus Christ as your Savior and Lord, invite Jesus into your heart right now by praying to him.

You may word your own prayer or use one similar to the prayer printed here.

"Dear Lord Jesus, I know that I am a sinner. I know you died for my sins. Right now I invite you into my heart to be my Savior and Lord. I willingly turn from my sin and give my life to you. Thank you for saving me."

If you have prayed this prayer or a similar prayer of your own to trust Jesus Christ as Savior, tell a pastor or Christian friend about your decision as soon as possible.

Baptist churches across Kentucky are ready to help you grow in your newfound faith. In those churches, you'll find friendly people, biblical teaching and help for living the Christian life.

For assistance in finding the Baptist church nearest you, call (502) 244-6470 or write to the Western Recorder at Box 43969, Louisville, Ky. 40253.



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TOP 100 CHURCHES IN TOTAL BAPTISMS 1993

The Office for Evangelism wishes to recognize and congratulate the following churches which were inadvertently left out of the listing of the Top 100 Churches in a recent issue of the Western Recorder:

Rank	Church	Baptisms
20	Cumberland, Cumberland	47
25	Macedonia, Owensboro	43
44	Erlanger, Erlanger	34
81	Calvary, London	28

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Shelter for street kids a success in Nairobi, Kenya

By Craig Bird
SBC Foreign Mission Board

NAIROBI, Kenya (BP)—At age 7, John Kimani already qualifies for a five-year pin as a "street kid."

He was 2 years old when his mother locked him and an older brother and sister out of the house. He had two choices—die or learn to scrounge for food in garbage bins.

He didn't die.

He even became something of a legend in the Nairobi subculture, where he's now known as "Survivor," not "John."

"My mother likes to drink beer and she doesn't want to spend money on food for us," he explained. "But I've made it this far."

His smile is as quick as his wits, and he finally has reason to smile these days. He's one of 75 children sheltered at the Dagoretti Corner Childcare Baptist Rehabilitation Center for Street Children, a project funded and operated by Kenyan Baptists and Southern Baptist missionaries.

Now, instead of spending all his time and energy simply getting enough to eat and avoiding beatings, he can learn to read. He can sleep safely in a warm bed and eat three healthy meals a day. He can listen to Bible stories and memorize gospel choruses and Scriptures.

Except for his age, Survivor's story is common. Thousands of children roam the streets of Kenya's capital. They sleep in culverts and abandoned cars and on sidewalks. They collect

scrap paper and panhandle tourists.

And they sniff glue and gasoline. That can ruin their brains, but it numbs their minds to the reality of their existence. If necessary for survival, they steal or sell themselves as prostitutes.

The drive and dreams of Kenyan Baptist Enos Oumo and Southern Baptist missionary Barry Kitchens—with help from scores of Kenyan Baptists—brought the Dagoretti center to reality. Faith keeps it going.

Oumo became a Christian in 1982 while in prison. Immediately, he recalled, "God gave me a burden for prisoners." That led to a vision of establishing a home for children of prisoners, which led to an interest in child evangelism—which led to an interest in street kids.

When he came to Nairobi in 1986, Oumo started a child evangelism project at First Baptist Church of Dagoretti Corner. But soon he was drawn to the specific needs of homeless youths.

A Saturday feeding program promptly attracted 47 street children. After two months, 200-300 kids were showing up. That's when Kitchens discovered the program and asked if he could help.

Many children came from the slums around the church. But 64 were hard-core street urchins who went back to garbage bins and glue sniffing after the Saturday meal.

So Oumo started a "walk program." Soon 35 street kids joined him three days a week for all-day out-

ings—walking three or four miles in the morning and stopping to hear Bible stories or sing. In the afternoon they would walk back to Dagoretti. At 7 p.m. they got a meal of boiled meat.

Fridays were wash days: Oumo, Kitchens and friends boiled water for baths and bought petroleum jelly to rub on the children's dried, scabby skin.

Meanwhile, Kitchens rounded up support from local businesses. A Hindu butcher heard about the program and asked if he could donate 10-12 pounds of meat weekly. A Muslim pharmacist donated drugs, along with a mournful rebuke to the American missionary.

"You're doing the cruelest thing in the world," the butcher told Kitchens. "By feeding them only on Saturdays you're teaching them what hunger is really like the other six days of the week."

With that challenge before him, Kitchens submitted a project proposal to use Southern Baptist hunger relief funds. Oumo, who already had recruited numerous volunteers to help, began contacting local hotels and businesses for assistance. Merchants donated beds, blankets, pots and pans.

Finding a suitable building to house the ministry became top priority. In July 1993, Oumo and others underwent an eight-day fast, praying God would "open the door for us to get a center and financing." They felt led to a building that housed a bar and house of prostitution and prayed to

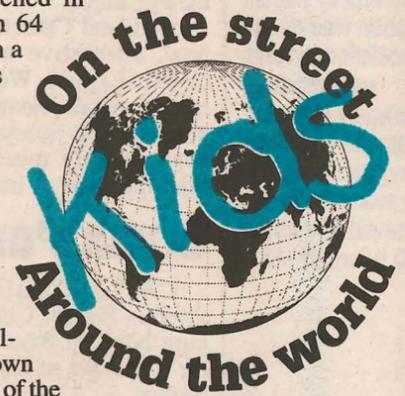
take possession. Oumo had no idea where the money would come from, but he began negotiating the rent.

Within days, Kitchens learned the Southern Baptist mission organization in Kenya had decided to fund the center with about \$1,000 a month for food. Unknown to Kitchens, that was the exact amount Oumo had estimated they needed.

The center opened in August 1993 with 64 resident kids. Soon a day school was added for local children too poor to afford school fees. Ten teachers now work with 300 children in six grades.

Oumo and "the disciples" (his volunteers) tracked down the parents of most of the children, visited them and shared the gospel with them. The children were organized into choirs and started a regular program of Bible study. Bible studies for parents (mostly single mothers) drew big crowds too.

In November, 65 children and mothers were baptized. In January, another 44 were baptized, and in March an additional 45. Githembe Baptist Church, which meets at the center, attracts overflow crowds each Sunday with more than 100 adults in attendance.



Baptists help

Continued from page 1

ent or relative may be alive, but these children have little contact with them because of abuse, alcoholism or other problems. Some are runaways; others have been forced out of their homes by parents in extreme poverty.

■ **Children in the street.** The smallest percentage of the total, they have been abandoned, orphaned or completely separated from their families for other reasons. They have no one.

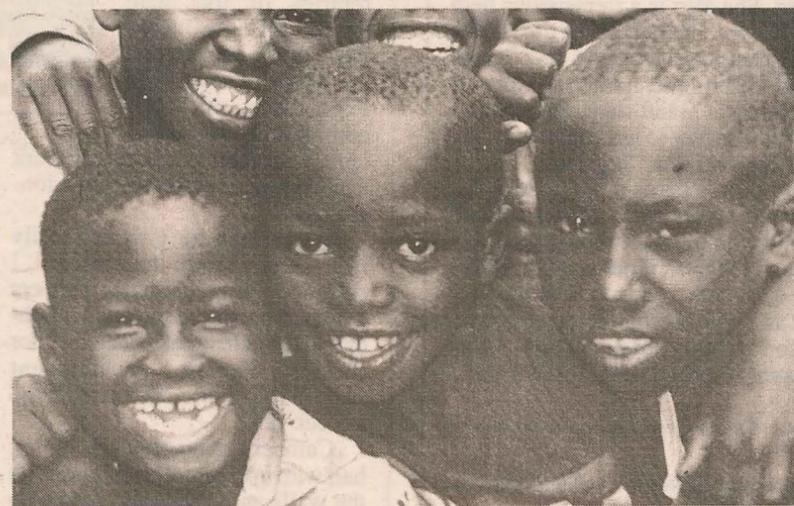
The suffering of all three groups can be traced back in most cases to poverty. The families of many street kids migrated from poor rural areas to cities hoping for a better life—and found one even worse.

The FMB has channeled \$726,000 into ministries to street children in Brazil, Argentina, Kenya and other countries since the beginning of 1993.

About \$375,000 of that money has gone to Brazil alone.

About \$125,000 is being used at a Baptist center in Recife which provides food and infant care for 500 families and helps educate 1,000 children.

Another \$100,000 financed the purchase of property and a building to be used as a home and training center for street children in Itajuba. An additional \$80,000 funds a program that provides a home, food, medicine and vocational training for street children in Rio de Janeiro. In that city alone, an estimated 35,000 children live on the streets.



STREET KIDS Missionary Barry Kitchens (top left photo) entertains homeless children at the Dagoretti Corner Childcare Center in Nairobi, Kenya. But other street kids in downtown Nairobi aren't as fortunate, as shown in the photos at top right and lower right. In the photo at lower left, 7-year-old John Kimani (left) poses with friends who live with him at the Dagoretti center. Because of his scrappiness, he has earned the nickname "Survivor." (BP photos by Charles Ledford and Melissa Bird)

PEOPLE

KENTUCKY KERNELS

More than 70 percent of Baptist associations are expected to file their annual statistical reports with the Southern Baptist Sunday School Board electronically this year.

Danny Zickefoose of West Kentucky Baptist Association was one of 600 associational clerks who reported electronically last year.

Zickefoose estimates using the computer software available for the reports saved him about 50 hours of work.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **LOUISVILLE**—Lyndon Church called **Howard Williams** as minister of administration and education June 1. Williams previously served at Northside Church in Clinton, Miss.

Betty Bedsole resigned as children's choir coordinator at St. Matthews Church.

Highland Church has launched a new, alternative worship service, called "Express Worship." The 30-minute seeker-oriented service begins at 9 a.m. on Sundays and features contemporary music, drama and a brief message. A traditional worship

service still is offered at 10:50 a.m.

■ **MALONE**—Grace Church will constitute June 19 in a 2 p.m. service. A mission of Faith Church in Caney for two months, the church will constitute with about 28 members. **Mike Lindon** has been called as pastor.

■ **WOODBINE**—Chapel Grove Church will celebrate its centennial homecoming celebration Aug. 28. An all-day event is planned. Former members and pastors are invited to attend.

For more information, call Bobbie Ball at (606) 528-9384.

Bryan Porter honored for ministry

CATLETTSBURG—Oakland Avenue Baptist Church in Catlettsburg honored Bryan Porter June 12 for a lifetime of dedicated Christian service.

At age 96, Porter is thought to be the oldest living preacher in Greenup Baptist Association.

"I started into preaching in the churches anywhere I was called when I was a very, very young person," the elder Porter recalled. He was hired by the C&O Railroad as soon as he was old enough to work, but later assumed full-time responsibilities as a pastor.

"I wouldn't give up preaching for all the jobs in the world," Porter said.

Porter was ordained in 1929 and served a number of churches in sev-

eral states. His longest tenure was at Chadwicks Creek Baptist Church in Catlettsburg, where he served two terms for a total of 25 years. Porter's last full-time pastorate was at Barretts Creek Baptist Church in Grayson, his son said.

Porter's membership now is at Oakland Avenue Baptist—one church where he has not been pastor.

"I really don't like to mention the word retire," Porter said, although he did have to relinquish his full-time pastorate when his late wife, Cora, became ill.

And if it weren't for arthritis that gets him down now, "I'd still be preaching today," he said. "I love working for the Lord."

CLASSIFIED ADS

FOR SALE: Children's chairs (wood), \$3 each. Contact Paul Schultz, business administrator, Immanuel Baptist Church, Lexington, (606) 266-3174.

WANTED: Eolia Baptist Mission needs to purchase used water fountain. Send details to Pastor Lloyd Mullins, HC 87 Box 1030, Whitesburg, KY 41858. Phone (606) 633-4224.

VACATION: Sanibel Island, Fla., 2BR, 2B condo available for vacation rental. Pool, tennis courts, bikes, screened porch, lovely secluded beach. Call Pat Owen (502) 895-8752.

FOR SALE: 1972 Ford church bus, bought new, only 54,688 miles, new tires; \$2,000. (502) 538-7919.

FOR SALE: Oak pews, various lengths, \$10/ft., 12 chandeliers \$100 each, 10 stained-glass windows \$500 each, Porter Memorial Baptist, Lexington (606) 272-3441.

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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SEEKING: Clay First Baptist Church is seeking a full-time minister of music and youth. Housing and salary provided. Send resumé to Clay First Baptist Church, P.O. Box 485, Clay, Kentucky 42404. Phone (502) 664-2414.

SEEKING: Full-time pastor/minister of Grant's Lick Baptist Church, Campbell County, Kentucky. Send resumé to Search Committee, Robert Miller, chairman, 6098 Hissem Ave., Alexandria, KY 41001. Phone (606) 635-7420.

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Track and field and softball seasons

You have not lived until you have coached a sport at Oneida Baptist Institute! Our varsity track and field team has been coached this year by Jeff Kelsey. Mrs. D.J. Chesser has been our middle school coach and has been given the nickname of "Coach Mom" by her team. This is the first time in five years OBI has had girls' middle school track and field.

Our season has been dedicated to Barkley Moore, who always encouraged "his children" to try new things and make the best of all talents God has given them.

Our teams have fared well competing against local triple-A schools such as Clay County and South Laurel, as well as in our regional competition against schools such as Cordia. We have numerous team members who work and strive each day to beat their own personal times or distances in their events. We are very proud of all, no matter how large or small their achievements.

Our boys' varsity team came in first in the region for 1994, while our girls earned fourth place. We went on to the state meet where Dennis McDowell placed fourth in the 800-meter run.

The sports program at Oneida is unique in that athletes who would have been cut in public schools have a chance to participate. We do not cut students because of their lack of ability. Our program focuses on the total person—academics, attitudes and respect for the rules set before them. We have had some natural athletes "cut" themselves off teams because they simply couldn't follow the rules or be a team player. At the other extreme, we have had students who worked and gave 110 percent, followed every rule to the letter and kept their grades up. Some of these really aren't athletic, or perhaps have never participated

in a sports program.

Another spring sport at Oneida is softball. Our girls are coached by Laura Stockton. Girls' softball, much like every other sport at OBI, has one major obstacle—the coach never knows from one season to the next who will be on the team. Because of our student turnover rate, the team must start from square one each year instead of picking up where it left off the previous season. Most of the team members are taking advantage of their new start at Oneida by joining a sport they have not played before. Most public schools have try-outs and keep only the best players, but Oneida accepts anyone willing to try.

This year the varsity team had only one returning player, junior Anne Hanson. She fills the catcher's position and does so with pride. Hanson does this job as well as any other catcher in our conference or district; she was named to the All-Conference team this spring. She also is a tremendous help with her bat, having one of the team's highest batting averages at .387. In one game she hit three home runs, one of which was a grand slam. Hanson is a respected leader to her teammates, not only as a player but also as a Christian.

At our spring sports awards program May 12, Stockton presented letters to 14 of her softball players. The team with the most runs is generally called the winner. However, if our team improves from one game to the next, regardless of the final score, we see it as a win. We outscored our opponents this season on only three occasions, but when we measure improvement, it has been a winning season.

Written by D.J. Chesser and Laura Stockton with Denise Spencer

A.B. Colvin is administrator of Oneida Baptist Institute, Oneida, Ky. 40972

THIS IS ONEIDA



A.B. Colvin

Clear Creek Mountain Springs

"A tang of mountain breeze, the murmur of mountain streams, the wealth of beautiful trees and foliage, picturesque cliffs, the juncture of Little Clear Creek and Big Clear Creek, the railroad skirting the base of the mountain. These are but a few of the attractions which make Clear Creek Mountain Springs the ideal site for an encampment."

The above advertisement encouraged attendance at the summer assembly opened by L.C. Kelly and a group of Middlesboro and Pineville businessmen. In 1923 they purchased 450 acres for \$14,000 and leased 102 lots to secure proceeds to develop the property. Secretaries of the state WMS, BTU and Sunday school were put on the board of control in expectation of "their coming into the mountains with their promotional work and helping to establish a missionary base."

Spruce Hall for girls and Holly Hall for boys were built in 1924. I still meet former summer campers who remember the screened porches and the cold creek water used for showers. The first encampment Aug. 4-16 occurred in a tent on the athletic field.

Campers remember the dining hall with coal oil reflector lamps on the walls and glass stem lamps on

the tables. Rooms rented for \$2 a day. Guests were required to bring linens, "fishing tackle, Kodaks, hiking clothes, good appetites and a good disposition."

By 1926 Kentucky Utilities had donated a plant to generate electricity. Alice Rains Auditorium was under construction and 17 summer residences completed.

1927 launched the vacation Bible schools conducted by Jennie Newland of Campbellsville. This ministry continued more than 20 years. The L&N train brought children from Chenoa and surrounding communities.

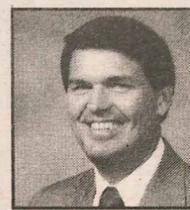
I encourage former Clear Creek Assembly campers to send me your memories and copies of photographs in preparation for a new history.

We also need your help to restore the old springs and shuffleboard court.

"When your feet are heavy and your whole body feels like the 'before taking ...' section of a thousand patent medicine advertisements, then it is time to hear the call of the Cumberlands. ... Fill your lungs with the mountain air, your heart with sunshine and your life with joy at Clear Creek Mountain Springs."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

She thought church wasn't for her, until she saw this

CHARLOTTE, N.C. (BP)—Kristina Rendar had had it with church.

The church Rendar was attending had just asked her and her friend not to return until after the unmarried friend's baby was born.

"That's it. If this is what religion is supposed to be, I don't want any part of it," Rendar said she told her friend, who had convinced her to attend church in the first place.

Rendar vowed she would not go back to church, but then something caught Rendar's eye that changed her mind.

"I got a mailer from Mecklenburg (Community) Church that said, 'Are you tired of meaningless sermons?' And I said, 'Yes! Yes! YES!' So I said, 'OK, I'll give this place a shot, and if it doesn't work out, then I'll never go to church again.'"

At Mecklenburg Community Church in Charlotte, N.C., Rendar found an atmosphere and attitude that was a shocking difference from the church she had left. There was drama, contemporary music and a relaxed dress "code." Even the sermon seemed different: "He was preaching about just how to get along in everyday life," Rendar said with amazement.

"With all my experience, I never thought you could ever want to go to church," Rendar said. "It was always more of a chore."

Rendar went back, and on her second visit she was impressed Pastor Jim White was able to remember her

name. She kept attending and started asking questions.

"Why is this so different from what I was raised on?" asked Rendar, 21, who was raised in a Catholic home in Pennsylvania. "How can it be so contemporary and still be biblically based?"

White explained to her the message of Jesus Christ as Lord had not been altered, but the methods for presenting that message certainly had been updated.

What started with curiosity about a flyer grew into a search for life that intensified each Sunday. Then on a Sunday in December 1992, White spoke about trusting God.

"Everything just seemed to click that day," Rendar said. "Tears started streaming down my face. It all made sense. I just felt God's presence. He was with me."

"It's made a phenomenal difference in me," she said. "It's an all-around change ... I'm a very different person now than I was two years ago, and I'm glad for that."

The assistant day care director and University of North Carolina family psychology student who had written religion off finally chose to meet the Jesus Christ she had only heard about for so many years.

"The rest of my family is basically unchurched," Rendar said. "They don't go to church. It's basically a hassle for them."

Rendar's mother, whom Rendar described as the only "big churchgoer

in the family," questioned what had changed Rendar while she was away at school.

"Her first concern was that it was a cult," Rendar said. So Rendar sent her mother some audio tapes of the church services, which calmed her mother's fears.

Rendar is praying her family will find the relationship with Jesus Christ she has found. "They're all receptive. They listen," she said. "(But) they don't understand this. There is nothing like this in Pennsylvania where we live."

Mecklenburg Community Church, only about 18 months old, targets the unchurched like Rendar. While the church is a member of the Southern Baptist Convention, it is known for its interdenominational attitude.

"Kristina is a good example, I think, of someone who was very open to God but very turned off to church," White said.

The church, which meets in a school, draws about 400 to 500 people on Sunday mornings. Sunday services are designed for seekers, while Wednesday night services are geared more for Christian members.

"The whole service is designed from top to bottom to present Christianity to those who are unreached," White said.

Rendar now leads the drama team at Mecklenburg Community Church. She writes and edits scripts, selects the cast, works with the sound board team, organizes rehearsals and directs

the dramas.

"We try very hard to make our dramas authentic—something people can really relate to—average people in real-life situations. And I do push for high standards."

Rendar never will forget the drama presented at Mecklenburg that December Sunday when she accepted Christ as her Lord and Savior.

The story was about a family who was expecting to adopt a baby, but they just had learned the baby's mother had changed her mind and decided to keep the baby herself. The husband in the drama remained calm and simply stated God knows best. The wife, on the other hand, reacted in anguish. "How can God dangle a carrot like this and then jerk it away?"

"I really could relate to her, because she was saying, 'How can I trust him when he's done this or done that.' That one hit me, because I had felt like that a lot of times," Rendar said. "You could put yourself right into the character. It was real to me."

Rendar learned firsthand the impact of drama and decided she wanted to be a part of it.

"I love to see what I'm doing help people and move people. I want to do the best job I can every Sunday, in every way, because I know I was sitting in those seats a year and a half ago as somebody who had completely given up on God. The drama at church was one of the elements that turned my life around and showed me what Christ can do."

"With all my experience, I never thought you could ever want to go to church. It was always more of a chore."

Teen's decision sparked revival

AUGUSTA, Ark. (BP)—Morgan Cox, pastor of First Baptist Church in Augusta, Ark., is convinced ministry and evangelism are inseparable. That belief was confirmed recently as he witnessed a revival in the church that sprang from one evangelistic visit.

Cox said that several months ago a church member related the need to visit Tommy (not his real name), a 14-year-old Little Rock resident being treated for cancer at Children's Hospital.

"I went to see Tommy, shared the gospel with him for about an hour, and he was saved," Cox said.

But the story of the church's revival was only beginning. "Tommy and his family moved to Augusta," Cox related. "And they moved into a home one block from our church."

After the family moved in, Cox asked Tommy's mother and father, Jerry and Pam, to visit his office at the church, "and they were gloriously saved," he explained.

The list of conversions kept growing as the parents told friends and family members about Christ.

"Jerry then brought his daughter Linda to the office and Linda was saved," Cox said. "Pam then called and said she had been talking to a friend, Sue, about Christ. I'd given Pam a marked New Testament and she used it in leading Sue to the Lord. I went with her and talked to Sue and it became evident that she had been saved."

Others won to faith in Christ in the next few months included Tommy's

grandmother, an uncle, an aunt, Pam's friend and a cousin.

The church was scheduled to have a revival, Cox said, "but I was about to call the evangelist and tell him there was probably no need to have a scheduled revival because God had already brought a revival to our church on his own."

"We had been praying for revival for a solid year," he recalled. "We'd been praying extremely hard, and it should not have shocked us that we had it."

"We went ahead and had the revival," he said. "And we never expected what happened every night of the revival. The church was packed to capacity, and we had to put chairs in the aisle."

"The first night I didn't even have counselors available because I didn't expect what happened," Cox said. "During the revival we saw 20 people saved and one rededication. Out of all of the people that were saved, 11 or 12 were relatives or acquaintances of this family."

He said family members packed into a van and cars to average bringing in 20 to 30 people to the revival every night.

"During the 15 months I've been here, I've seen 44 people go through the baptismal waters," Cox recounted. "I have to believe that is a revival, not just a natural occurrence of events. God says if we sow the seeds, he shall bring the harvest, and I truly believe we have seen a wonderful harvest."

Astronaut learned God is in control

By Art Toalston
Baptist Press

HOUSTON (BP)—Dave Leestma, NASA's director of flight crew operations, once had lots of reasons for self-confidence.

He had been selected as an astronaut and was looking forward to his first space shuttle flight. Earlier, he had been a Navy F-14 pilot and had graduated first in his class at the U.S. Naval Academy.

And he had the beginnings of a picture-perfect family, a wife, 2-year-old son and 1-year-old daughter.

"Pretty good," I started thinking. I started to depend on myself a lot. And I kind of put my spiritual life aside, put it on hold."

Then one night his son, Ben, struggled to breathe.

After rushing the 2-year-old to a hospital emergency room and watching him hurriedly wheeled into an operating room, Leestma said, "It really hit me—God just hit me, it seemed, with a two-by-four, 'See, Dave, you can't control everything.'"

"I had been thinking I was in control of my destiny and whatever I was doing. If things went wrong, I always felt I could learn from it and do better and keep coming out on top."

"Right outside that operating room, I remembered who was in control. I realized that the important things, the things that really matter, I had no control over."

"I got down on my knees with my wife, Patti, and we prayed," Leestma said. "We hadn't prayed

together in a long time.

"We prayed for Ben's safety and his health. But we also prayed that God would help us accept whatever he decided to do."

"I came out of that with the most tremendous peace and understanding that it's God who's in charge, and I'm not, and I'd better start acknowledging that and living like that."

Ben survived the sudden attack of epiglottitis of a swollen air passageway.

"But my life," Leestma said, "was changed at that point. I knew who I needed to acknowledge as my Lord and Savior and master. And I've been working that way ever since."

Leestma once had been an active Christian. His father was a pastor and, with his mother, provided a solid Christian upbringing. "I made a commitment to Christ early in high school, was very active in the church youth group and a firm believer in Jesus and the Bible," he said.

Then came college "and the more successful I got, the more I put my spiritual life in the background," Leestma said.

"The real challenge to most Christians is that the better things get, the more we ought to put him in the forefront," he noted. "But I did the wrong thing. When you put your spiritual life in the background, it becomes pretty rusty, it starts rotting away. And that was happening with me."

When the crisis hit, "I think my life could have totally crumbled, but I had something to fall back on. My parents had built me a safety net"—an abiding awareness of Christ's call to faith and commitment, Leestma said. "I didn't know the safety net was there, but it was there all the time."



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The elegant staircase under the dome is in the entrance of the Cumberland Lodge. The dome contains a mural of cherubs and the symbolism is unforgettable. Relax in our lobby with two huge fireplaces, or enjoy playing board games with other guests.



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The Cumberland Lodge offers private conference and banquet facilities with seating for 200 people. The Lodge, with its beautiful staircase, is the perfect place to spend an evening or a relaxing vacation.

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Many students combine practical experience with classroom study. As part of the Leadership Studies program, Cumberland students are involved in campus or community service activities together with leadership training. Their participation is documented in a "Service Leadership Transcript," which becomes a permanent part of the students college record. This program is housed at the Lodge.

Tours...

Student guided walking tours of the charming Cumberland College campus, or of the Mountain Outreach home building project, can easily be arranged by contacting the Lodge Manager or by inquiring at the registration desk. No tours are given on Sunday.

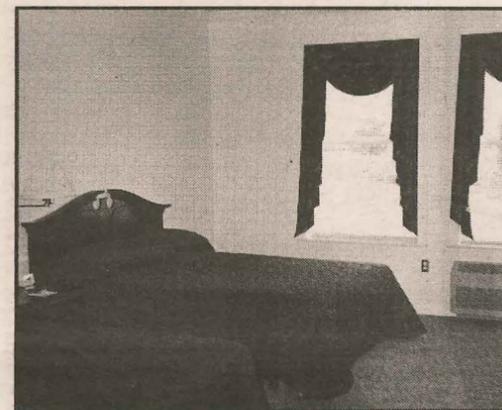


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