

FOR THE RECORD

Smith helps kids find 'a place in this world'

By Melanie Childers
Staff Writer

NASHVILLE—Singer/songwriter Michael W. Smith keys his music to promote young people's self-esteem.

A popular Christian musician with Baptist roots in a small town near the West Virginia-Kentucky border, Smith said one of the most important messages he wants teenagers to hear is that "they're loved, they really do have a place in this world."

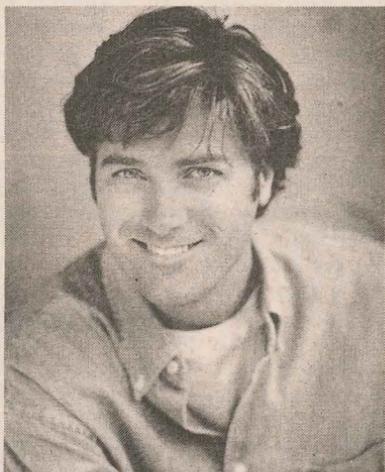
"A lot of kids feel like they don't have a place in the world," Smith explained during a recent telephone interview. He believes low self-esteem is the No. 1 problem among young people today.

Smith brought his message of positive self-esteem to Kentucky last weekend as he joined Carman, White Heart, 4Him, Al Denson and other singers for "Joy Jam '94," the largest one-day contemporary Christian music festival in the United States. The event was held at Cardinal Stadium in Louisville.

"I've spent a lot of time in Kentucky," Smith said, recalling jaunts across the river from Kenova, W.Va., to Ashland and surrounding areas during his formative years.

With his family, Smith attended First Baptist Church of Kenova, an American Baptist Church he joined at age 10 when he made a profession of faith in Jesus Christ.

"The church had a really great youth program," Smith explained. With a "hip" youth choir and a visionary youth director, he said, they developed an early version of what evolved into the contemporary Christian music genre.



Michael W. Smith

"We were free to take our guitars and drums and blow it out every Sunday night. ... We were really ahead of our time in a lot of ways," he explained.

During the past decade, Smith has risen to the spotlight in gospel, Christian contemporary and adult contemporary music circles.

His two most recent gold albums, "Go West Young Man" and "Change Your World," featured songs that reached the top 10 on both Christian contemporary and secular contemporary charts.

Blurring the lines between the Christian and pop music worlds has extended Smith's impact to millions more people who never would listen to Christian radio stations, he said.

"It's unbelievable the effect this can have on people who won't have anything to do with Christianity," he explained.

But the labels that come from both sides limit him, he said. Smith doesn't

want to be known just as a gospel singer or just as a pop singer.

He would like to tell people, "Hey, I'm a pop singer, and my relationship with Jesus is the most important part of my life. That's who I am. Let me be who I am."

Smith credits belief in himself as one important factor contributing to his success. Consequently, self-esteem recurs as a prevalent theme in the messages he's sending to young people today through his music.

"At least one song on every album's going to be saying: 'You know what? You're OK,'" he explained. "I feel like one of my gifts is the gift of encouragement. People feel that in my songs."

For example, songs such as "Picture Perfect," "Out of this World" and "Emily" all promote a positive self-image.

Other songs accentuate high ethics, praise, love and authentic Christian living.

"Kentucky Rose," a song on Smith's most recent album, tells the fictional story of a dedicated preacher—nicknamed Kentucky Rose—who selflessly served a small congregation in a farming community.

Smith realizes his message of self-worth often collides with prevailing attitudes of a world that devalues people. It also counters the message of some Christians who promote Christianity as the key to a perfect, happy life.

"Everybody wants to say everything's OK and every day is going to be a great day," he explained. "It's just not that way. God is in control, but life is hard."

Personal experience has taught

□ See *Smith helps ...*, page 9

Prayer worked well in Africa, Rankin reports

RICHMOND, Va. (BP)—A recent concentrated prayer focus on the Muslim world by Southern Baptists made a positive difference, Foreign Mission Board President Jerry Rankin reported.

Rankin and his wife, Bobbye, visited Africa for three weeks in May. There, they saw firsthand the results of prayer, he says.

In one West African country where 90 percent of the people are Muslims, Baptist missionaries spent 78 hours praying for Muslims, Rankin said. During that time, a Muslim priest came to a Baptist center there. The priest said he and some colleagues were sitting around with nothing to do and began to wonder what the Bible was all about. He asked if the center had a Bible they could read.

In another Muslim country, eight missionaries who had seen little fruit from their labors spent a week in a prayer retreat, Rankin added. As one of the missionaries went for a walk one afternoon, a man approached and asked why he was there. When he explained he was a missionary, the man replied he had heard of Jesus Christ and wanted to know about him.

The missionary told him about the gospel message and the man quickly accepted Jesus Christ as Savior. Then he asked the missionary to go with him to

□ See *Prayer made ...*, page 9

Chinese sale
The Southern Baptist Foreign Mission Board is selling its property in Hong Kong to reduce its financial risk before political rule transfers to China in 1997.
See page 2.

Kentuckians serve
Baptists from the Bluegrass State have been appointed missionaries to the U.S. and abroad. See page 3.

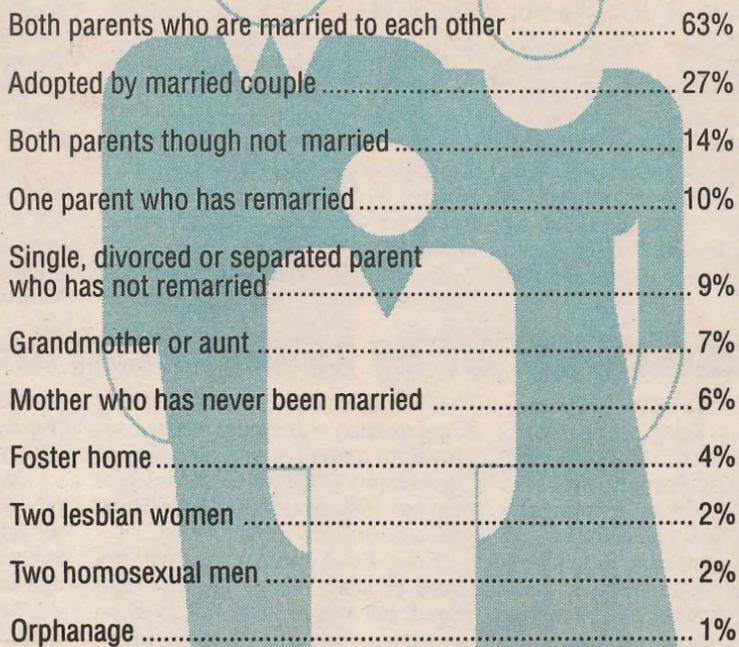
Family Forum
Couples need to pay attention to their marriages to keep them healthy. See page 4.

Editorial
The Southern Baptist Convention's decision not to accept money from the Cooperative Baptist Fellowship has sounded a call to SBC leaders to make up the difference in funding.
See page 5.

Promise Keepers
A new Christian movement attracted 62,000 men to Indianapolis to cheer for Jesus. See page 7.

Missionaries evacuate
As tensions escalated, the last Southern Baptist missionaries evacuated Haiti last week.
See page 9.

What kind of families do teens most want to live in?



■ Based on a Gallup Youth Survey with a representative national sample of 13-to-17-year-olds from November 1993 through February 1994. Teens were asked what they consider the most desirable family setting. The answers shown above represent the percentage of respondents who said these arrangements would be "excellent."
Source: Youth Views newsletter, May 1994.

Moving? See page 4 (0628)

Truett-Seminary picks Kentucky woman as first faculty member

By Mark Wingfield
News Director

SAN ANTONIO, Texas—Ruth Ann Foster considers herself about the last person likely to be the first person hired to teach at a new theological seminary.

But the Kentucky native has become just that—the first full-time faculty member hired for the new George W. Truett Theological Seminary of Baylor University in Waco, Texas.

"If God had told me in 1973 that I would have a doctorate degree and teach in a seminary, I would have laughed out loud like Sarah," she explained.

Foster, 46, was raised in Central Baptist Church in Ashland, where she was taught women could not hold certain positions in the church, specifically positions of authority over men. Women were not even allowed to give reports during business meetings.

Central Baptist is part of Greenup Baptist Association, where to this day women are not allowed to speak—except for the Woman's Missionary Union report—or bring a motion during associational meetings.

Along with her entire family, Foster was active in church from a young age. She professed her faith in Jesus Christ at Central Baptist just before her 11th birthday.

Because she was a female, she went to business school rather than college and eventually became a secretary. When she was 25, she sensed a call to ministry but figured that couldn't be right.

"I didn't want to do missions or children's work, and I didn't know I could do anything else," she said.

After moving to Middlesboro to work as a secretary, she signed up for three classes at Clear Creek Baptist Bible College in Pineville. "I ended the year with 24 quarter-hours and found out at that point they didn't accept women students," she explained.

But the school changed its policy, and Foster became Clear Creek's first female graduate in 1978. She had the highest grades of anyone in her graduating class.

Earl Clark, distinguished professor of New Testament at Clear Creek, remembers Foster as one of his best students ever. "She made straight A's in advanced Greek. I could grade her paper, then place it down on my desk

□ See *Unlikely Kentucky ...*, page 8

BAPTISTS

BAPTIST BITS

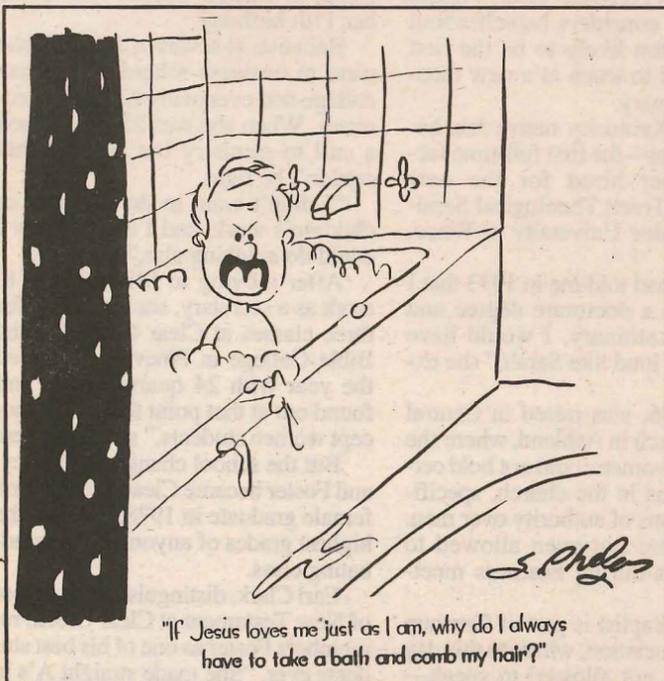
■ **Seminary recognized.** Baptist Theological at Richmond has moved one step closer to accreditation, gaining associate membership in the Association of Theological Schools in the United States and Canada. The accrediting agency approved the Richmond seminary for membership at its biennial meeting, June 12-14, in Atlanta.

■ **Positions eliminated.** Nine positions are being eliminated from the Southern Baptist Sunday School Board's ethnic and black church growth department in preparation for a redesign of the department. Ramon Martinez, department director, said five people will be affected, and four positions are vacant. The department will continue to provide ethnic and language literature and services for black, Hispanic, Korean, Chinese and Vietnamese Baptists, as well as for those needing materials in basic English. The positions eliminated include one manager, seven professionals and one support staff.

■ **Volunteers give more.** A recent study conducted by Short-term Evangelical Missions Ministry shows Christians who go as mission volunteers double their contributions to missions, give more systematically and sacrificially, and double the time they pray for specific missions causes after they return home. Likewise, a recent study by the South Carolina Baptist Convention showed churches that participated in a state missions partnership increased their missions giving over three years by 16.7 percent. During the same period, churches that did not participate in the partnership increased their gifts by only 2.3 percent.

■ **Church leaves SBC.** Members of Prescott Memorial Baptist Church in Memphis, Tenn., voted Sunday, June 5, to sever the 78-year-old church's lifelong ties to the Southern Baptist Convention. "The present direction of the SBC is in direct opposition to our own understanding of our mission and vision as a Baptist church," said Pastor Nancy Hastings Sehested. The 62-1 vote ends a stormy relationship between church and denomination that began in 1968 when Prescott became the first racially inclusive SBC congregation in the Memphis area. Conflicts continued over the years as Prescott displayed its Baptist independence by voting to ordain women as deacons, recognize Christian baptisms other than Baptist, allow non-Baptist Christians to share in communion and hire a female pastor.

■ **Gregory writing book.** Joel Gregory is writing a book about his experiences at First Baptist Church of Dallas, where he abruptly resigned a 21-month pastorate in 1992. "Too Great A Temptation: The Seductive Power of America's Super Church" is the title of the book to be released in early October by the Summit Group of Fort Worth, Texas.



Impact of lost Fellowship funds uncertain

By Greg Warner
Associated Baptist Press

ATLANTA (ABP)—The mandate that Southern Baptist Convention agencies must refuse contributions from the Cooperative Baptist Fellowship will complicate bookkeeping procedures for many congregations but could have little effect on how much money the two organizations receive, according to leaders at some Fellowship-supporting churches.

SBC messengers voted June 15 to instruct the SBC's agencies and institutions to no longer receive funds channeled through the Fellowship. Those funds have added a total of \$9 million to SBC coffers since 1991. By refusing Fellowship money, according to the motion, SBC agencies will preserve the "integrity" of the Cooperative Program, the traditional channel of SBC funding.

But some people on both sides of the issue say the action's underlying intent is to force Fellowship-supporting churches to declare their allegiance to one organization or the other, and may even force a split in the denomination.

"It is an effort to force you to be an either/or church rather than a both/and church," Fellowship Coordinator Cecil Sherman said in a letter to churches that support the Fellowship.

But initial reactions from representative churches suggest the SBC vote will have little impact on where local church money ends up.

About 90 Kentucky Baptist churches and 130 individual Kentuckians gave \$500,000 through the Fellowship in 1993. Some of those churches simply forwarded money designated by members for the Fellowship; others have made more intentional decisions to support it.

The SBC action probably "won't make a hill of beans of difference" at Walnut Street Baptist Church in Louisville, predicted Pastor Bob Long. Church members there choose between sending their global-missions money to the SBC or Fellowship. Most who pick the Fellowship still ask that a portion go to some SBC agencies.

Long predicted most church members who want to support the Fellowship will continue to do so, even if none of their money finds its way back to the SBC. "Most of our people who give to the Fellowship do so to protest the Cooperative Program, and this doesn't change anything for them," he said.

FMB readies for '97 by selling Hong Kong property

ORLANDO, Fla. (BP)—In preparation for Hong Kong's transfer of rule from Britain to China in 1997, the Southern Baptist Foreign Mission Board has begun selling its property there to reduce financial risks.

FMB trustees, meeting June 10-11 in Orlando, Fla., earmarked \$5 million for the purchase of apartments in Hong Kong for missionary housing. That amount will be more than repaid by the sale of a missionary residence, which cost the board \$35,586 in 1968 and now has a market value of \$7.7 million.

But the SBC action does change the nature of the Fellowship, which was begun in 1991 as an alternate funding channel—a way to support some SBC agencies while bypassing those that moderates felt were lost to conservative control.

By forbidding that role, some conservative leaders hope the Fellowship will split away and form a new denomination. But Fellowship leaders insist that is not their intention.

Fellowship supporters who still want some of their church contributions to support SBC agencies—but not the total Cooperative Program—have other ways to steer their money to the desired locations:

■ Local churches can send checks directly to selected agencies.

■ Churches can send SBC money formerly handled by the Fellowship to the SBC Executive Committee with instructions on how to divide it among the agencies.

■ Some state conventions will send designated gifts to the agencies.

■ Since most churches that support the Fellowship also support the SBC Cooperative Program, they can compensate for the Fellowship portion that no longer goes to SBC agencies by increasing the Cooperative Program portion of their budget.

"There are very few churches that give exclusively to the Fellowship," said David Wilkinson, the Fellowship's communications coordinator.

Although churches are allowed to create their own distribution formulas, money sent to the Fellowship generally has been directed into one of three funding options:

■ The Vision 2000 plan directs all funds to the Fellowship's own ministries and Fellowship-supported agencies, such as the Baptist Joint Committee. Southern Baptist agencies receive nothing.

■ The Ventures plan gives 42 percent of the total to 15 SBC agencies but nothing to the Executive Committee, Christian Life Commission, or Southeastern Baptist Theological Seminary. The remaining 58 percent goes to Fellowship ministries and Fellowship-supported agencies.

■ The transition plan gives Southern Baptist agencies 82.4 percent of the total, but nothing goes to the Executive Committee or Christian Life Commission. The remaining 17.6 percent is distributed to Fellowship ministries and Fellowship-supported agencies.

But in light of the SBC's June 15 vote, only the Vision 2000 plan re-

mains viable.

About 1,200 of the SBC's 39,000 churches—and an equal number of individuals—send some money to the Fellowship. About a third of those churches won't be affected at all by the SBC action, Wilkinson estimated, because they already have chosen the Vision 2000 plan.

But for two-thirds of Fellowship-supporting churches, the SBC vote will require a change.

Wilkinson predicted most will simply shift to the Vision 2000 plan, which translates into more money for the Fellowship and less for the SBC.

Since the SBC vote, the Fellowship office has been "flooded with calls" from church leaders upset with the action, which they see as an infringement on local-church autonomy, Wilkinson said.

But SBC officials insist the action does not interfere with local-church autonomy, since churches remain free to choose where to send their money.

Wilkinson conceded some churches and individuals will be "intimidated" by the SBC action into cutting off ties to the Fellowship. "The vote will be used as another weapon in the arsenal of those who are trying to bully pastors and other church leaders."

The most vulnerable, he said, are those churches that predominantly support the SBC but which allow a handful of members to designate funds to the Fellowship.

For example, First Baptist Church in Nashville does not have the Fellowship in its budget but forwards members' contributions there if requested.

"We are in a fairly unique position here," said church administrator Jimmy Dunn, whose church building sits in the shadow of the SBC Executive Committee building. "We need to handle things as carefully as we can."

At Dunwoody Baptist Church in suburban Atlanta, church members are asked to choose either the SBC or Fellowship for the missions portion of their contributions, which is 12 percent of the church's budget. About 18 percent have chosen the SBC and 16 percent have chosen the Fellowship. The rest of the money is placed in a missions escrow fund, and the missions committee will determine at the end of the fiscal year how to spend it.

The fact most people have not stated a preference indicates "a lot of people do not yet know or care how we carry out missions beyond the boundaries of this campus," said Pastor Jim Johnson.

pre-empts any legal questions regarding rights of land ownership under China's rule.

"We don't have the resources to pay these taxes," Pearson said. "So we felt this was the time to develop a strategy for moving our people into apartments. China isn't interested in our apartments; they're interested in land. In China, the source of your wealth is your land."

Currently, 58 Southern Baptist missionaries work with 45,000 Hong Kong Baptists in 115 churches and chapels.

State's education ministers near average on basics

By Mark Wingfield
News Director

The "average" minister of education in a Kentucky Baptist church is 38 years old, a graduate of Southern Baptist Theological Seminary, earns \$37,000 annually and serves a church that is just as likely not to be growing in Sunday school as to be growing.

Those are among findings of a first-of-its-kind survey of Southern Baptist ministers of education nationwide recently completed by the Southern Baptist Sunday School Board in Nashville.

The survey finds Kentucky ministers of education comparing favorably with their peers in other states on many points, such as tenure and salary.

However, the survey shows the churches where these Kentucky educators serve are less likely than the national average to be growing in both Sunday school enrollment and attendance.

While 72 percent of respondents nationwide said their Sunday schools are growing, only 50 percent of Kentucky respondents said this was true.

Kentucky ministers of education also were more likely to describe their churches as "traditional" rather than "progressive" or "creative." In Kentucky, 66 percent of churches represented were labeled "traditional," 14 percent were labeled "progressive" and 3 percent were labeled "creative." Nationally, 51.6 percent of respondents said their churches are tradition-

al, 31.1 percent progressive and 3.6 percent creative.

Kentucky pastors in churches with ministers of education are more likely than the national average to remain highly involved with vacation Bible school, but are less likely to be highly involved in Sunday school and disci-

plishment training.

The Kentucky educators ranked their greatest challenges in working with pastors as support (31 percent), vision (20 percent), communication (14 percent) and leadership (11 percent).

The Kentuckians said they get the

most benefit from conferences held at national assemblies such as Ridgecrest Baptist Conference Center in North Carolina. Exactly half said that was their most helpful source of conferencing.

In comparison, only 24 percent said they get the most help from attending state conferences, and 8 percent said they get the most help from associational conferences.

Nationally, respondents ranked state meetings as their most helpful conferences of the year, above conference centers.

In the office, Kentucky education ministers said they spend the most time on administration (27 percent on average), program maintenance (18 percent) and ministry (13 percent).

Nationwide, Southern Baptist ministers of education are most likely (32 percent) to have graduated from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

However, Kentucky ministers of education (46 percent) are much more likely to be graduates of Southern Baptist Theological Seminary in Louisville.

Time management tops the list of the greatest needs cited by ministers of education nationwide, with 37 percent saying they need help in this area. The second-most common need (30 percent) is for more focus on education.

Southern Baptist education ministers focus their reading on motivational and inspiration writings by both Southern Baptist authors and other evangelical authors.

BLUEGRASS BURGEO

■ **Georgetown College** will host 6,000 visitors on its campus this summer who will participate in everything from a literacy conference to athletic camps. While the majority of students are away, the college's dormitory rooms, classrooms and athletic facilities are kept busy, with about 500 guests on campus every week.

■ **Clarification:** The June 7 package of stories on Marriage Savers in Kentucky left out a key player in the development of community marriage guidelines for Louisville and southern Indiana. The Kentucky Interfaith Community has helped to shepherd the guidelines through various faith groups in the area.

Minister of education survey results

	NATIONAL	KENTUCKY
Average age	41.7	38
Average years in full-time Christian service	11.4	9
Average years at current church	5.6	5
Average salary	\$38,241	\$37,000
Percent who say their churches are growing in Sunday school	72%	50%
Percent with a pastor who is highly involved in Sunday school	45%	33%
Percent with multiple Sunday schools	14.4%	7%
Percent who are graduates of Southern Seminary	17.8%	46%

■ Based on a survey of 752 Southern Baptist ministers of education nationwide conducted by the Southern Baptist Sunday School Board. A total of 40 Kentucky ministers of education participated in the survey.

Kentucky missionaries to serve at home and abroad

Ten Baptists with Kentucky ties recently were appointed missionaries in the United States and abroad.

Stuart and Donna Perkins were appointed by the Southern Baptist Home Mission Board to work in Florence, where he will be minister of missions at Florence Baptist Church.

The Florence church is the first Baptist church in Kentucky to hire a minister of missions as part of a national strategy to start new churches. The position is jointly funded by the church, the HMB and the Kentucky Baptist Convention.

Perkins has been minister of missions at Gambrell Street Baptist Church in Fort Worth, Texas, and a multihousing seminar leader in Texas. He is a graduate of Southwest Baptist University in Bolivar, Mo., and Southwestern Baptist Theological Seminary in Fort Worth.

Mrs. Perkins, an Oklahoma native, is a graduate of Cameron University in Lawton, Okla., and Southwestern Seminary.

Kentucky natives Ron and Pam Huffman also have been appointed to mission service by the HMB. Huffman, from Mayfield, will be director of missions for Western Connecticut Baptist Association in New Britain.

Huffman is a graduate of Cumberland College and Southern Baptist Theological Seminary. He is a former pastor of New Columbus Baptist Church in Corinth and Middletown Baptist Church in Middletown, R.I.

Mrs. Huffman is a Newport native who most recently has served as Mission Friends director and youth worker at the Middletown Church. They have two children, Rebekah, 15, and Sarah, 12.

Ronald and Gail Davis were appointed by the Southern Baptist Foreign Mission Board as missionaries to

Brazil; he will teach seminary.

For the past two years, he has been a Hebrew instructor at Southern Seminary and director of the inner city youth program at Walnut Street Baptist Church in Louisville. Davis is a native of Kingsville, where he attended First Baptist Church. He earned two degrees at Southern, the master

of divinity and doctor of philosophy.

Mrs. Davis is a Tennessee native who has been a self-employed accounting and financial consultant in Louisville. She previously was an accounting assistant with the Kentucky Baptist Convention. The Davises have two children, James Riley, 3, and Sydney Elaine, 1.

Matt and Elaine Dillon will live in east Asia, where they will work through Cooperative Services International in developing nations.

They are members of Westport Road Baptist Church in Louisville. He earned the master of divinity degree from Southern Seminary and worked as a computer lab technician there.

Mrs. Dillon, a Pennsylvania native, has been secretary to the placement director at Southern Seminary. The Dillons have one child, Kathryn, 5, with a second expected in July.

David Jamieson has been appointed by the FMB to Uganda, where he will work as mission treasurer.

He is a member of Hunsinger Lane Baptist Church in Louisville and director of accounting for Deaf Opportunity Outreach. He is a student at Southern Seminary.

Sharon Williams, a recent graduate of Southern Seminary, was appointed by the FMB as a church starter in Taiwan. She has been director of apartment ministries for First Southern Baptist Church in Floyds Knobs, Ind.



Perkinses



Huffmans



Davises



Dillons



Jamieson



Williams

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

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Virgin birth vital

The Point/Counterpoint piece (WR, May 10) made clear the deep theological cleavage between Southern Baptist Convention and Cooperative Baptist Fellowship adherents. It removes the false claims of Fellowship spokesmen that the SBC Fellowship operates on a political agenda.

Cecil Sherman's words regarding the virgin birth of Jesus are clear: "Surely he (Paul) would have mentioned all crucial doctrines." He does not view the virgin birth as a "crucial" doctrine?

Beginning no later than Genesis 3, God thrusts the virgin birth into the center of our salvation. The seed of the woman, (not the man) "shall bruise thy head" (Genesis 3:15). A hundred verses could be quoted to confirm the generative "seed" is always attributed to the man.

The mother of Jesus asked the holy angel, "How can this be (the birth of a baby), seeing I know not a man?" (Luke 1:34). Matthew reminds us, "As his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matthew 1:18). Paul wrote, "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law ..." (Galatians 4:4).

Without the virgin birth, Jesus is a son of Adam, and "in Adam, all die!" (I Corinthians 15:22).

If a doctrine is important only when it is referenced many times in Scripture, why would a group consider ordination of women as pastors so important they will split a denomination to enforce it?

Bill Hall
Danville

They'll find a way

Your editorial, "Fellowship's rank-&-file not ready to exit SBC" (WR, May 24), is the most perceptive word yet about the combatants in the SBC controversy.

You looked past the raucous, angry, vociferous elements in both parties to the solid Christian intentions of the rank-and-file—the Baptists who will support what they perceive to be God's work. And they will find a way to do it, no matter how the politicians manipulate the denominational machinery.

Obviously the Cooperative Baptist Fellowship is a protest movement against dramatic changes in SBC leadership. Some of the Fellowship have wanted out of the SBC for longer than the current controversy. And some in the SBC accept as Christian only those of their own stripe; so logically they want to be rid of the non-conformist.

God is more tolerant than these elements in either party. I rejoice because he included me—called a "biblical fundamentalist" in the 1950s and other names in other decades when my views and actions were out of style.

So I try to be tolerant of others whose views I do not share, when they are in or out of style in our Baptist "Zion."

Styles and issues and the vocabulary for speaking "politically correct" do change—as in the SBC from the 1970s to the 1980s. Only the God and Father of our Lord Jesus Christ is described as one "with whom is no variability, neither shadow of turning" (James 1:17).

Duke K. McCall, former president
Southern Baptist Theological Seminary
Louisville

Jesus is God

Defenders of the virgin birth doctrine should note Jesus was God. This concept is not fully realized by many Christians. He was called "Emmanuel," which literally means "with us is God."

Jesus is God! We argue about the means God used to enter humanity, and insist the only way he could do it and remain sinless would be by a virgin birth. Come on now! If God could speak the world into being with only a word, he could handle the birthing chore also. If he chooses to perform miracles daily by voiding the rules we work by, he could surely use/do whatever he pleased to contact us.

We also err by placing too much emphasis on the phrase "Son of God." Though it appears in our Bibles, it is a Hebraism we try to take too literally. All through the Bible anyone who did God's will was called his "son." All those guys in 1 Kings 20 weren't the physical sons of a prophet. Romans 8:14 teaches this also. We try to bring God down to our level when we make Jesus a son by our concepts. Jesus is God!

By the way, Mary said she was a virgin and Luke said she was a virgin, and that is good enough for me. But my salvation surely doesn't depend on it. God is God and does whatever he wants to, in whatever way he wants to, whether we can explain it or not.

Gene Iglehart
Bowling Green

Letters

Letters to Baptist Forum are received gladly by the Western Recorder. They can be no longer than 250 words, and may be edited for length. Short, to-the-point letters tend to be most effective.

A ministering place

Should I mention the name "Cumberland Lodge," the reader instinctively may think of the lodge at Cumberland Falls State park.

However, the Cumberland Lodge of which I write sits imposingly on the east side of Interstate 75 at the Williamsburg exit. It is the newest ministry of Cumberland College. And "ministered to" we were, early last week as overnight guests of President James Taylor and his wife, Dinah.

I had seen the lodge when just a shell, but I was unprepared for the elegance of this facility.

Dinah Taylor's background in interior design is beautifully reflected in the selection of fabrics, wall coverings, furniture and color schemes. The fact that the lodge was built totally with donor funding bears further testimony to the attraction of this Baptist college and the president's vision for it.

Shortly before dinner, we took a driving tour of the campus. I marvel at the remarkable transformation of the campus which has occurred during the past 11 years.

We dropped by the home of Mountain Outreach Director Rick Rieffer, under whose supervision vol-

unteers and students will build five homes for the needy this summer, pushing the total to just over 70 since the program's inception.

Following the tour came dinner in the lodge's Athenaeum restaurant. One hardly expects to find a four-or-five star restaurant in the mountains, but this is one. A consultant from the famous Greenbrier resort was engaged in the planning. Former Cumberland Trustee Chairman Jim Oakes is vice president for CSX, which owns the Greenbrier.

We were served a five-star dinner by three lovely young Cumberland students involved in the work-training program of the college. In the course of our time together, Dr.

Taylor mentioned how crucial are the funds he receives through the Kentucky Baptist Convention from the churches. When he added that he must raise approximately \$3 million each year for student aid and operational funds, I blinked. He reminded me that it is the rare donor who gives money for operating expenses and that Kentucky Baptists are by far the largest donor of gifts for operating expenses. I was grateful.

Having earlier in the day toured the Cumberland Museum, housed in the lodge, I could see why this is be-

coming a major attraction, as well as conference center. The Williams Cross Collection, the Henkelmann Life Science Collection, an Appalachian life-style exhibit and Blair's Christmas Land are worth the journey. Topping it off with lunch or dinner and an overnight in one of the beautiful rooms should make every "seniors" group jump at an opportunity to journey here.

Toward the end of the evening, the four of us stood beneath the interior of the dome, gazing up at the 12 cherubs in the painting above. The cherub on the white stallion represents "Little Jim," the Taylor's only child who was killed in a tragic car accident the night before his high school graduation three years ago this month.

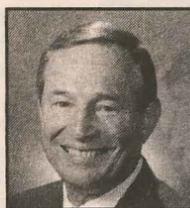
Together with "Little Jim" are 11 other cherubs, depicting the deceased children of 11 other special families who participated in a private dedication of the painting a few weeks ago. The death of "Little Jim" has opened up for Dinah a special ministry to parents who have lost children.

Kentucky Baptists are fortunate to claim Cumberland College as part of our family. Jim and Dinah Taylor are exemplary representatives of what is right and good about the ministry of Christian education in our state convention.

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

BAPTIST FORUM

ON MISSION TOGETHER



William W. Marshall



'Re-membering'

By Diana Garland

Q How can we put the spark back in our marriage?

A As the years go by, it is natural for the excitement of the new to give way either to boredom or to ever-deepening intimacy and bonding, which can be even more satisfying and exciting than a new love relationship.

The Bible describes marriage as the joining of two people into one body. Adam greeted Eve as "bone of my bones and flesh of my flesh." Paul admonishes husbands to love their wives "as their own bodies."

Perhaps the image describes not only the essence of our interwovenness, but also the emotional experience of marriage. In the same way that we regard our own bodies, a marriage that works well often gets little thought from us and may even seem boring. It takes an ache of some kind—an argument, an offense or a cross word—before we pay much attention. But it is important that we celebrate God's creation of us as members of the same body.

We need to "re-member" one another, to say with the joy of the first man, "You are a part of me!" We do that with special attention to our marriages.

Often, such special attention requires us to set aside daily routines so we can "re-member" one another. One of the best ways is to participate in a marriage enrichment retreat. There we can talk, touch, be together in a way different than our daily partnership of problem-solving and schedule-keeping.

You can put together your own retreat. It may be as simple as a picnic, a long walk in the woods, a drive on country roads with an ice cream stop. It also helps us to be with other couples, to hear their marriage stories and learn from one another.

The Fall Festival of Marriage, Sept. 23-25, is sponsored by the Southern Baptist Sunday School Board and held on Southern Seminary's campus. For more information, call us at (502) 897-4605. Whatever you choose to do, find ways to "re-member" one another.

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

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

EDITORIALS

Convention vote sounds call to leaders: Ante up

Now's the time for supporters of the Southern Baptist Convention's conservative movement to ante up.

Meeting in Orlando this month, the SBC voted to tell its agencies not to receive more money from the Cooperative Baptist Fellowship, an organization of moderates who opposed the convention's rightward shift. Of the Fellowship's three giving plans, two have channeled money to SBC agencies. And as of May, Fellowship receipts were on pace to send about \$1.9 million to SBC causes this year.

So, the vote left a \$2 million question mark hanging over the SBC budget, particularly at the mission boards, which had received a lion's share of the Fellowship-funneled contribution. What will happen to that money?

Supporters of the ban on Fellowship funds believe the SBC still will get its share. The churches who sent money to the convention through the Fellowship will either come back to the convention's Cooperative Program unified budget or designate directly to SBC agencies, they claim. These people have adopted the reasoning of Jerry Rankin, president of the SBC Foreign Mission Board, who supported the move to reject the Fellowship funds and predicted Baptists who gave that money would "continue to be obedient to God" by supporting the SBC's mission boards.

Others believe the Fellowship will be the beneficiary. They think churches that sent money through either of the Fellowship's SBC-support funds will instruct the Fellowship to keep the SBC's rejected share. They follow the logic of Larry Lewis, president of the SBC Home Mission Board, who said the rejection of the money would insult the Baptists who provided it. Their argument is supported by observers of Baptist polity, who claim the vote violated the autonomy of congregations because it told them how they could and could not support the convention.

In practice, both theories will be true to some extent. Nearly all the churches already provide some Cooperative Program support, and most will continue to do so. Some may now support the CP exclusively. But the likelihood some churches will let the Fellowship keep more of their money means it won't find its way into SBC coffers. And that means SBC voters created a revenue hole in their already-tight budget.

Moreover, some churches that traditionally sacrificed their own budgets to support the convention may hesitate to run to the rescue when the SBC cries wolf. The pastor of a strong Kentucky Baptist church with a long history of solid SBC support put it this way: "It's going to be difficult for (SBC) agencies to convince Baptists there's a critical need for funds when they turn their backs on a legitimate source of money."

Who will open up the checkbook and make up for the shortfall? The SBC's new president, Jim Henry, comes from the church that led the convention in Cooperative Program giving for the past three years. But most of his predecessors in the conservative movement don't have such a sterling reputation. Five of the seven most recent SBC presidents came from churches that gave below the national average to the CP. In 1991, the year the Fellowship was founded, the churches represented by the members of the Fellowship's first coordinating council gave greater percentages of their budgets to the CP than the churches of the members of conservative-dominated SBC trustee boards. Now, however, the SBC has said it doesn't want the Fellowship's help.

So, if the SBC is going to prosper, its new leaders—officers, trustees, commissioners and committee members—must lead by example. Now that the Fellowship's \$2 million conduit has been plugged, will they make up the difference?

Marv Knox

The Southern Baptist Convention's decision to reject funds channeled through the Cooperative Baptist Fellowship likely will create a financial shortfall of some sort. That raises an important question: Are the people and churches who supported the conservative movement prepared to make up the difference?

Citizenship provides freedom, demands responsibility

The apostle Paul was a preacher persecuted for his faith. During his ordeal, Paul said, "But I was free born" (Acts 22:28), claiming his rights as a Roman citizen. Elsewhere, he related the responsibilities of Christian citizens (Romans 13).

America today suffers from a feast of individuals fighting for rights and a famine of those who understand and practice responsibility.

As Southern Baptists observe Christian Citizenship Sunday, July 3, we would do well to hearken back to one of our Baptist forebears who not only understood his rights but also his citizenship responsibilities.

John Leland knew that religious liberty was a right which all human beings possessed by God's provi-

dence, and that his God-given right should be protected constitutionally.

Leland supported James Madison's candidacy to the Virginia Ratification Convention in 1788 in exchange for Madison's promise to support the Bill of Rights to the federal Constitution, including protection of religious liberty. This agreement was a reversal for both men.

Leland had opposed the new Constitution because it lacked explicit protections for religious liberty. He led Virginia Baptists to adopt a statement which said, "The new federal constitution, proposed to the states for their ratification, does not make sufficient provision for the secure enjoyment of religious liberty; and therefore it should be amended

to make such provision."

Meanwhile, Madison, as a delegate to the Constitutional Convention in Philadelphia, had supported the new Constitution and opposed any amendments.

Madison sought election to the Ratification Convention from Virginia's Orange County, where Baptists were a major force. It is believed that Madison visited Leland's home in the hope of persuading Leland to support his candidacy.

Baptist historian William R. Estep says, "Historians are not in agreement regarding the details of this meeting Regardless of the uncertainty over the details of the meeting, from circumstantial evidence—Leland's own account, and subsequent correspondence of Leland with Madison—it appears that an understanding had

been reached between the two."

If Leland had not dropped his opposition, it is unlikely Virginia would have ratified the Constitution. The new nation would have struggled to succeed without Virginia, at that time the most powerful state.

This year citizens will choose their representatives for Congress and some local and state offices. As Southern Baptists observe Christian Citizenship Sunday, let us not just brag about our rights as citizens. Let us emulate our Baptist forebear, John Leland, and also embrace our responsibilities.

Our history supports it, our nation needs it and our Lord commands it.

Richard Land, executive director
Jim Smith, gov't. relations director
SBC Christian Life Commission
Nashville/Washington

"Let us not just brag about our rights as citizens. Let us ... also embrace our responsibilities."

GUEST EDITORIAL

True confession: Editor apologizes for 'hairist' PC violation

Harrumph! Just the other day, I violated a personal principle, which revealed I already violated another one.

The first violation came when I read an anonymous letter. Normally, I toss them in the trash. But this one was "signed" by a label, and I didn't realize it until I got to the end:

"Dear Mr. Knox,

"I could well be one of those 'blue-haired old ladies' and had just as much right to be there as you. Also, I have the right to have my hair blue, or purple, as you do to wear your hair as you do—if you have any.

"Are you an editor or a misplaced comedian? It's hard to tell.

"Think about it.

"A blue-haired old lady."

Don't you just hate it when somebody zaps you with criticism, especially when she's exactly right? Except for being too chicken to sign her name, this letter-writer was right on target.

Here's the offending paragraph from last week's down home: "We caught up on our prayer lives as I zipped our rental car through rush-hour traffic, past buses and trucks, around teenagers and blue-haired old ladies."

The column was about getting lost in

Orlando and our mad dash to the correct airport so we could fly back to our blessed Kentucky home. Truth is, I wrote that article in about as big a rush as that wild ride, seeing as how newspaper deadlines won't wait, even the week after the Southern Baptist Convention.

In my haste, I violated political correctness. I was ageist. On top of that, I apparently pioneered a new PC violation by being hairist.

At its purest, political correctness is about manners and a modified Golden Rule: Talk about others

the way you'd want them to talk about you.

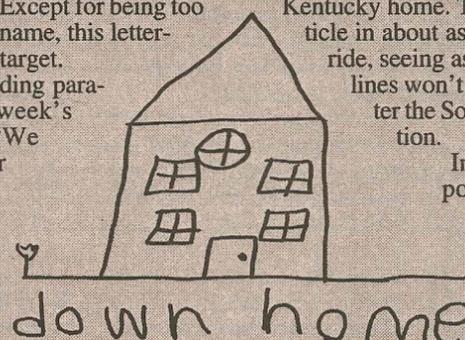
As a preacher's kid who grew up thinking kindness is next to godliness, I've appreciated the best intentions of the least-political PC thinking. Imagine my horror at realizing I'd offended blue-haired people, old ladies and slow drivers (or at least one of them) in a brief, apparently failed stab at humor.

I can empathize by imagining someone describing balding, compulsive wanna-be humorists. Even if it was a funny story, I'm sure I wouldn't like it.

So, I'm sorry for the offense.

But let me make a last request: If you must drive slowly, get in the right lane, whatever your hair's like.

Marv Knox





Winners of the Western Recorder's "True Love Waits" essay contest were announced June 25 at the Kentucky Baptist Youth Evangelism Conference in Frankfort. The contest included two categories, one for high school youth and another for those beyond high school. The winning entries, written by Eddie Morris and Miranda Hill, each were awarded a \$100 prize.

'Why I believe True Love Waits'

The choice of waiting for marriage until having sex is very controversial with my age group.

On one side, if you don't have sex, teenagers say you're chicken or stupid. On the other, if you do you could contract a serious disease, and you might hurt the ones you love most.

In the end, I don't think the ends are worth the means.

In my life, there has been a great deal of suffering due to poor judgment. I've experienced the repercussions of bad sexual judgment firsthand. My own sister became sexually active at a very, very young

age. Then making another poor decision, she had her first child at the age of 14. My parents then took differing sides on the subject. From this one bad choice came a great wound that never healed in my family.

I've also known a few young ladies who have been driven into depression and near suicide because someone they've slept with broke up with them.

It's not worth it. My life is complicated enough without these problems.

Still, the biggest problem is if you date someone for awhile you might feel like you've got to sleep

with them, and that isn't so.

My biggest reason I feel so strong about my choice is because of a promise I made to my friend and former youth minister, Ed Pavy. He inspired me, through his sessions, to abstain until marriage.

In my life now, abstinence is the only way to go, and, God willing, it will stay that way until I'm married. A friend used to tell me, "The ability to love comes at a young age; the ability to control love is developed over a lifetime."

Eddie Morris, 15
Edgewood Baptist Church
Nicholasville

"Virginity."

Someone finally said it out loud. And we as unmarried individuals are proud of our virginity. We want singles everywhere to know we can save the precious gift God has given us until marriage.

As I have gotten older, searching for a lifetime mate, I have come to realize some things. First, when choosing someone to spend time with, looks are nice but not necessary.

What is necessary is a God-fearing, God-serving Christian. Someone who truly loves God is willing

to respect me.

True love is not assuming. The one who loves me will not expect sex. He will love me because of who I am.

True love is patient. My love for the one I am with is sufficient. Because we both love God and each other, we will wait.

True love is not self-seeking. We, being human, may have sexual desires, but we will not mistake them for needs. We will not seek to please self, but greater still, our God. We know that he has a plan for each of us; we need only trust him.

True love rejoices with the truth. The truth is that God intended sex for marriage. We can find peace in accepting his plan.

True love never fails. We may falter, but our true love for one another will not.

True love will not leave us lonely, because we respect God's will. Together we will rejoice because of that decision.

This I know for sure—True Love Waits.

Miranda Hill, 19
Pleasant Hill Baptist Church
Waynesburg

Conscience may provoke dissent

Oliver Wendell Holmes Jr. was a Supreme Court Justice for 30 years (1902-1932). During his tenure, he was known as the Great Dissenter. He signed more dissenting opinions than any other person in the history of the court. In this regard, Justice Holmes would have been a good Baptist!

From the very beginning, we have been a minority. We have peculiar ideas about baptism (for believers only, and by immersion), about con-

MINISTERIALLY SPEAKING

gregations (locally owned and operated, so to speak), about civil government (leave us alone and we will leave you alone). We believe Christians should live in a disciplined and covenanted relationship with one another. We count each person as priest, capable of receiving the word of God and responsible to minister in the name of Christ.

Baptists believe that God has given us these religious convictions, and that these constitute our gift to the entire Christian community. These things define how we understand the Christian life. But they do not keep us from recognizing as true Christians those who disagree with us.

As a minister, I am often a dissenter among my own people. During these days of controversy among Southern Baptists, I have dissented from those who now represent us in public. ... I maintain my identity as a Southern Baptist, but more and more I find myself dissenting.

Sometimes I take a minority position within my own congregation. The way I interpret a passage of Scripture or a treasured doctrine sometimes is at odds with the majority of members.

Holding a minority position in the pulpit or in the pew is an acceptable and even valuable thing. The minority can, by gracious and reasonable discourse, win the respect and consent of the majority. People change.

At our church, we leave space for dissenters. Members in good standing are not defined by how often they agree or disagree with the preacher or with any decision-making group in the church. A mature congregation welcomes the ideas and opinions of all its people.

Dissent need not bring division. We stay together even when we disagree. We learn to respect the convictions and opinions of others without prejudice, anger or frustration.

The right to hold a minority position within the church is, of course, balanced by the responsibility of the congregation to maintain consensus on some issues and doctrines. Confessing the faith as a congregation is as fundamental to being a Baptist as the right to dissent.

I am glad to be a Baptist. I rejoice in the doctrines and convictions that we confess together. But I welcome the right, even the responsibility, to follow my conscience and convictions, even if it leads to dissent.

Dwight Moody, pastor
Third Baptist Church
Owensboro

"Society never has been able to survive for long without a strong moral code. Recovering our moral code is the only way our society can survive."

Maynard Head

Americans must preserve family strength

The American family is in crisis. An avalanche of information illustrates the decline: Every 12 seconds of the school day, a child drops out. Every 13 seconds, a child is reported abused or neglected. Every 26 seconds, a child runs away from home. About every minute, a teenager has a baby; every nine minutes, a child is arrested for drunk driving. Every 53 minutes, a child dies from poverty. Every three hours, a child is murdered.

American children are in trouble, and their troubles are rooted both in economic stress and in family disintegration. Nearly one in eight families was headed by a single parent in 1991, double the proportion in 1970. About half of our children will spend time in a single-parent family, most as a consequence of divorce.

On another front, Jeffrey Moritz, president of National College Television, claims today's 20-year-old is the most video-sophisticated in history. Two decades ago, Sesame Street went on the air, specifically designed to educate infants and preschool children. This audience migrated as it grew older to other programs like Electric Blue, Zoom, Nickelodeon and MTV.

This generation, often called "baby busters," has spent more time alone than any other, added Joyce Oliver Rasdall, professor at Western Kentucky University, speaking at Clear Creek Baptist Bible College in Pineville. They grew up among AIDS, national economic decline and rising violence. They grew up during the era of the Pill, legalized abortion, liberalized divorce and women's stampede into the labor force.

Sesame Street's audience reshaped television, which has replaced the home and the school as the greatest teacher of our youth.

We have spent a quarter-century trying to secularize our society, as evidenced by the U.S. Supreme Court decision in Lee vs. Weisman. That ruling stated that a rabbi who delivered a very politically correct prayer at a Rhode Island junior high school commencement had violated the constitutional rights of a 15-year-old student in the audience. The court said the girl must be legally protected against listening to views with which she disagreed.

Society never has been able to survive for long without a strong moral code. Recovering our moral code is the only way our society can survive.

The Washington Post commented on the state of our children: "While the severity of actions ranges from simple cheating at school to pushing drugs to cold-blooded murder, ... the depth of the problem has reached a point where common decency can no longer be described as common. The traditional value system got disconnected for a disturbing number of America's next generation."

If we are to survive, we must stop the erosion of family values. That is a complicated, time-consuming and nearly impossible task. But we must begin somewhere, and we must begin now.

The Character Counts Coalition seeks to improve the character of our nation's young people based on trustworthiness, respect, responsibility, justice and fairness, caring, civic virtue and citizenship. Families and schools used to teach such values.

Whatever happened to the junior high school course in civics? This may be a step in the right direction, but there must be more.

Another approach is taken by Johnson & Johnson. According to the Wall Street Journal, work-family programs have made company managers more understanding of employees' family problems. A study concludes the programs enable bosses to allow flexibility when employees must attend to routine family or personal matters. Johnson & Johnson credits the programs with helping retain workers.

What do the American people want done about the decline of the family? William F. Buckley Jr. believes they want leaders, the media, television programs and motion pictures to take their side in the war over what the family is. It is not one of several alternative lifestyles; it is not an arena in which rights are negotiated, Buckley argues. It is a commitment to the family.

Columnist Cal Thomas maintains we need leaders to say divorce has destructive consequences for children. We need leaders to say the family does not need to be redefined. We need leaders who will encourage us to sacrifice for our children and love our spouses, even when love is difficult.

Thomas concludes that we need to be leaders ourselves—in our families and communities. If we lose our fundamental values, no missiles and no economy can defend us from destruction.

Maynard Head, vice president
Clear Creek Baptist Bible College
Pineville

Holly persuades Church of God on Freemasons

ANDERSON, Ind. (ABP)—A campaign by a Southern Baptist layman which failed to persuade his own denomination to repudiate the fraternal order of Freemasonry apparently has influenced at least one national religious body to do so.

The general assembly of the Church of God (Anderson) adopted a resolution declaring Freemasonry "a Christless religion" at its annual meeting, held earlier this month in Anderson, Ind.

The resolution declared oath-bound membership in secret societies "not compatible with the Christian loyalty to Christ."

The Church of God (Anderson) movement numbers 2,314 churches in the United States. Worldwide membership is estimated at 500,000.

A three-volume work, "The Southern Baptist Convention and Freemasonry," by Beaumont, Texas, physician Larry Holly, was "instrumental" in the decision to bring the resolution to the floor, said Jack Lawrence, past chairman of the church's West Virginia general assembly, who proposed the resolution to the Church of God convention participants.

Holly's books criticize a study by the interfaith witness department of the SBC Home Mission Board and a report adopted by messengers to the convention in 1993 which found some teachings of Freemasonry objectionable but appealed to Baptists' tradition of local church autonomy and individual conscience in deciding whether Baptists should be Masons.

'Promise Keepers' draws 62,000 to Indy

INDIANAPOLIS (BP)—About 62,000 men gathered in the Hoosier Dome June 3-4 to cheer for Jesus rather than a sports team.

The Indianapolis gathering was one of six "Promise Keepers" meetings scheduled across the United States this year. The events promote positive Christian messages, including that a real man can learn to ask his wife's forgiveness when he's wrong and unapologetically love Jesus.

Men have been stripped of their identity and of a cause they can give their lives to, Joseph Stowell, president of Chicago's Moody Bible Institute, said during a June 4 news conference.

The Promise Keepers movement, Stowell said, is helping men recover the "greatest identity in the world," being a follower of Christ. That is "a cause we can give our lives to" in the family, church and community, he said.

The Promise Keepers movement has been building momentum nationally since an initial meeting in 1991 in Boulder, Colo., initiated by Bill McCartney, University of Colorado

head football coach.

The goal for Promise Keepers gatherings in 1995 is 500,000 men, said Randy Phillips, president of the organization.

Bill Bright, founder of Campus Crusade for Christ, called Promise Keepers "one of the most significant movements of our time," involving laymen in the cause of Christ like nothing else he's ever seen. Promise Keepers, he said during the news conference, could be the prelude to a national revival for which he and countless others have been praying.

"Males are right at the heart of most of the social ills of our country," said Gary Smalley, nationally known marriage and family speaker. A movement is long overdue aimed at changing "the hearts of men and the heart of the country," he said.

The movement defines a "Promise Keeper" as a man who makes seven promises:

- "To honor Jesus Christ through worship, prayer and obedience to his word."

- "To pursue vital relationships with a few other men, understanding

that I need brothers to help me keep my promises."

- "To practice spiritual, moral, ethical and sexual purity."

- "To build strong marriages and families through love, protection and biblical values."

- "To support the mission of my church by honoring and praying for my pastor and by actively giving my time and resources."

- "To reach beyond any racial and denominational barriers to demonstrate the power of biblical unity."

- "To influence my world, being obedient to the Great Commandment (Mark 12:30-31) and the Great Commission (Matthew 28:19-20)."

Many men make virtually no effort to find a "moral benchmark" and vastly overrate how good they are in the eyes of a holy God, said Bill Hybels, one of the featured speakers and pastor of Willow Creek Community Church in South Barrington, Ill.

After Hybels' message, an estimated 3,500 men responded to an invitation to invite Jesus Christ into their lives or rededicate their lives to Christ.

Court rules against crosses

WASHINGTON (ABP)—The U.S. Supreme Court won't overturn a ruling that keeps San Diego County in California from maintaining two large crosses in public parks and keeps one city from displaying one of those crosses on its insignia.

Without comment, the Supreme Court declined June 20 to review a March 1993 ruling by the 9th U.S. Circuit Court of Appeals that the use of the Latin crosses violates the "no preference clause" of the California constitution. That clause guarantees the "free exercise and enjoyment of religion without discrimination or preference."

Both crosses at issue in the case were constructed with private funds but later maintained by the county. A 36-foot cross on Mount Helix was built in the 1920s on privately owned

land that later was deeded to the county. A private organization constructed a 43-foot concrete cross on Mount Soledad in the city of San Diego that was dedicated in 1954.

The city of La Mesa chose the Mount Helix cross as a central element in its insignia that appears on city vehicles, uniforms and literature.

The appeals court concluded that the size and religious significance of the crosses and the lack of other religious symbols created an appearance of religious preference.

The appeals court agreed that La Mesa had legitimate secular purpose of selecting a well-known local landmark to make the city's property and personnel more identifiable, but said that purpose did not lessen the preference the insignia showed for a particular religion.

Alcohol abuse overflowing on college campuses

WASHINGTON (BP)—Alcohol abuse is on the rise among America's college students, according to a new report by the Commission on Substance Abuse at Colleges and Universities.

Although drinking among the general population has declined, a 20-month study of substance abuse on college campuses revealed:

- One in three college students drinks primarily to get drunk.

- 42 percent of students report they engaged in binge drinking (five or more drinks in one sitting) in the last two weeks.

- 35 percent of women drink to get drunk, up from 10 percent in 1977.

- 37 percent of women binge drink, compared to 14 percent 15 years ago.

- Students spend \$5.5 billion on alcohol annually, more than they spend on books and other drinks combined.

- 95 percent of violent campus

crime is alcohol-related;

- Nine of 10 reported rapes on campus occur when alcohol is being used.

- Alcohol is implicated in about 41 percent of all academic problems.

- Sixty percent of women with a sexually transmitted disease, including AIDS, were drunk when infected through intercourse.

- Of the country's 12 million undergraduate students, 240,000 to 360,000 eventually will die from alcohol-related causes—more than the number who will receive MAs or PhDs.

These statistics demonstrate the need for tougher policies by college administrators and greater outreach by Christian campus ministries, said Ben Mitchell, director of biomedical and life issues for the Southern Baptist Christian Life Commission.

"We need to get tough with alcohol on campuses the way we have with smoking," he said. "We did not

encourage people to cut back on their smoking; we pressured them to quit. People do not need merely not to abuse alcohol; they need to quit."

School trustees "must help give administrators backbone to call for the implementation of strict policies banning alcohol from campuses—including at sports events," Mitchell said. "Alcohol advertisers are deeply entrenched on some campuses, especially through college athletic departments."

Despite the disturbing statistics, the report doesn't answer important questions about alcohol use on campuses, Mitchell said. "Why are college students drinking more? What are the social and group pressures that impact drinking on college campuses?"

"These are questions Christians can answer. Campus ministries should see this report as an urgent call to evangelism, discipleship and neighbor love."

NATIONAL NOTES

- **Abortion coverage in for now.** The House Ways and Means Committee rejected an attempt to remove abortion coverage from a health-care bill June 22, but lawmakers expect the issue to resurface later in the House chamber. The committee defeated the amendment offered by Rep. Jim Bunning, R-Ky., 23-15.

- **Sin-free mutual fund offered.** Certified Financial Planner Art Ally has created the "Timothy Plan" as a sin-free mutual fund that screens out investments in companies that are directly or indirectly involved in abortion, pornography, alcohol, tobacco and casino gambling. "The mission of the Timothy Plan is to provide the most efficient return on invested dollars from businesses that in our opinion are not destructive to a Christian's moral and spiritual well-being," Ally said. The plan's fund is managed by Systematic Financial Management Inc. of Fort Lee, N.J., which manages more than \$1 billion in investments for U.S. purchasers.

- **Baptists fight casino.** Opposing sides will square off June 30 in what may be the final battle over a proposed casino within sight of Gulf Shore Baptist Assembly in Pass Christian, Miss. A national casino company wants to build a 24-hour gambling facility within 400 yards of the Baptist camp. The ultimate decision rests with the state's gaming commission. Baptists have written thousands of letters to the gaming commissioners and plan to arrive at the hearing by the busload.

- **Mormon leader called reconciler.** Howard Hunter, the 86-year-old former corporate attorney who has been named 14th president of the Mormon Church, is predicted to be a reconciling force within that religious body. "To those who have transgressed or been offended, we say, 'Come back,'" he said in his initial news conference. "To those who are hurt and struggling and afraid, we say, 'Let us stand with you and dry your tears.'"

- **Literature distribution upheld.** A federal district court in Tampa, Fla., struck down the Polk County School District policy on distribution of literature June 9 and ruled that a principal's action of confiscating the religious literature of a fifth-grade student violated the student's right of free speech.

PEOPLE

Unlikely Kentucky background yields seminary professor

"I didn't want to do missions or children's work, and I didn't know I could do anything else."

Kentucky native Ruth Ann Foster, the first faculty member hired at the new George W. Truett Seminary

Continued from page 1

and grade the others from it."

During her last year at Clear Creek, Foster served as Clark's teaching assistant. And it was there, she said, she discovered her calling in life was to teach.

So she went on to Southwestern Baptist Theological Seminary in Fort Worth, Texas, where she earned the master of divinity degree and doctor of philosophy degree.

But in 1984, her hopes for teaching were dashed when the Southern Baptist Convention passed a strongly worded resolution against women working in ministry roles, she said. "At that point, just as it had seemed doors were opening up to women, they were being closed."

She taught part time at Texas Christian University for seven years and part time at Southwestern Seminary for three years. A full-time teaching position was not to be found.

Then about three years ago, she accepted a position as minister of education at Manor Baptist Church in San Antonio, Texas. She felt called to that particular church, she said, but not to church staff ministry on a permanent basis.

But now a door has opened at Truett, and Foster is preparing to fulfill her longtime dream. She will be assistant professor of Christian Scriptures.

Many Baptists don't yet know what to make of Truett. Some see it as a seminary formed by Baptist mod-

erates in reaction to the conservative swing of the SBC. Others see its formation as part of a larger trend that has new seminaries popping up all over the United States.

"I don't think anybody needs to be afraid of Truett," Foster said. "I think we're going to be a very balanced approach to Baptist life. We're definitely going to be a free Baptist institution."

Her decision to help launch the seminary was a spiritual one, she said.

"I feel like God is in this. It's much more a movement of God than a political situation," Foster added. "Truett doesn't plan to have a political agenda. Basically, the agenda is the lordship of Christ."

Although some might view Foster's appointment as Truett's first professor as a blatant promotion of women in ministry, that is not the case, she asserted.

"We believe that all people are gifted for ministry," Foster said. This applies equally to groups such as Hispanics, blacks and women, she said.

"We're not promoting women pastors. We're going to affirm giftedness, and local churches and individuals will decide how that works out."

While Truett will not promote women as pastors, neither will the seminary disallow it, she said. However, the practical reality is that "most of the women out there in Baptist life are not pastors."

Those who have known Foster through the years affirm her ability to

lead in this new enterprise and her sincere devotion to the Bible. They also predict her ministry will be well-received.

"She is very much committed to the Scriptures and is conservative in her theology," said Bill Whittaker, president of Clear Creek College. "She is definitely not a radical feminist."

Even though most of the students at Clear Creek are male, Foster quickly won their respect, he said. "She got along well here. She wasn't trying to prove anything."

"She has a sensible view of things," added John Weaver, Foster's pastor at Central Baptist Church in Ashland while she was a child and teenager. "She's tolerant. You can talk with Ruth Ann."

"I'm a bit on the conservative side, and we're great friends and have gotten along fine. I've encouraged her along the way."

Getting hired as Truett's first faculty member isn't the first time God has caught Foster by surprise, she

said. But it is typical of the kind of life experiences she will bring to the classroom.

One of those foundational life-changing experiences happened in 1973, when Foster had a "tremendous experience with God."

Despite having been highly involved in church as a child, she had dropped out at age 19.

"I was raised to think in such black-and-white terms," she recalled. "And in the late '60s, some things happened. ... I had a real sense that 'None of this is true.'"

"I knew (Foreign Mission Board President) Baker James Cauthen's address, but I didn't know how to handle doubts."

After being out of church for about five years, she finally called out to the Lord for help. "And before I got the sentence out, I had a greater peace than I had ever had. At that moment, I understood what grace was."

"I was stupified—really, really stupified—that love could just pour into you when you didn't deserve it."



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PEOPLE

African pastor dies after plea to 'get right'

HARARE, Zimbabwe (BP)—Abel Nziramasanga preached a message urging people to prepare to meet God—then died.

The African Baptist preacher's invitation at the close of the May 15 worship service to "get right with God" motivated 50 university students and many others to come forward to respond.

Shortly after finishing the sermon at Harare Baptist Church in Zimbabwe, Nziramasanga welcomed those who came forward, shook hands with his deacons, walked out the back door and fell a short distance away.

People in the choir saw him through a window and ran to help. He was dead by the time Southern Baptist missionary Evelyn Moss got him to the hospital.

Nziramasanga, 69, retired in 1992 as pastor of the Harare church, where he had served 33 years. He was general secretary of the Baptist Convention of Zimbabwe when he died.

Moss said the pastor had reported that he and the Lord had been talking from 2 a.m. until 7 a.m.

"His message was about the Holy Spirit and his text was John 16:8-9. He said his work was done and that the Lord wanted him to tell his people that he (Nziramasanga) and the Lord were OK in their relationship—and to ask if the people at Harare were ready to meet God," Moss recalled.

"The Spirit was very evident. People said they had never heard him preach that way before. There was a glow about him."

His death electrified the community, and more than 200 people attended worship services every night for the next week.

Southern Baptist missionaries leave Haiti

PORT-AU-PRINCE, Haiti (BP)—Southern Baptist missionaries Mark and Peggy Rutledge planned to leave Haiti June 20 as economic and political conditions continued to deteriorate there.

"It's one of those times when our being here may jeopardize our Haitian Baptist colleagues," Rutledge said in a phone interview from Port-au-Prince. "If the intensity with which people start to dislike Americans or foreigners as a group builds, then actually we can become a noose around our brothers' and sisters' necks."

Two other Southern Baptist work-

ers left Haiti June 15 after the U.S. State Department called for American citizens to evacuate. The earlier evacuees were International Service Corps volunteer Ed Brentham, from Belton, Texas, and journeyman Todd Lowe, from Central, S.C.

Anti-American sentiment and the inability to get funds into Haiti because of a U.S. freeze on bank transactions were major factors in the missionaries' decisions to leave.

But leaving is extremely painful. The Rutledges, who have worked in Haiti nearly 10 years, left the island nation for seven months after the Sep-

tember 1991 coup that ousted President Jean-Bertrand Aristide.

That brief exile destroyed a livestock breeding program Mrs. Rutledge had spent three years developing. She's just gotten the program back on track, and leaving again may mean she'll have to start all over again.

"We feel God has called us to Haiti to do a certain work here," she explained. "When you're forced to leave that—and you're not forced by God to leave it, you're being forced by man to leave it—that's tough to deal with."

Rwanda missionary still cries

KARAGWE, Tanzania (BP)—Missionary David Hooten thought he had cried over Rwanda until no more tears were left.

Hooten drove his family through armed mobs to flee the small African nation as it descended into mass killing in April. Since then he has stood on bridges and watched the bloated bodies of murdered Rwandan women and children float past. He has gotten messages about friends killed in the ethnic slaughter.

He has seen a lot and cried a lot. But when he and fellow missionaries began working in Rwandan refugee camps in western Tanzania, he saw more. And he cried again.

"I was standing outside a tent where refugees were getting their food distribution when a relief worker walked up with a 10-year-old boy," said Hooten, of Tifton, Ga. "He was staring, vacant-eyed. You could tell his mind was gone. He had just entered the camp, had not eaten for days and had watched all of his family killed."

"Because I could speak Rwandan I tried to talk to him, but he never acknowledged my existence. When I put my arm around him, he was so starved that my fingers closed around his upper arm—and I have small hands. He had to go back to be registered and he was lifted into a vehicle, still not responding to words or touch."

"Another refugee woman came by, saw him and handed him three small bananas she was carrying. He

just stared at them, not knowing what to do. Repeatedly I told him, 'Eat, eat,' but for a long time he just sat there. Finally he feebly reached up and slowly peeled the end of one banana. Then, as the truck drove away, he became animated and literally tore the bananas open and crammed them into his mouth."

Hooten didn't see the boy again. But he won't forget him.

And he's sure he'll see many more, just as tragic, as long as the fighting rages in Rwanda.

Most of the 11 Southern Baptist missionaries displaced from Rwanda are working in refugee camps in neighboring countries. A one-month contract signed in mid-June by Baptists and the United Nations High Commission for Refugees is setting the stage for possible long-term Baptist involvement.

The Baptists' first assignment will be to survey "at risk" groups in refugee camps in Tanzania.

"After this initial project is completed the U.N. can decide if they want to work with us and we can decide if we want to work with them," explained missionary Larry Randolph. "Either way, we are committed to ministry with the refugees."

Baptist Relief Services, the organization contracted by the United Nations to survey the camps, consists of the Rwanda missionaries, their Baptist and missionary colleagues in Tanzania and Florida Baptists, who are engaged in a missions partnership with Tanzanian Baptists.

Smith helps kids discover their place

Continued from page 1

Smith about life's hardships.

"I went through a tough time from about 1975 to 1979," he explained. "I went through a drug phase, but I came out of it, by the grace of God."

Teenagers, especially, need a strong sense of their God-given worth to shore up against the storms of life, he said. And judging from the response of his listeners, Smith has been successful at helping bolster people's self-worth and instill Christian qualities through his music.

"I get 300 to 500 letters a week from kids who say my music has changed their lives," he said.

Those letters remind Smith of his tremendous responsibility as a role model. "It's honoring and humbling at the same time," he said. "It's a calling on my life, and I love being there and having that positive impact on kids. We could use some good role models these days."

"It's a wonderful feeling when you're connecting, when you're saying something positive. You look out from the stage into a sea of hurting faces. Then you catch the look on someone's face. And you realize that you're giving them hope. That makes it all worthwhile."

Excerpt: 'Place in This World'

The wind is moving
But I am standing still
A life of pages
Waiting to be filled
A heart that's hopeful
A head that's full of dreams
But this becoming
Is harder than it seems
Feels like I'm
Looking for a reason
Roaming through the night to find
My place in this world
My place in this world
Not a lot to lean on
I need Your light to help me find
My place in this world
My place in this world

"Place in this World," as sung by Michael W. Smith. Written by Wayne Kirkpatrick, Amy Grant and Michael W. Smith.

Prayer made a difference in Africa

Continued from page 1

his village so his family could also know about Jesus.

After consultation, three missionaries decided to go to the village despite the risk Christians face in Muslim regions. Protocol required they inform the village chief why they had come. They did so—with some anxiety.

"Why should only this man's family hear what you have come to say?" the chief asked. He called the whole village together to hear them. In the midst of their testimony, the call to prayer sounded from the mosque. The men all left to wash and pray but quickly returned to hear the mission-

aries.

"If what you are saying is true, there must be two ways to God—the Muslim way and the Christian way," one old man up front commented.

"No, there's only one true way," the missionary replied. Then he patiently explained again why the Bible teaches salvation comes only through the atoning death of Jesus.

"Then we must follow Jesus," the old man declared.

When the missionaries asked who would believe, 14 came forward, stood shoulder to shoulder with the palms of their hands lifted in Muslim fashion, and prayed to receive Jesus as Savior.

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An estimated 49 million Americans live with a disability of some kind, including 24 million who are severely disabled. The most common causes of disability include arthritis or rheumatism; back or spinal problems; heart trouble; lung or respiratory problems; high blood pressure; stiffness or deformity of the foot, leg, arm or hand; diabetes; and blindness or vision problems.

Source: U.S. Census Bureau

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BEDFORD**—The youth of Bedford Church will go on a mission trip to Myrtle Beach, S.C., in conjunction with the Home Mission Board. Activities will include singing, backyard Bible clubs and beach witnessing.

■ **BOWLING GREEN**—First Church called Steve Stewart as associate minister, students. He will begin his new ministry Aug. 1.

■ **FRANKFORT**—Pleasant Ridge called Jeffrey Logsdon as pastor. He is a student at Southern Seminary.

■ **GEORGETOWN**—Gano Avenue Church will celebrate its 50th anniversary July 17. A special afternoon service recognizing former pastors and members will follow the noon-day luncheon. For more information, call (502) 863-3454. Sherman Ramsey is pastor.

■ **GRAND RIVERS**—Grand Rivers Church called Richard Tapscott as interim pastor.

■ **GREENVILLE**—Second Church called Bruce Queen as pastor. He previously was pastor at Crabtree Avenue Church in Owensboro. He will begin his new ministry July 17.

■ **LINEFORK**—Linefork Mission called James Overbee as pastor.

■ **LOUISVILLE**—East Audubon Church called Bill Page as pastor. He previously was on the staff at West Broadway Church.

David Magnet resigned as interim youth minister at Melbourne Heights Church to become minister of education and youth in Fairfax, Va.

Valley Station Church called Frank Mebane as minister of music and youth.

MISSIONARY UPDATE

■ Charles and Carrie Hedrick, missionaries to Nigeria, are in the States for six weeks' vacation. For more information, call First Church of Mount Vernon at (606) 256-2922.

Henson named president at Baptist Regional

CORBIN—John Henson, 38, has been named president of Baptist Regional Medical Center in Corbin and a vice president of Baptist Healthcare System.

Since January 1994, Henson has been chief operating officer at the Corbin hospital. He joined the hospital staff as vice president of operations in 1993.

Previously, he was executive vice

president and chief operating officer of Middle Tennessee Medical Center in Murfreesboro, Tenn., assistant administrator at McCuiston Regional Medical Center in Paris, Texas, and an administrator at Allegheny Regional Hospital in Clifton Forge, Va.

Baptist Healthcare System President Ed Vaughn praised Henson's leadership through several recent changes at the Corbin hospital.

Summer work program at Oneida Baptist Institute

May 18 was the day students traditionally look forward to as the last day of school. The young people of OBI got "out" for the summer, just as scheduled. The day had finally arrived for everyone to turn in books, finish exams, pack up and head home to swim, relax, sleep late and take it easy for the summer.

But not everyone left; about 75 young men and women stayed. On May 19 at 8 a.m., summer work program began. At Oneida, we do not hire people to clean, paint or wax and polish floors.

Our young people do this themselves. During the school year, each student has a job of some kind and works one and a half hours a day. When summer break comes, the students who stay work 40 hours a week in a host of jobs.

Maintenance makes needed repairs, then students paint and clean as soon as everything is removed from each room in the dorms and classrooms. Once that is completed, we must strip the floors of old wax, apply new wax and burnish to give the floors an added luster.

It's hard, hot work, but after a 15-minute break twice daily and 45 minutes off for lunch, the kids always seem amazed at the difference their work makes in the appearance of each place. The pride shows on their faces when they stand back at the end of each day and look at a freshly painted or scrubbed room. A shiny floor reflects beaming smiles at a job well done.

Of course the everyday jobs still have to be done. The boys still cut the grass, mowing and trimming around school buildings, dorms and faculty and staff housing. One crew of young men mows Monday through Saturday. That in itself is a full-time job.

Five work program girls work in the kitchen,

dining hall and dishroom. The same five girls work at all three meals each day except Sunday when they don't work at breakfast. The cooks prepare the food, but the serving and cleanup after approximately 350 people per meal is the responsibility of these five young ladies. Occasionally 30 or 40 guests show up unexpectedly, but the cooks and the girls never bat an eye at the extra work. At Oneida we are always thrilled to receive guests and give them opportunity to witness the "Oneida experience" firsthand.

The others in the work program work from 8 a.m. to 4:30 p.m. (minus breaks, of course) Monday through Friday and three or four hours on Saturday. But "all work and no play makes Jack or Jill a dull child." Every evening the gym is open so that students may play ball or pool. Sometimes deans take young people hiking across the swinging bridge to our farm to fish or see the baby pigs.

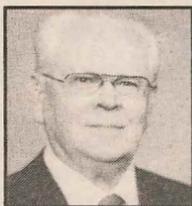
On Saturday evenings we have cookouts—hamburgers, hot dogs or occasionally steak raised on our school farm. The grilled meat with all the regular picnic fare erases the stress of a long week. The outdoor tables are full of happy-looking young people, faculty and staff. On Memorial Day evening we had an ice cream social under the trees in the same area.

At Oneida we strive to meet the social, educational, spiritual and emotional needs of our students so that when they leave us they are prepared to live in the world outside these beautiful Kentucky mountains. They learn much here. God continues to bless.

Written by Suzi Garrett, dean of girls

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

THIS IS ONEIDA



A.B. Colvin

CLASSIFIED ADS

SEEKING: Permanent, part-time choral director. Master of music degree, strong choral background and church music experience required. Send letter, resumé and three references to Music Committee Chair, Faith Baptist Church, 116 Pocahontas Trail, Georgetown, KY 40324.

WANTED: Associate pastor to develop small groups and to develop volunteers in ministry based on spiritual gifts; also, some preaching and counseling. Education/Administration to lead an innovative Sunday school structure for Saturday night and twice on Sunday morning; and to administrate the facilities and business of the church. Send resumé to: Dr. Brad Johnson, Living Hope Baptist Church, 1805 Westen Ave., Bowling Green, KY 42104. DEADLINE: Tuesday, July 5.

WANTED: Resumés requested for part-time position as minister of music at Southern Heights Baptist Church, 3408 Clays Mill Road, Lexington, KY 40503, c/o Staff Search Committee.

WANTED: Newspaper reader/cutter. Looking for a challenge? Call us! No previous experience is necessary; applicant need only have a real interest in reading and have memory retention abilities. Position involves reading, coding and clipping Kentucky publications for clients; also includes some assistance in office with assorted tasks. Permanent, part-time employment; 3 to 4 day week (upon completion of training). Hours (days

only) and days (M-F only) are negotiable within our means; on probation until fully trained (usually 3 to 6 months). Desire commitment to long-term employment. Start as cutter at \$4.35/hr.; increase to \$4.50/hr. upon completion of training. Call (502) 339-7311 at any time; leave name/number on answering machine if office is closed. A personal interview will be scheduled at your convenience. Located in Hurstbourne/I-64 area. Thank you.

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

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

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.

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

I know he is able

Tropical weather, beautiful scenery, fresh orange juice and too many choices for entertainment and eating greeted messengers to the Orlando SBC. The gathering provided me a reunion with friends at Downtown Baptist Church where I was pastor 1986-88.

The Clear Creek exhibit was a beehive of activity with greetings from more than a hundred alumni and a host of friends. Photos, a scrapbook of recent campus events, the Koinonia class annual, and a new alumni directory were popular attractions.

June 14 started out with a Perkins waitress belting out "Happy Birthday" to me. Alumni sang it much better that evening in an after-session fellowship at the Peabody Hotel. Some good public relations came the next day when the remaining cake was served to exhibit visitors.

Several former members of Murray First shared their pilgrimage since college days. Larry Reagan pastors in Ohio. Mississippi pastor Les Hughes will soon receive a Ph.D. from New Orleans. Argentina missionary Jan Johnson lost her husband in a car accident last August and needs our prayers.

Francis Chesson of Burgaw,

N.C., remembered summer GA camp at Clear Creek Springs Assembly. Charles Williams, who grew up in Whitesburg and attended RA camp, now lives in Fort Meade, Fla.

I'll long remember Oatman Gerald, "a born-again, baptized believer, hard-nosed republican, going to heaven when I die, retired plutocrat," from South Carolina. Southern Baptists are certainly diverse people!

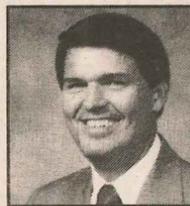
One hundred thousand "True Love Waits" commitment cards on the lawn of the convention center merited an editorial page commendation from The Orlando Sun.

The Sunday Missions Fair and the commissioning of 55 new foreign missionaries deepened my thanksgiving for Southern Baptists' world mission work and the opportunity Clear Creek has to equip future missionaries.

So many people told me how refreshing it was to elect a president who did not 'politic' and without the pre-convention approval of a few leaders in closed-door session. God is able to do far more than we expect.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Mr. Rogers: America's best-watched TV minister

By Lisa Belcher-Hamilton
The Christian Century

PITTSBURGH (BP)—There's one minister who consistently attracts a far larger TV audience than either Robert Schuller or Pat Robertson.

Each weekday, "Mister Rogers' Neighborhood" reaches about 8 million children ages 2 to 5. No wonder Bob "Captain Kangaroo" Keeshan calls Fred Rogers "the patron saint of children's television."

This year, Rogers, an ordained Presbyterian clergyman, marks his 40th year in public television.

In 1954, he and Josie Carey, a secretary at Pittsburgh's fledgling WQED, began "The Children's Corner." Carey was the host, while 27-year-old Rogers worked behind the scenes, playing the organ and giving life to the puppets, including Lady Elaine Fairchilde and Daniel Striped Tiger. Carey and Rogers wrote the scripts and songs on a weekly budget of \$150.

Rogers is now 66 and the recipient of two Emmys and countless other awards as creator, host, songwriter, scriptwriter and principal puppeteer of Mister Rogers' Neighborhood.

He still is in Pittsburgh, an hour or so from his hometown of Latrobe, Pa. When asked why the program isn't produced in New York or Los Angeles, he replies: "Living and working here offers a pace that allows me to be open to a creative spirit."

Instead of a desk in his office, there's a living room furniture, including a small rocker Rogers calls "Margaret's chair," in honor of Margaret B. McFarland, the diminutive and distinguished child-development professor from the University of Pittsburgh. McFarland discussed the themes and plots of Mister Rogers' Neighborhood with Rogers every Wednesday for more than 25 years until her death in 1988.

Visiting with Rogers, you realize nearly everything in his working living room represents a person important in his life.

Among various items on the wall is a plaque in Hebrew, which Rogers

translates as "I am my beloved's and my beloved is mine," and one with the Greek word "agape." Rogers studied Hebrew and Greek at Pittsburgh Theological Seminary during eight years of lunch breaks from The Children's Corner. He was awarded a master of divinity degree in 1963.

On the opposite wall from the Hebrew and Greek plaques is an oil painting of a little boy with a fish. "There's something in that child's eyes that I find so inviting, and that helps me think about how Jesus invited children to be with him. The fish, too, is an important symbol for me, as it has been for so many Christians."

The significance of symbols in Rogers' life is perhaps expected from one who works in TV. More unusual is his "healthy disdain" for the medium.

His distrust was born during his senior year at Rollins College in Winter Park, Fla., where he majored in music composition. At home for spring break in 1951, Rogers was watching television and happened to tune into a program for children. "People were throwing pies at each other," he remembers, "and I thought it was terrible."

His dark blue eyes twinkling, Rogers continued: "And when I told my family I wasn't going to seminary that fall after all, but thought I'd look for a job in television instead, they said, 'But you've seen hardly any television.' And I said, 'Well, I've seen enough to know it could be a lot greater than it is!'"

Shortly after graduation, Rogers found work at NBC in New York, where he worked with the floor crew of programs such as "The Lucky Strike Hit Parade" and "The Kate Smith Hour."

The years have sharpened Rogers' zeal. "Children see television much the same way they see a refrigerator or a stove—it's something that parents provide. In a young child's mind, parents probably condone what's on the television, just like they choose what's in the refrigerator or on the stove.

"That's why we who make televi-

sion for children must be especially careful with what we produce, with the people we present and with the attitudes we show in television relationships: attitudes of respect, kindness, healthy curiosity, determination and love."

Is there a theology in this conviction? Rogers pauses, then quotes 1 Corinthians 1:25, "For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength."

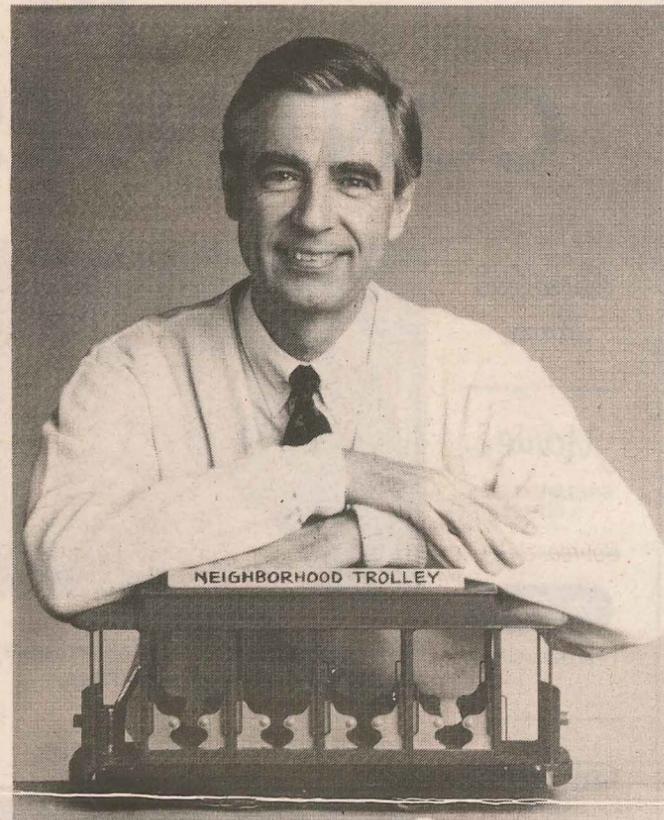
There is power in showing and sharing God's love, even in the unlikely medium of television, he says. "Every time I write a script or a song or walk into the studio, I pray: 'Let some word that is heard be Thine.' That's really all that matters."

Rogers' attention to children's needs has brought him praise from psychologists. According to Dorothy Singer, child psychologist and co-director of Yale University's Center for Families and Television, Rogers' respect for children's inner dramas is rare on television.

"Fred knows that trust is the most important thing in a preschooler's world. When Sesame Street's Mr. Hooper died, they told viewers that 'Mr. Hooper went away.' When Mister Rogers' goldfish died, he said the dead fish could be a memory. Fred talks real-life issues and puts them in a language a child can understand."

Often that language is music. Rogers writes the lyrics and melodies before the show's musical director arranges them. Not unlike the ways psalms embrace the full range of human emotion, Rogers' songs address concerns such as anger ("What do you do with the mad that you feel when you feel so mad you could bite?"); sexuality ("Some are fancy on the inside; some are fancy on the outside"); and sibling rivalry ("When a baby comes it can never be exactly like you").

Children's television advocate Peggy Charrin recalls washing dishes the first time she heard Mister Rogers' Neighborhood coming from the living room, where her children were watching TV. "I thought, 'It's a sing-



ing psychologist for children!"

Singer praises the way Rogers approaches one theme from many different angles for five days: "Children need repetition because they can process only a little at a time, and Fred seems to be about the only person in children's television to understand this. Likewise, he speaks slowly and sets a slow pace even in the language of television."

But for his own part, Rogers dislikes this kind of close scrutiny.

"I certainly remember how good it felt to be ordained with a call to work with families through the media, because that could bring together many of the interests God had given me.

"When I decided to look for work in television, I couldn't possibly have known how I would be used. I've simply tried to be open to the possibilities God has made available to me."

A GOOD RIDE Fred Rogers has endeared himself to millions of children through his long-running television program, "Mr. Rogers' Neighborhood." The ordained Presbyterian minister says he prays his work will be empowered by God.

Baptist student found a new world at Brigham Young

PROVO, Utah (BP)—Ritchie Ellis, a Southern Baptist who knew little about Mormonism, faced some major adjustments when he enrolled at Brigham Young University.

"It was pretty scary the first few days I was here," said Ellis, a Houston native who arrived at the Provo, Utah, university four years ago on a gymnastics scholarship.

This summer he'll graduate with a communication studies degree and take with him the spiritual mettle of a battle-worn soldier.

While Ellis was in high school, BYU gymnastics coach Mako Sakamoto watched him work out at Houston Baptist University and offered him a scholarship.

"It was one of the first big decisions I made," Ellis said about choosing BYU. "A lot of prayer went into it."

Ellis finished his collegiate career

this spring with an eighth-place finish in the pommel horse competition at the NCAA championships.

He'll return to Houston this summer and train in hopes of making the U.S. national team next February.

One of about 15 Baptists on the BYU campus, Ellis said his conversations with Mormons have changed since his arrival.

"When I first came here I was very reactionary and more argumentative," said Ellis, a member of Second Baptist Church in Houston. "That didn't last very long, though."

Ellis said he has become well-grounded in his beliefs and is still eager to share his faith, but he has learned to nurture spiritual conversations through building relationships instead of head-on debate.

In addition to being a highly visible athlete, Ellis is president of the BYU Baptist Student Union, com-

prised of eight to 10 students who meet weekly for Bible study and prayer in the dorms.

Only a few students have professed faith in Jesus Christ since he's been there, he said.

"When you're here, you don't see a lot of fruit. You may never see the fruit," Ellis said. "It's a sad thing. These people are so deceived and they don't even realize it. The thing is, they're very sincere about what they believe."

The highest concentration of non-Mormon students is in the athletic department, Ellis said. Two of his closest friends are swim team members who also are Christians.

Students must pass 14 credit hours of Mormon religion classes to graduate, including courses on the Book of Mormon and other standard Mormon doctrinal works.

"They consider these to be better

than the Bible," Ellis said.

The most difficult class to weather was New Testament, which emphasized Mormon doctrine while skipping portions of Scripture that didn't fit their ideology, he said.

"They know a lot of what they believe. And it all sounds very Christian."

In addition to pursuing further gymnastics competition, Ellis said he plans to enter Southwestern Baptist Theological Seminary in Fort Worth, Texas, this fall.

"I'm not real sure at this point (about a specific ministerial call)," Ellis said. "I'm eager to see what direction God leads."

"It's just been a tremendous blessing to be out here," he said about BYU. "God has really taught me a lot about his grace. It's almost like a foreign mission field right here in the United States."

CAMPBELL'S LABEL PROJECT AT CLEAR CREEK CONTINUES INTO SECOND YEAR

Campbell's
Soups

Marie's
DRESSINGS, DIPS
& GLAZES

Mrs. Paul's
FROZEN FOODS

SWANSON
CANNED &
FROZEN FOODS

V8
100%
Vegetable Juice

OPEN PIT
BARBECUE SAUCE

Early California
OLIVES

Campbell's
CHUNKY SOUP

Campbell's
HOME COOKIN'

Campbell's
Healthy Request

Campbell's
BEANS



LABELS ARRIVE
Students Allen and Cindy Sanders pick up bags of labels at the college post office.



Mrs. Janet Brotherton trims labels for bundling. The college will collect labels through March, 1995.



Professor Ben Baird, right, checks on the progress of Jeff Harris who volunteered for an afternoon of cutting labels.



A TRAINING SESSION
Mrs. James (Shelby) Castlen, the first label project coordinator shows volunteer workers how a package of 500 labels is tied. Because of Shelby's efforts and hard work the project continues into another year.



A LABEL CUTTING SESSION
Students Carla Cummings, Mike Thomas, Linda Thomas, and Kathy Roberts cut labels for tying into bundles.



Mrs. Ben Baird, second from left, and Mrs. Earl Clark, third from left, are the 1994-1995 Campbell's label project coordinators. Clear Creek extended the project an additional year and urges individuals, groups, and churches to continue to mail trimmed labels. The labels will be used to purchase a new van for the college.



BOXED LABELS
Austin Campbell (left) and Helen Hamilton, Thrift Store volunteer, examine a box of packaged labels ready for shipment to Campbell Soup.

HOW TO CUT LABELS



Please save front portion of labels from canned food products

Cut and trim labels like example and mail to:
LABEL PROJECT
Clear Creek Baptist Bible College
300 Clear Creek Road
Pineville, KY 40977

Prego
AND
Campbell's
HEALTHY REQUEST
SPAGHETTI SAUCES

FRANCO-AMERICAN
BREADS, COOKIES,
CRACKERS, CAKES,
FROZEN FOODS &
STUFFING

vlasic
PRODUCTS

FRANCO-AMERICAN
PASTA & GRAVY

SANWA
DRY SOUPS

LE MENU
FROZEN DINNERS

casera
FROZEN FOODS
Caserta
FROZEN FOODS
BETIS
OLIVE OIL

Campbell's
Tomato Juice

Campbell's
AND
Campbell's Cup
DRY SOUPS

SWANSON
Great Starts
BREAKFASTS